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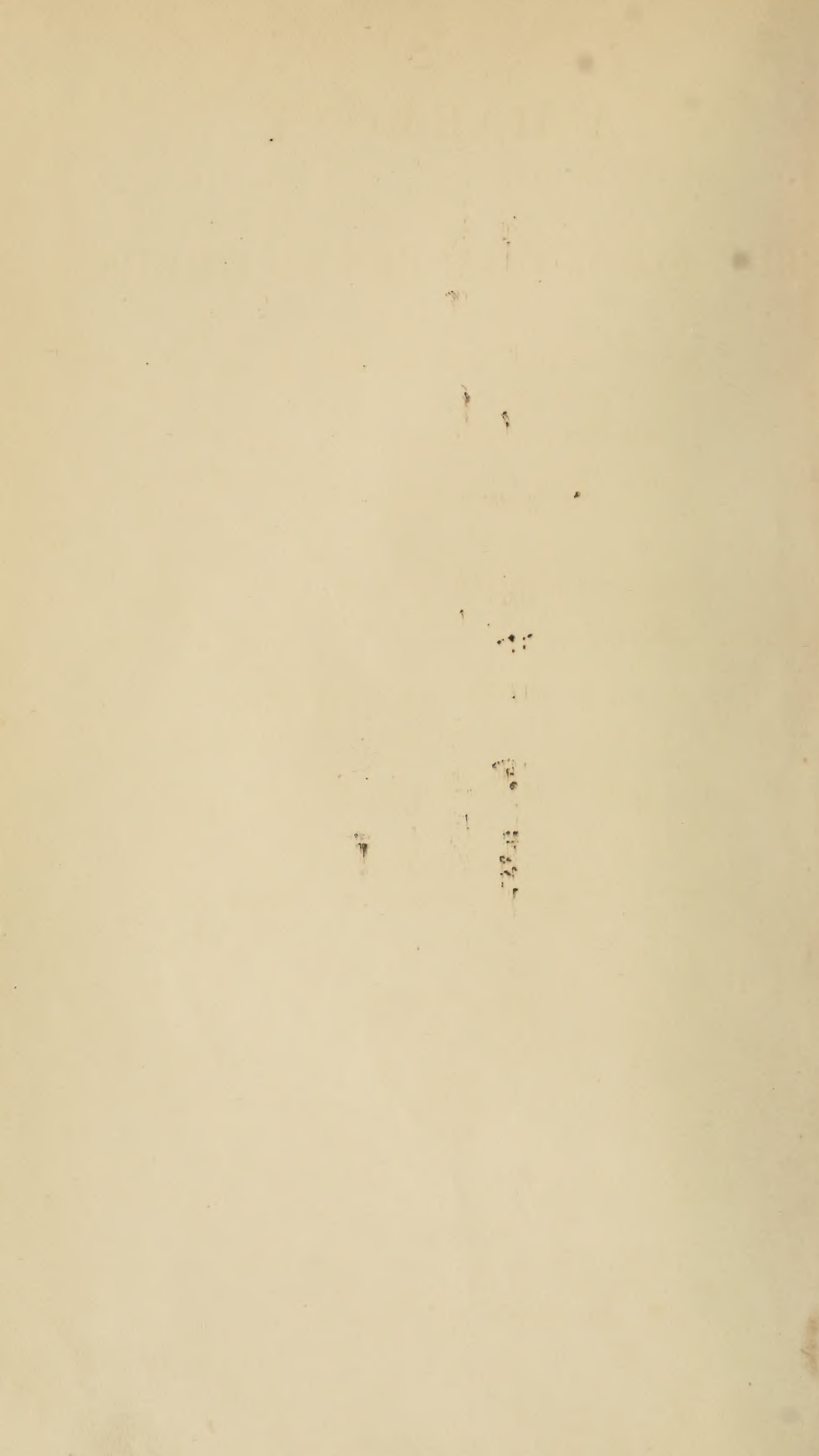
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# A HARMONY

OF

## THE FOUR GOSPELS IN GREEK.

NEWLY ARRANGED, WITH EXPLANATORY NOTES,

BY

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AUTHOR OF A GREEK AND ENGLISH LEXICON OF THE NEW TESTAMENT,  
BIBLICAL RESEARCHES IN PALESTINE, ETC., ETC.

*REVISED EDITION,*

GIVING THE TEXT OF TISCHENDORF, AND VARIOUS READINGS  
ACCEPTED BY TREGELLES, WESTCOTT AND HORT, AND  
IN THE REVISED ENGLISH VERSION OF 1881.

WITH ADDITIONAL NOTES

BY

M. B. RIDDLE, D.D.

PROFESSOR OF NEW TESTAMENT EXEGESIS IN HARTFORD THEOLOGICAL SEMINARY.



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## INTRODUCTORY STATEMENT

BY THE EDITOR.

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DR. EDWARD ROBINSON'S *Harmony of the Four Gospels in Greek* is herewith published in a revised form. The nature and extent of the changes made will appear from the following statement.

I. The GREEK TEXT of TISCHENDORF'S VIII. edition (Vol. I., Gospels, Lipsiae, 1869) has been substituted for that of Hahn. The edition of Von Gebhardt (Lipsiae, 1881) has, however, been taken as representing the final form of Tischendorf's text. A few typographical errors in both volumes have been corrected. The arrangement of the Harmony required an occasional change in paragraphing and a freer use of capital letters, but the punctuation and the spelling of Tischendorf have been followed throughout.

II. CRITICAL NOTES (below the text). These present: (1) the more important readings in regard to which Tischendorf differs from Tregelles, or Westcott and Hort; (2) the leading authorities for and against such readings; (3) the reading accepted in the Revised Version of 1881.

1. The two editions selected for comparison were those of TREGELLES<sup>1</sup> and of WESTCOTT and HORT,<sup>2</sup> as representing the best results of textual study in England. The German editors who preceded Tischendorf have not been cited, since much of the weightiest evidence was not accessible to them. Nor have the readings of the so-called Received Text (Stephens, 1550), as such, been referred to in the notes, except in a few cases of variation in punctuation. It is to be hoped that few of those who will make an intelligent use of this Harmony are not convinced that the readings of Stephens, when they differ from those of Tischendorf and the editors above named, have no critical value whatever. It seemed to me unnecessary to cumber the notes with such readings, since they are quite numerous. Not all the variations of the three editors are given; only those that materially affect the sense, and as a rule those accepted in the Revised Version (as *against* Tischendorf).

In the notes the reading accepted by Tischendorf invariably comes *first*; then the reading or readings accepted by the other editors. Those of the

<sup>1</sup> *The Greek New Testament*, etc., by SAMUEL PRIDEAUX TREGELLES, S. T. D. London, 1857-1879. The Gospels of Matthew and Mark were published before the discovery of the Sinaitic manuscript.

<sup>2</sup> *The New Testament in the Original Greek. The Text revised* by BROOKE FOSS WESTCOTT, D. D., and FENTON JOHN ANTHONY HORT, D. D. Cambridge and London, 1881. Republished in New York, 1882.

three (Treg., West., Rev.) not cited against Tischendorf may be assumed to agree with him, though this does not always hold good in the case of the Revised Version.<sup>1</sup>

2. The Authorities cited are those which have determined the judgment of recent critical editors. The uncials selected are:  $\aleph$ , A, B, C, D, L,  $\Delta$ , and the fragmentary codices: T, Z,  $\Xi$ ,  $\Sigma$ . (For the names and dates of these, see p. xxv. A careful study of the critical notes will be the best help to a proper estimate of the relative value of each.) Some later uncials are cited in connection with John 7 : 53-8 : 11, since that passage appears only in D, of the earlier uncials. The cursives: 1, 33, 69, and 2<sup>pe</sup> (or 81) are frequently cited; so the following versions: Old Latin (as it appears in manuscripts), Vulgate, Memphitic (Coptic), and the two Syriac versions, commonly known as the Peshitto and Philoxenian (Harkleian). Among the Fathers Origen alone is frequently named; Augustine several times; others once or twice only. By selecting these witnesses out of the great mass, it was hoped to promote a greater familiarity with the weighty evidence they present.

3. As the Revised Version is based upon a Greek text which, while not meant to be critically exact, does in fact constitute a well-attested text for practical purposes, it seemed desirable to give the Revisers' readings. Every thorough student of the Harmony will, of course, have the Revised Version in his hands.

As a matter of convenience Latin abbreviations were used in the critical notes. See p. xxv.

III. ARRANGEMENT OF THE HARMONY. Dr. Robinson's arrangement of the sections has been adhered to, although various adjustments in lines and paragraphs were required, in consequence of the changes of text. The only extensive changes are as follows: (§ 83) John 7 : 53-8 : 1 transferred to § 84, and the whole of § 84 bracketed; (§ 111) the three accounts of the Anointing at Bethany brought forward from § 131; (§ 112) Matt. 21 : 14-17 transferred to § 113; (§ 122) Mark 12 : 40 and Luke 20 : 47 brought forward from § 123; (§§ 136, 137) these are transposed, with section numbers in brackets.—The reasons for these changes will be found in the additional Notes of the Appendix, under the respective sections.

IV. APPENDIX. Numerous and extensive additions have been made, but only slight omissions. A reference to some superseded work has occasionally been dropped, and some arguments, invalidated or rendered unnecessary by the results of textual criticism, have been omitted. In the added matter there is usually some indication of any omission beyond that of a phrase or sentence.

My own additions are invariably bracketed. Minor ones are inserted in the paragraphs to which they naturally belong. The longer ones stand by themselves, and those deemed of most importance are named in the "Contents," etc. (pp. xxiii., xxiv.), but there also enclosed in brackets. Nothing has been

<sup>1</sup> The readings preferred by the Revisers were taken from the volume of Archdeacon Palmer: *The Greek Testament, with the readings adopted by the Revisers*, etc. Oxford.

1881. Use was also made of memoranda made by the editor while engaged upon the Revised Version.



omitted that seemed essential to a full and fair statement of Dr. Robinson's view, unless a well-attested change of text overbore his opinion. On the other hand, it has been my effort to add nothing that did not seem to be in accord alike with the design of a Harmony and with the principles of interpretation accepted by Dr. Robinson himself. Where I felt constrained to differ from him, both sides have been presented. The long note on the Relation of the Gospels to each other (pp. 197 sqq.) seemed necessary as a supplement to Dr. Robinson's Introduction, in order to defend his view under the present conditions of the controversy respecting the Gospels. After some hesitation I decided to substitute for the "Schedule of Days" given by Dr. Robinson in his edition of 1851, that of his earlier editions (see pp. 235, 238, 239), and this rendered it necessary to omit a paragraph from his preface, referring to the change made in 1851. The longest and, in many respects, most valuable note in the Appendix, that on the Passover and the Last Supper (pp. 243-256), has been scarcely modified, and not much enlarged. Recent controversies have not, I make bold to say, rendered the author's positions untenable, or his arguments antiquated.

No effort has been made to enlarge the bibliographical lists. Works of reference now abound, as they did not in Dr. Robinson's day. The temptation to enlarge in this direction was met by considering the true purpose of a Harmony.

It is proper to express here my thanks to the Rev. Chas. S. Nash, now of East Hartford, Connecticut, for his valuable and scholarly assistance in the preparation of the Greek text and foot-notes.

May this edition of the Harmony not be without its influence in advancing the cause to which Dr. Edward Robinson devoted his laborious life, namely, that of candid and devout Biblical scholarship.

M. B. RIDDLE.

HARTFORD THEOLOGICAL SEMINARY, }  
*April, 1885.*





## PREFACE.

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THE experience of many years has not failed to impress upon the minds of most Biblical teachers the advisableness of permitting the Harmony of the Gospel History to occupy a prominent place among the earliest studies of a Theological Seminary. The simplicity of the language, the interest and importance of the events, and also the very difficulties, real or alleged, with which the subject is environed, all mark this portion of the Word of God as particularly adapted for introducing the youthful student into the principles and practice of Biblical interpretation. If the study of the Harmony be rightly carried out, there is thus laid a broad and solid ground-work, on which afterwards to erect a substantial and enduring structure of Biblical Science, "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."

In furtherance of these general views, no less than two editions of Archbishop Newcome's Harmony were formerly published in this country; one of them under my own superintendence. These had now been long out of print, so that for some years it was very difficult to obtain copies. Under these circumstances, and by the advice and request of leading professors in several of our Theological Seminaries, as well as from a feeling of necessity in the case of my own pupils, I was led to turn my attention to the supply of this acknowledged want. It soon, however, became apparent that, rather than to engraft the changes and additions which seemed necessary upon any former work, it would be easier, and perhaps better, to prepare a new one. The present volume, accordingly, was undertaken with these impressions; and was given to the public as a new and independent work, in the hope and with the prayer that it might be found useful in its place, and thus aid in promoting the cause of Theological Education.

In order to obtain a full and consecutive account of all the facts of our Lord's life and ministry, the four Gospel narratives must be so brought together, as to present as nearly as possible the true chronological order; and, where the same transaction is described by more than one writer, the different accounts must be placed side by side, so as to fill out and supply each other. Such an arrangement affords the only full and perfect survey of all the testimony relating to any and every portion of our Lord's history. In this way alone can be brought out, and distinctly presented, the mutual connection and dependency of the various parts, and the gradual development and completion

of the great plan of redemption, so far as it was manifested in the life and ministry, the death and resurrection, of our Lord Jesus Christ. Indeed, without such a survey, our knowledge on all these great topics can only be fragmentary and partial.

In a work of this kind, no great amount of novelty can be expected, on subjects which have more or less occupied the ablest minds of the Christian Church for centuries. Yet, even here, knowledge has not been stationary. In the lapse of centuries, and even of years, there is a constant progress in the observation and discovery of new facts and circumstances, bearing upon the social and also the physical history of the Hebrews and other ancient nations. These all serve to enlarge the circle of Biblical knowledge; they add to the apparatus and means of the Interpreter and Biblical Harmonist; and often shed new light upon topics which before were dark or doubtful. It may also be truly said, that in no former period, perhaps, has there been accumulated a greater amount of such facts and of such progress, than during the half century which has just closed. All these it is the duty of the Harmonist to apply to the elucidation of the narratives of the four Evangelists. A Harmony rightly constructed should exhibit the results of all these recent investigations into language, manners and customs, history, geography, and the like, so far as they are well-founded; and thus become, to a certain extent, the representative of the present state of Biblical science in this particular department. Such, accordingly, has been my aim in the preparation of this volume. I have also everywhere endeavored faithfully to judge and write, according to the impressions left on my mind by a personal inspection of most of the scenes of the Gospel History; a privilege enjoyed, I believe, by no previous Harmonist.

If, then, the scholar shall find little or nothing of positively new matter in these pages, he will yet find, I trust, some new views, and also some new illustrations of old views, which are nowadays assailed. This is true, especially, in respect to the transactions during the last six months of our Lord's life and ministry; and the remark applies more particularly to the identification of the city Ephraim and the return of Jesus from that place through Peræa; to the important Passover question; and to the mode of harmonizing the several accounts of the Lord's resurrection and its accompanying incidents. All these and other like topics are discussed in the Notes; to which the reader is respectfully referred. The notation of place in connection with every section, though not wholly a new feature, is yet much more definitely carried out than ever before.

The general uses and advantages of a Harmony, and the particular objects aimed at in the present volume, are specified near the close of the Introduction to the Notes. A list of the most important Harmonies heretofore published is given below.

That the labor bestowed upon this work may not be in vain, but may be blessed of God to the furtherance of the study of his Word, is the sincere prayer of the Author.

E. ROBINSON.

# LIST OF HARMONIES.



## LIST OF HARMONIES.

THE following List comprises only the most important works of this class. For a more complete account of the literature of this department, the reader is referred to the following works : FABRICIUS, *Biblioth. Græca*, ed. Harles. T. IV., p. 880 sq.; WALCH, *Biblioth. Theol.* IV., p. 863 sq.; HASE, *Das Leben Jesu*, § 27, 2te Ausg. [Some of the less accessible works given by Dr. Robinson have been omitted. For good lists of more recent works, see SMITH'S *Bible Dictionary*, Am. ed. (Hackett and Abbot), II., pp. 950, 960.]

TATIAN the Syrian, about A. D. 170, compiled a work entitled : τὸ διὰ τεσσάρων. This is lost ; and the Latin Version, so called, is regarded as spurious. See *Biblioth. Patr. Max.* Lugd., 1677, T. II., pp. 203-12; Fabricius, *Cod. Apocr. N. T.* I., p. 377; Mill, *Prolegom. in N. T.* Lips., 1723, p. 38; Neander, *Kirchengesch.* I., p. 764.

AMMONIUS of Alexandria, about A. D. 220, is said also to have prepared a work called *Ἀρμολα*, in like manner lost. [The results of his labors have been preserved by means of the Eusebian canons, which indicate the parallel sections, according to the division of Ammonius. Tischendorf and other recent editors give the numbers of these sections and canons in their editions of the Greek Testament.]

A. OSIANDER, *Harmoniae Evang. Libri iv.*, Gr. et Lat. fol. Basil., 1537, 1561.

CORN. JANSEN, *Concordia Evang.* fol. Lovan., 1549. Antv., 1554, etc. Meehl., 1825. 8vo. 2 Tom.

R. STEPHANUS, *Harmonia Evang.* fol. Par., 1553.

J. CALVIN, *Harmonia ex tribus Evangelistis composita, adjunctos eorum Joanne.* fol. Genev., 1553, and often.

CAR. MOLINEUS (du Moulin), *Collatio et Unio quatuor Evangg. eorum serie et ordine absque ulla confusione, etc., etc.* 4to. Par., 1565 ; also in *Opp. omnia.* fol. Par., 1681.

M. CHEMNITII (Chemnitz), *Harmonia quatuor Evangg. quam P. LYSERUS et J. GERHARDUS, is continuavit, hic perfecit.* fol. Hamb., 1704. 3 Tom. The portion by Chemnitz was first printed at Frankf., 1593, etc.

G. CALIXTI, *Quatuor Evangg. Scriptorum Concordia.* 4to. Halberst., 1624, etc. Published without the author's consent.

T. CARTWRIGHT, *Harmonia Evang., etc.* 4to. Amst., 1627, 1647.

J. LIGHTFOOT, *Harmonia, Ordo, et Chronicon N. T.*, in *Opp.*, ed. Leusden. fol. Tom. II., p. 1. Ultraj., 1699. — English : *Harmony, Chronicle, and Order of the N. T.* fol. Lond., 1655 ; *Works*, by Pitman. 8vo. Vol. III. Lond., 1822.

J. CLÉRICUS (Le Clerc), *Harmonia Evangelica, etc.* fol. Amst., 1699.

J. A. BENDEL, *Richtige Harmonie der vier Evangelisten.* 8vo. Tüb., 1736, 1747, 1766.

J. MACKNIGHT, *Harmony of the Four Gospels.* 4to. 2 Vols. in 1. Lond., 1756, 1763, and often.

J. PRIESTLEY, *Harmony of the Evangelists in English.* 4to. Lond., 1777.

W. NEWCOME, *Harmony of the Gospels in Greek, etc.* fol. Dublin, 1778. — Reprinted. 8vo. Andover, 1814, 1834.

J. J. GRIESBACH, *Synopsis Evangelior. Matth., Marc. et Lucae, etc.* 8vo. Halae, 1776, 1797, 1809, 1822.



## LIST OF HARMONIES.

DE WETTE ET LÜCKE, *Synopsis Evangelior. Matth. Marc. et Lucae, etc.* 4to. Berlin., 1818.

G. C. MATTHAEI, *Synopse der vier Evangg. nebst Kritik, u. s. w.* 8vo. Götting., 1826.

M. ROEDIGER, *Synopsis Evangelior. Matth. Marc. et Lucae, etc.* 8vo. Halae, 1829, 1839.

R. CHAPMAN, *Greek Harmony of the Gospels, etc., with Notes.* 4to. Lond., 1836.

J. GEHRINGER, *Synoptische Zusammenstellung des Gr. Textes der vier Evangelien.* 4to. Tüb., 1842.

[K. WIESELER, *Chronologische Synop. der vier Evangelien.* Hamburg, 1843.

C. H. A. KRAFFT, *Chronologie und Harmonie d. vier Evangelien.* Erlangen, 1848.

W. E. GRESWELL, *Harmonia Evangelica.* Oxon., 1856. The date is that of the 5th ed. — *Dissertations on the Harmony by the same.* Oxford, 1837.

W. STROUD, *New Greek Harmony of the Four Gospels, etc.* London, 1853.

F. W. J. LICHTENSTEIN, *Lebensgeschichte d. H. J. Christi in chronologischer Uebersicht.* Erlangen, 1856.

CONSTANTIN TISCHENDORF, *Synopsis Evangelica, etc.* Lipsiae, 1851, 1854, 1864, 1871, 1878. The text of the 4th and 5th editions is that of Tischendorf's VIII. ed. of the Greek Testament.

W. THOMSON, Archbp. of York, *Table of the Harmony, etc.,* in *Smith's Bible Dictionary*, art. Gospels, Eng. ed. II., p. 720; Amer. ed. (Hackett and Abbot). II., p. 751.

FREDERIC GARDINER, *Harmony of the Four Gospels in Greek, etc.* Andover, 1871, 1876.

Among the many lives of Christ published during the past thirty years that of S. J. ANDREWS (*Life of our Lord on Earth.* New York, 1863. 4th ed., 1868) is most helpful for students of the harmony of the Gospels, since it aims "to arrange the events of the Lord's life, as given us by the Evangelists, so far as possible, in a chronological order, and to state the grounds of this order" (p. vi.). — C. J. ELLICOTT (Bishop of Gloucester and Bristol), in his *Life of our Lord Jesus Christ* (Hulsean Lectures, 1859, 6th ed., London, 1876), discusses many topics pertaining to the harmony of the Gospels. So most recent Commentaries, and special works on chronological questions.]

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## EXPLANATION OF CRITICAL NOTES.

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**ARRANGEMENT.** References to Gospel, chapter, and verse, in heavy type. In each note the reading accepted by Tischendorf corresponding with the Greek text above is given first. A semicolon (;) separates the evidence for this reading from the various readings of the same passage. The ( | ) separates two distinct notes on the same verse. Designations of authorities follow the reading which they attest. When another Greek word or phrase is substituted for the reading of Tischendorf, it occurs in the note without any prefix (after the semicolon).

**ABBREVIATIONS.** om (omittit, omittunt) = the Greek word or phrase previously cited is omitted by the following authorities and editors.

add (addit, addunt) = the Greek word or phrase which follows is inserted in the text *after* the word previously cited.

pm (præmittit, præmittunt) = the Greek word or phrase which follows is inserted *before* the word previously cited.

al (alii) = other authorities of the class preceding (uncials, cursives, versions, or Fathers).  
rell (reliqui), mul (multi), omn (omnes), pler (plerique), can be explained by the connection.

txt. and mg. These abbreviations added to the designations of editions indicate different readings in text and margin of the editions. When editors agree in *text* with Tischendorf, they are not cited in support of his reading. But the notes always indicate a difference from him in text or in margin, or an agreement with him in margin only.

Abbreviations designating authorities are printed *without* a period; those designating editors *with* a period.

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## DESIGNATION OF AUTHORITIES AND EDITORS.

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### 1. UNCIAL MANUSCRIPTS.

- Σ** *Sinaiticus*; IV. Century. When uncorrected, Σ; when corrected, Σ\* = original scribe; Σ<sup>a</sup> = corrector of IV. Cent.; Σ<sup>b</sup> = corr. of VI. Cent. (in Matthew only); Σ<sup>c</sup> = corr. of VII. Cent., but designated Σ<sup>ca</sup> when a fourth corrector (Σ<sup>cb</sup> of the same century) differs from him. MS. deemed of most weight by Tischendorf.
- A** *Alexandrinus*; V. Cent. Defective in Matthew.
- B** *Vaticanus*; IV. Cent. When corrected, B\* = original scribe; B<sup>2</sup> = corr. of IV. Cent. B<sup>3</sup> = corr. of VI. or VII. Cent. MS. deemed of extraordinary weight by Westcott and Hort.
- C** *Ephraemi Syri*; V. Cent. Fragmentary; one third of Gospels lacking. C<sup>2</sup> = corr. probably of VI. Cent.; C<sup>3</sup> = corr. of IX. Cent.
- D** *Bezae Cantabr.*; Middle of VI. Cent. Greek and Latin.
- L** *Parisiensis* 62; VIII. Cent. Somewhat defective.
- T** *Borgianus I.*; V. Cent.; fragments of John's Gospel.
- Z** *Dublinensis*; VI. Cent.; fragments of Matthew.
- Δ** *Sangallensis*; IX. Cent. Text of Mark of most value.
- Ξ** *Zucynthus*; VII. Cent.; fragments of Luke.
- Ⲛ** *Rossanensis*; VI. Cent. Recently discovered; Matthew and Mark.

## 2. CURSIVE MANUSCRIPTS.

1 (*Basiliensis*; X. Cent.) 33 (*Colbertinus*; XI. Cent.) 69 (*Leicestrensis*; XIV. Cent.) 2<sup>pc</sup>  
or 81 (*Petropolitanus*; IX. Cent.)

## 3. VERSIONS.

it = old Latin (the numeral occasionally added indicates the number of MSS. attesting the reading). vg = Vulgate (when <sup>ed</sup> and <sup>cdd</sup> are added, a difference between the printed text and the MSS. text is indicated). cop = Memphitic version. Syrr = the Peshitto and Harkleian Syriac versions; not cited when they differ.

## 4. FATHERS.

Or = Origen; Aug = Augustine; Hier = Jerome; others rarely cited.

## 5. EDITORS.

See pp. iii, iv, and above. Treg. = Tregelles; West. = Westcott and Hort; Rev. = Revised Version of 1881; Ang. and Am. are used when the English and American companies have expressed a different judgment respecting a reading.



## PART I.

EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD.

TIME: *About thirteen and a half years.*

### § 1. Preface to Luke's Gospel.

LUKE I. 1-4.

1 **Ε**πειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορη-  
2 μένων ἐν ἡμῖν πραγμάτων, <sup>1</sup> καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ  
3 ὑπηρέται γενόμενοι τοῦ λόγου, <sup>1</sup> ἔδοξε καὶ μοί παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκρι-  
4 βῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, <sup>1</sup> ἵνα ἐπιγνῶς περὶ τῶν κατηχήθης  
λόγων τὴν ἀσφάλειαν.

### § 2. An Angel appears to Zacharias in the Temple. — *Jerusalem.*

LUKE I. 5-25.

5 **Ε**γένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι  
Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ  
6 ὄνομα αὐτῆς Ἑλισάβετ. ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ θεοῦ, πόρευ-  
7 ὄμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἀμεμποί. καὶ οὐκ ἦν  
αὐτοῖς τέκνον, καθότι ἦν ἡ Ἑλισάβετ στείρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς  
8 ἡμέραις αὐτῶν ἦσαν. ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας  
9 αὐτοῦ ἐναντι τοῦ θεοῦ, <sup>1</sup> κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιᾶσαι εἰσελθὼν  
10 εἰς τὸν ναὸν τοῦ κυρίου, <sup>1</sup> καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ  
11 τοῦ θυμιάματος. ὤφθη δὲ αὐτῷ ἄγγελος κυρίου ἐστὼς ἐκ δεξιῶν τοῦ θυσιαστη-  
12 ρίου τοῦ θυμιάματος. καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.  
13 εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος· μὴ φοβοῦ, Ζαχαρία, διότι ἐσκηκούσθη ἡ δέησίς  
σου, καὶ ἡ γυνὴ σου Ἑλισάβετ γενήσεται υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ  
14 Ἰωάννην· καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ  
15 χαρήσονται. ἔσται γὰρ μέγας ἐνώπιον κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πίη-  
16 καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ. <sup>1</sup> καὶ πολλοὶ  
17 τῶν υἱῶν Ἰσραὴλ ἐπιστρέψουσιν ἐπὶ κύριον τὸν θεὸν αὐτῶν· καὶ αὐτὸς προσελύσεται  
ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἰησέα, ἐπιστρέψαι καρδίας πατέρων ἐπὶ  
τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον.<sup>a</sup>

<sup>a</sup> 17. Comp. Mal. 3: 23 sq. [4, 5, 6.]

5 γυνή (L pm ἡ) αὐτῷ **Σ** B (\* D) L  $\Xi$  1 33; 15 κυρίου **Σ** A C L  $\Xi$  33; pm — **Β** D (T)  $\Gamma$  1  
ἡ γυνὴ αὐτοῦ A (C E vg<sup>d</sup> cop syrr. West.mg. 17 προσελύσεται **Σ** A B D;  
6 ἐναντίον **Σ** B C\* vg; ἐνώπιον A C<sup>3</sup> D L  $\Xi$ . προσελύσεται B\* C L West.mg. Rev.mg.

## LUKE I.

- 18 καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον· κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι  
 19 πρεσβύτης καὶ ἡ γυνὴ μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. καὶ ἀποκριθεὶς ὁ  
 20 ἄγγελος εἶπεν αὐτῷ· ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ, καὶ ἔπε-  
 21 στάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελίσασθαί σοι ταῦτα· καὶ ἰδοὺ ἔσθ' σιωπῶν  
 22 καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἥς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας  
 23 τοῖς λόγοις μου, οὔτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. καὶ ἦν ὁ λαὸς προσ-  
 24 δοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. ἐξελθὼν  
 25 δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ.  
 26 καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενεν κωφός. καὶ ἐγένετο ὡς ἐπλήσθησαν  
 27 αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.  
 28 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἑλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέ-  
 29 κρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα ὅτι οὕτως μοι πεποίηκεν κύριος ἐν ἡμέραις  
 30 αἷς ἐπείδεν ἀφελεῖν ὄνειδος μου ἐν ἀνθρώποις.

§ 3. An Angel appears to Mary. — *Nazareth.*

## LUKE I. 26-38.

- 26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν  
 27 τῆς Γαλιλαίας, ἣ ὄνομα Ναζαρέθ, ὅτι πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα  
 28 Ἰωσήφ, ἐξ οἴκου Δαυεὶδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. καὶ εἰσελθὼν  
 29 πρὸς αὐτήν ὁ ἄγγελος εἶπεν· χαῖρε κεχαριτωμένη, ὁ κύριος μετὰ σοῦ. ἡ δὲ  
 30 ἐπὶ τῷ λόγῳ διεταράχθη, καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος. καὶ  
 31 εἶπεν ὁ ἄγγελος αὐτῇ· μὴ φοβοῦ, Μαριάμ· εὖρες γὰρ χάριν παρὰ τῷ θεῷ. καὶ  
 32 ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.  
 33 οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ κύριος ὁ θεὸς  
 34 τὸν θρόνον Δαυεὶδ τοῦ πατρὸς αὐτοῦ, ὅτι καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς  
 35 τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.<sup>a</sup> εἶπεν δὲ Μαριάμ πρὸς  
 36 τὸν ἄγγελον· πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; καὶ ἀποκριθεὶς ὁ ἄγγε-  
 37 λος εἶπεν αὐτῇ· πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκι-  
 38 ᾶσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ. καὶ ἰδοὺ Ἑλι-  
 39 σάβετ ἡ συγγενὴς σου καὶ αὐτὴ συνειληφυῖα υἱὸν ἐν γήρει αὐτῆς, καὶ οὗτος μὴν  
 40 ἔκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα· ὅτι οὐκ ἀδυνατήσῃ παρὰ τοῦ θεοῦ πάν-  
 41 ῥημα. εἶπεν δὲ Μαριάμ· ἰδοὺ ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ ῥήμά σου.  
 42 καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

§ 4. Mary visits Elizabeth. — [*Place uncertain.*]

## LUKE I. 39-56.

- 39 Ἀναστῶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ  
 40 σπουδῆς εἰς πόλιν Ἰούδα, καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο

<sup>a</sup> 33. Comp. Mic. 4: 7. Dan. 7: 14. Is. 9: 7. Jer. 23: 5.

28 ὁ ἄγγελος post πρὸς αὐτήν N; post εἰσελ-  
 θὼν A C D vg [Treg.]; om B L E cop West.  
 Rev. | μετὰ σοῦ N B L cop Treg.mg.; add  
 εὐλογημένη σὺ ἐν γυναιξίν A C D vg syrr  
 [Treg.txt.] West.mg. Rev.mg.

35 γεννώμενον N A B C<sup>3</sup> D L cop; add ἐκ

σοῦ C\* 1 33 vg<sup>ed</sup> Rev.mg. | κληθήσεται υἱὸς  
 θεοῦ Rev. (Ang.mg. Am.txt.); κληθήσεται,  
 υἱὸς θεοῦ West. Rev. (Ang.txt. Am.mg.)

36 συνειληφυῖα A C D syrr Treg.mg.;  
 συνελήφεν N B L E 2<sup>pe</sup> vg cop Treg.txt.  
 West. Rev.

## LUKE I.

41 τὴν Ἑλισάβετ. καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἑλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς. καὶ ἐπλήσθη πνεύματος ἁγίου ἡ  
 42 Ἑλισάβετ, ἡ καὶ ἀνεφώνησεν κραυγῇ μεγάλῃ καὶ εἶπεν· εὐλογημένη σὺ ἐν  
 43 γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. καὶ πόθεν μοι τοῦτο ἵνα  
 44 ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ; ἰδοὺ γάρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπα-  
 45 σμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.

46 47 Καὶ εἶπεν Μαριάμ· μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, ἡ καὶ ἡγαλλίασεν τὸ  
 48 πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτήρί μου, ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς  
 49 δούλης αὐτοῦ. ἰδοὺ γάρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί, ἡ ὅτι ἐποί-  
 50 ησέν μοι μεγάλα ὁ δυνατός. καὶ ἅγιον τὸ ὄνομα αὐτοῦ, ἡ καὶ τὸ ἔλεος αὐτοῦ εἰς  
 51 γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν. ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ,  
 52 διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν· καθεῖλεν δυνάστας ἀπὸ  
 53 θρόνων καὶ ὕψωσεν ταπεινούς, ἡ πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας  
 54 ἐξαπέστειλεν κενούς. ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνηστῆραι ἐλώνς,  
 55 ἡ καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ  
 εἰς τὸν αἰῶνα.<sup>a</sup>

56 Ἐμείνειν δὲ Μαριάμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

## § 5. Birth of John the Baptist. — [Place uncertain.]

## LUKE I. 57-80.

57 Τῇ δὲ Ἑλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν.  
 58 καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος  
 59 αὐτοῦ μετ' αὐτῆς, καὶ σινέχαιρον αὐτῇ. καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ<sup>b</sup>  
 ἦλθον περιτεμεῖν τὸ παιδίον καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ  
 60 Ζαχαρίαν. καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· οὐχί, ἀλλὰ κληθήσεται Ἰωάν-  
 61 νης. καὶ εἶπαν πρὸς αὐτήν ὅτι οὐδεὶς ἐστὶν ἐκ τῆς συγγενείας σου ὃς καλεῖται  
 62 τῷ ὀνόματι τούτῳ. ἐνέενον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό.  
 63 καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων· Ἰωάννης ἐστὶν τὸ ὄνομα αὐτοῦ. καὶ  
 64 ἔθαύμασαν πάντες. ἀνεψύχη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα  
 65 αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν. καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περι-  
 66 οῦντας αὐτούς, καὶ ἐν ὅλῃ τῇ ὄρεινῃ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα  
 67 ταῦτα, ἡ καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες· τί ἄρα  
 τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεῖρ κυρίου ἦν μετ' αὐτοῦ.

67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν  
 68 λέγων· εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν  
 69 λύτρωσιν τῷ λαῷ αὐτοῦ, ἡ καὶ ἡγείρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαυεὶδ

<sup>a</sup> 54, 55. Comp. Is. 41 : 8. 9. Gen. 22 : 16 sq.<sup>b</sup> 59. Gen. 17 : 12. Lev. 12 : 3.42 κραυγῇ B L Ξ 2<sup>pe</sup> Or; φωνῇ S A C D  
vg Treg.mg.45 πιστεύσασα ὅτι Tisch. Rev.mg.; πιστεύ-  
σασα, ὅτι Rev.txt.50 εἰς γενεὰς καὶ γενεὰς B C\* L Ξ cop; εἰς  
γενεὰν καὶ γενεὰν S 1; εἰς γενεὰς γενεῶν A  
C<sup>2</sup> D. 63 τὸ S A B<sup>3</sup> C D; om B\* L  
2<sup>pe</sup> Or Treg. West.

## LUKE I.

70 παιδὸς αὐτοῦ, ἡ καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος προφητῶν  
 71 αὐτοῦ, ἡ σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς,  
 72 ἡ ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,  
 73 ἡ ὅρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν,<sup>a</sup> τοῦ δοῦναι ἡμῖν ἡ ἀφ' ὧς  
 75 ἐκ χειρὸς ἐχθρῶν ῥυσθῆναι λατρεύειν αὐτῷ ἐν ὀσιότητι καὶ δικαιοσύνῃ ἐνώπιον  
 76 αὐτοῦ πάσας τὰς ἡμέρας ἡμῶν. καὶ σύ δὲ παιδίον προφήτης ὑψίστου κληθήσῃ·  
 77 προπορεύσῃ γὰρ πρὸ προσώπου κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ, ἡ τοῦ δοῦναι γινώσκιν  
 78 σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν ἡ διὰ σπλάγχχνα ἐλέους θεοῦ  
 79 ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὑψους ἡ ἐπιφάναι τοῖς ἐν σκότει καὶ  
 σκιᾷ θανάτου καθημένοις, τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.  
 80 Τὸ δὲ παιδίον ἠῤῥαεν καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως  
 ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

§ 6. An Angel appears to Joseph. — *Nazareth.*

## MATTH. I. 18–25.

18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν. μνηστευθείσης τῆς μητρὸς αὐτοῦ  
 Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύ-  
 19 ματος ἁγίου. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγμα-  
 20 τίσαι, ἐβουλόθη λάθρα ἀπολῦσαι αὐτήν. ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ  
 ἄγγελος κυρίου κατ' ὄμιον ἐφάνη αὐτῷ λέγων· Ἰωσήφ υἱὸς Δαυεὶδ, μὴ φοβηθῆς  
 παραλαβεῖν Μαριάμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος  
 21 ἔστιν ἅγιον. ἡ τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ  
 22 σώσει τὸν λαόν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. τοῦτο δὲ ὅλον γέγονεν ἵνα  
 23 πληρωθῇ τὸ ῥηθὲν ἐπὶ κυρίου διὰ τοῦ προφήτου λέγοντος·<sup>b</sup> ἰδοὺ ἡ παρθέ-  
 νος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα  
 24 αὐτοῦ Ἐμμανουήλ, ὃ ἔστιν μεθερμηνεύμενον μεθ' ἡμῶν ὁ θεός. Ἐγερθεὶς  
 δὲ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου, καὶ  
 25 παρέλαβεν τὴν γυναῖκα αὐτοῦ· καὶ οὐκ ἐγίνωσκεν αὐτήν ἕως οὗ ἔτεκεν υἱόν, καὶ  
 ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

§ 7. The Birth of Jesus. — *Bethlehem.*

## LUKE II. 1–7.

1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξηλθεν δόγμα παρὰ Καίσαρος Αἰγυπτίου  
 2 ἀπογραφῆσθαι πᾶσαν τὴν οἰκουμένην. αὕτη ἀπογραφὴ ἐγένετο πρώτη ἡγεμο-

<sup>a</sup> 73. Gen. 22 : 16 sq.<sup>b</sup> 23. Is. 7 : 14.Lc. 1 : 74. ἐχθρῶν **SBL** 33 ; pm τῶν **A C** ;  
add ἡμῶν **A C D** vg cop syrr [Treg.mg.] Rev.75 πᾶσας τὰς ἡμέρας **S A C D** West.mg. ;  
πάσαις ταῖς ἡμέραις **B L** 2<sup>pe</sup> Treg.mg. West.  
txt.76 πρὸ προσώπου **A C D L** vg ;  
ἐνώπιον **S B** West.78 ἐπεσκέψατο **S<sup>c</sup> A C D E** vg Rev.mg. ;ἐπισκέπεται **S B L** cop Treg.mg. West. Rev.  
txt.Mt. 1 : 18. Ἰησοῦ ante Χριστοῦ **S C L Z**  
cop syrr [West.] ; post χυ **B** West.mg. ; om  
it vg Treg. Rev.mg.Lc. 2 : 2. ἐγένετο πρώτη **S<sup>c</sup> D** ; πρώτη ἐγένε-  
το **S<sup>c</sup> A B C L** vg cop syrr Treg. West.



## LUKE II.

3 νεύοντος τῆς Συρίας Κυρηνίου. καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος  
 4 εἰς τὴν ἑαυτοῦ πόλιν. ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως  
 Ναζαρέθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυεὶδ ἧτις καλεῖται Βηθλεέμ, διὰ τὸ εἶναι  
 5 αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυεὶδ, ἵ ἀπογράψασθαι σὺν Μαριὰμ τῇ ἐμνηστευμένῃ.  
 6 αὐτῷ, οὕσῃ ἐγκύῳ. Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι  
 7 τοῦ τεκεῖν αὐτήν, ἵ καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν  
 αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

§ 8. An Angel appears to the Shepherds. — *Near Bethlehem.*

## LUKE II. 8–20.

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυ-  
 9 λακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς  
 10 καὶ δόξα κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν. καὶ εἶπεν  
 αὐτοῖς ὁ ἄγγελος· μὴ φοβεῖσθε· ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην,  
 11 ἧτις ἔσται παντὶ τῷ λαῷ, ἵ ὅτι ἐτέχθη ὑμῖν σήμερον σωτήρ, ὃς ἐστιν Χριστὸς  
 12 κύριος, ἐν πόλει Δαυεὶδ. καὶ τοῦτο ὑμῖν τὸ σημεῖον, εὐρήσετε βρέφος ἐσπαργα-  
 13 νωμένον ἐν φάτνῃ. καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἄγγέλῳ πλῆθος στρατιᾶς οὐρα-  
 14 νίου αἰνούντων τὸν θεὸν καὶ λεγόντων· δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη  
 ἐν ἀνθρώποις εὐδοκίας.  
 15 Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες  
 ἐλάλουν πρὸς ἀλλήλους· διέλθωμεν δὴ ἕως Βηθλεέμ καὶ ἴδωμεν τὸ ῥήμα τοῦτο  
 16 τὸ γεγονὸς ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. καὶ ἦλθαν σπεύσαντες, καὶ ἀνεύραν τήν  
 17 τε Μαριὰμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ· ἰδόντες δὲ  
 ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.  
 18 καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων  
 19 πρὸς αὐτούς· ἡ δὲ Μαρία πάντα συνετήρει τὰ ῥήματα ταῦτα συνβάλλουσα ἐν  
 20 τῇ καρδίᾳ αὐτῆς. καὶ ὑπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν  
 ἐπὶ πᾶσιν οἷς ἠκούσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

§ 9. The Circumcision of Jesus, and his Presentation in the Temple. — *Bethlehem, Jerusalem.*

## LUKE II. 21–38.

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτόν,<sup>a</sup> καὶ ἐκλήθη τὸ ὄνομα  
 αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ  
 κοιλίᾳ.

22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν,<sup>b</sup> κατὰ τὸν νόμον Μωϋ-

<sup>a</sup> 21. Gen. 17 : 12. Lev. 12 : 3.<sup>b</sup> 22. Lev. 12 : 2–5.

12 τὸ S A D L West.mg.; om B E [Treg.  
 mg.] West.txt. | ἐν S\* D; pm καὶ κείμενον  
 S<sup>c</sup> A (om καὶ) B L E 2<sup>pe</sup> vg cop syrr Treg.  
 West. Rey.

13 οὐρανοῦ S A B 2<sup>e</sup> D 2 L E vg cop syrrTreg.mg.; οὐρανοῦ B\* D\* Treg.txt. West.  
 mg.

14 εὐδοκίας S\* A B\* D it vg; εὐδοκία  
 S<sup>c</sup> B 3 L E cop syrr Treg.mg. West.mg. Rev.  
 mg.

## LUKE II.

- 23 σέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστήσαι τῷ κυρίῳ, <sup>1</sup> καθὼς γέγραπται ἐν νόμῳ κυρίου<sup>a</sup> ὅτι πᾶν ἄρσεν διανοίγον μῆτραν ἅγιον τῷ κυρίῳ
- 24 κληθήσεται, <sup>1</sup> καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου,<sup>b</sup> ζευγὸς τρυγόνων ἢ δύο νοσοῦς περισσεῶν.
- 25 Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλήμ, ᾧ ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα ἦν
- 26 ἅγιον ἐπ' αὐτόν· καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, μὴ
- 27 ἰδεῖν θάνατον πρὶν ἢ ἂν ἴδῃ τὸν Χριστὸν κυρίου. καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς
- 28 κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, <sup>1</sup> καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκά-
- 29 λας καὶ εὐλογήσεν τὸν θεὸν καὶ εἶπεν· νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα,
- 30 31 κατὰ τὸ ῥῆμα σου ἐν εἰρήνῃ, <sup>1</sup> ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, <sup>1</sup> ὃ
- 32 ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, <sup>1</sup> φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ
- 33 δόξαν λαοῦ σου Ἰσραὴλ.<sup>c</sup> καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ θαυμάζον-
- 34 τες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. καὶ εὐλόγησεν αὐτοὺς Συμεών καὶ εἶπεν
- πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ· ἰδοὺ οὗτος κείμενος εἰς πτώσιν καὶ ἀνάστασιν
- 35 πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλεγόμενον.<sup>d</sup> καὶ σοὺ δὲ αὐτῆς τὴν
- ψυχὴν διελεύσεται ῥομφαία, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλο-
- γισμοί.
- 36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβη-
- κυῖα ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἔτη ἑπτὰ ἀπὸ τῆς παρθενίας
- 37 αὐτῆς, <sup>1</sup> καὶ αὕτη χήρα ἕως ἑτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο τοῦ
- 38 ἱεροῦ νηστεύσας καὶ δεήσεσι λατρεύουσα νύκτα καὶ ἡμέραν. καὶ αὕτῃ τῇ ὥρᾳ ἐπιστάσα ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομέ-
- νοισι λύτρωσιν Ἱερουσαλήμ.

## § 10. The Wise Men from the East. — Jerusalem, Bethlehem.

## ΜΑΤΤ. II. 1-12.

- 1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ
- 2 βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα <sup>1</sup> λέγοντες· ποῦ
- ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ
- 3 ἀνατολῇ, καὶ ἦλθομεν προσκυνῆσαι αὐτῷ. ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης ἔτα-
- 4 ράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ, <sup>1</sup> καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς
- 5 καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται. οἱ
- δὲ εἶπαν αὐτῷ· ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προ-
- 6 φήτου·<sup>e</sup> <sup>1</sup> καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν

<sup>a</sup> 23. Ex. 13: 2. Comp. Num. 8: 16, 17.<sup>b</sup> 24. Lev. 12: 6, 8.<sup>c</sup> 32. Is. 42: 6.<sup>d</sup> 34. Comp. Is. 8: 14.<sup>e</sup> 6. Mic. 5: 1.Lc. 2: 26. πρὶν ἢ ἂν <sup>N</sup>c (<sup>N</sup>\* ἕως ἂν) L 33

Treg.mg.; om ἢ B Treg.txt. [West.]; om ἂν

A D. 33 ὁ πατὴρ αὐτοῦ <sup>N</sup>B D L vg;δ Ἰωσήφ A | αὐτοῦ <sup>sc</sup> <sup>N</sup>\* L cop.; om <sup>N</sup>a B Dvg Treg.West. 35 δὲ <sup>N</sup>A D syrr [Treg.]West.mg.; om B L <sup>Ξ</sup> vg cop West.txt.

36, 37 Ἀσήρ (αὕτη προβεβ. — ὀγδοηκ. τεσσάρων), West. Rev.

37 ἕως <sup>N</sup>\* A B L <sup>Ξ</sup> vg; ὥς <sup>N</sup>c syrr; om D.Mt. 2: 13. φαίνεται <sup>N</sup>C D L; ἐφάνη B

it vg West.mg.

## MATT. II.

τοῖς ἡγεμόσιν Ἰουδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος,  
 7 ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ. τότε Ἡρώδης λάθρα  
 καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος,  
 8 ἡ καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπεν· πορευθέντες ἐξετάσατε ἀκριβῶς περὶ  
 τοῦ παιδίου· ἐπὶ δὲ εὑρητε, ἀπαγγείλατέ μοι, ὅπως καὶ γὰρ ἔλθων προσκυνήσω  
 9 αὐτῷ. οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν· καὶ ἰδοὺ ὁ ἀστήρ, ὃν εἶδον  
 10 ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς ἕως ἔλθων ἐστᾶθαι ἐπάνω οὗ ἦν τὸ παιδίον. ἰδόν-  
 11 τες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα. καὶ ἐλθόντες εἰς τὴν οἰκίαν  
 εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν  
 αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν  
 12 καὶ λίβανον καὶ σμύρναν. καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς  
 Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

§ 11. The Flight into Egypt. Herod's cruelty. The return. — *Bethlehem, Nazareth.*

## MATT. II. 13-23.

13 Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ  
 λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴ-  
 γυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον  
 14 τοῦ ἀπολέσαι αὐτό. ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ  
 15 νυκτός, καὶ ἀνεχώρησεν εἰς Αἴγυπτον, καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα  
 πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος·<sup>a</sup> ἐξ Αἰγύπτου  
 ἐκάλεσα τὸν υἱόν μου.  
 16 Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας  
 ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ  
 17 διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. τότε  
 18 ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος·<sup>b</sup> φωνὴ ἐν Ῥαμὰ  
 ἠκούσθη, κλαυθμὸς καὶ ὀδυρμὸς πολὺς, Ῥαχὴλ κλαίονσα τὰ  
 τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσίν.  
 19 Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ  
 20 Ἰωσήφ ἐν Αἰγύπτῳ λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα  
 αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ  
 21 παιδίου. ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ εἰσῆλθεν  
 22 εἰς γῆν Ἰσραὴλ. ἀκούσας δὲ ὅτι Ἀρ-  
 χέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ  
 τοῦ πατρὸς αὐτοῦ Ἡρώδου, ἐφοβήθη  
 ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' 39 Καὶ ὡς ἐτέλεσαν πάντα κατὰ τὸν  
 ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γα- νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γα-  
 23 λιλαίας. καὶ ἔλθων κατῴκησεν εἰς λιλαίαν εἰς τὴν πόλιν ἑαυτῶν Να-

<sup>a</sup> 15. Hos. 11 : 1.<sup>b</sup> 18. Jer. 31 : 15. Comp. Jer. 40 : 1.Mt. 2 : 18. κλαυθμὸς **S B Z** it vg cop ; pm  
θρήνος καὶ **C D L**.**B**  $\Xi$  Treg. West. Rev. | ἐπέστρεψαν (**S\*** -ψεν)  
**S\*** **B**  $\Xi$  Treg.mg.; ἐπέστρεψαν (quod saepe  
ap Luc) **S**<sup>c</sup> **A D L** Treg.txt.Lc. 2 : 39. κατὰ **S\*** **D L** 2<sup>pe</sup> ; pm. τὰ **S**<sup>c</sup> **A**

## LUKE II.

πόλιν λεγομένην Ναζαρέθ· ὅπως 40 ζαρέθ. τὸ δὲ παιδίον ἡῤῥαυεν καὶ ἐ-  
 πληρωθῆ τὸ ῥῆθὲν διὰ τῶν προφητῶν κραταιοῦτο πληρούμενον σοφίας, καὶ  
 ὅτι Ναζωραῖος κληθήσεται.<sup>α</sup> χάρις θεοῦ ἦν ἐπ' αὐτό.

§ 12. At twelve years of age Jesus goes up to the Passover. — *Jerusalem.*

## LUKE II. 41-52.

41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα.  
 42 καὶ ὅτε ἐγένετο ἑτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς,  
 43 <sup>1</sup> καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ  
 44 παῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ. νομίσαντες δὲ αὐτὸν  
 εἶναι ἐν τῇ συνδιᾷ ἦλθον ἡμέρας ὀκτὼ καὶ ἀνέζητουν αὐτὸν ἐν τοῖς συγγενέσιν  
 45 καὶ τοῖς γνωστοῖς, καὶ μὴ εὐρόντες ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀναζητοῦν-  
 46 τες αὐτόν. καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον  
 47 ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς· ἐξίσταντο  
 48 δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. καὶ  
 ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ· τέκνον, τί  
 49 ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου κἀγὼ δδυνάμενοι ἐζητοῦμέν σε. καὶ  
 εἶπεν πρὸς αὐτούς· τί ὅτι ἐξητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου  
 50 μετ' εἶναι με; καὶ αὐτοὶ οὐκ συνήκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. καὶ κατέβη  
 52 μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ, καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ  
 αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς. καὶ Ἰησοῦς προέκοπτεν  
 ἐν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις.

## § 13. The Genealogies.

## MATT. I. 1-17.

## LUKE III. 23-38, inverted.

- |   |  |    |   |
|---|--|----|---|
| 1 | Βίβλος γενέσεως Ἰησοῦ Χριστοῦ<br>υἱοῦ Δαυεὶδ υἱοῦ Ἀβραάμ.  | 38 | Τοῦ θεοῦ, τοῦ Ἀδάμ, τοῦ Σήθ, τοῦ<br>37 Ἐνῶς, <sup>1</sup> τοῦ Καϊνᾶμ, τοῦ Μελεεζήλ,<br>τοῦ Ἰαρέτ, τοῦ Ἐνῶχ, τοῦ Μαθουσα-<br>36 λά, <sup>1</sup> τοῦ Λάμεχ, τοῦ Νῶε, τοῦ Σήμ, τοῦ Ἀρφαξάδ, τοῦ Καϊ-<br>35 νάμ, <sup>1</sup> τοῦ Σαλά, τοῦ Ἐβερ, τοῦ Φαλέκ, τοῦ Ῥαγαῦ, τοῦ Σε-<br>34 ρούχ, <sup>1</sup> τοῦ Ναχώρ, τοῦ Θάρα, τοῦ<br>Ἀβραάμ, τοῦ Ἰσαάκ, τοῦ Ἰακώβ, |
| 2 | Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσα-<br>ἀκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ<br>δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς |    |   |
| 3 | ἀδελφοὺς αὐτοῦ, Ἰούδας δὲ ἐγέννησεν<br>τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ,                              | 33 | τοῦ Ἰούδα, τοῦ Φάρες, τοῦ Ἑσρώμ,<br>τοῦ Ἀρνεὶ, τοῦ Ἀδμείν, τοῦ Ἀμιναδάβ,  |

<sup>α</sup> 23. Heb. Is. 11: 1. Comp. Is. 53: 2. Zech. 6: 12. Rev. 5: 5.

Lc. 2: 40. σοφίας **N**<sup>\*</sup> A D Treg.mg.; σο-  
 φία **N**<sup>c</sup> B L 33 Treg.txt. West.

42 ἀναβ. αὐτῶν **N** B D<sub>L</sub> cop Treg.mg.;  
 add εἰς Ἱεροσόλυμα A C it vg [Treg.txt.].

48 ἐζητοῦμεν **N**<sup>c</sup> A C D L it vg syrr Or.;  
 ζητοῦμεν **N**<sup>\*</sup> B West.

51 πάντα τὰ ῥήματα **N**<sup>\*</sup> B D; add ταῦτα  
**N**<sup>c</sup> A C L vg Treg.txt. et [mg.].

52 ἐν τῇ **N** L cop; om A C D Treg.; om  
 ἐν B West.

Lc. 3: 33. τοῦ Ἀμιναδάβ om B. West.  
 Rev.mg.; τοῦ Ἀδάμ **N**<sup>\*</sup>.



MATT. I.

LUKE III.

- Φαρὲς δὲ ἐγέννησεν τὸν Ἑσρώμ, Ἑσ-  
 4 ρώμ δὲ ἐγέννησεν τὸν Ἀράμ, Ἀράμ δὲ  
 ἐγέννησεν τὸν Ἀμναδάβ, Ἀμναδάβ  
 δὲ ἐγέννησεν τὸν Ναασσών, Ναασσών  
 5 δὲ ἐγέννησεν τὸν Σαλμών, Σαλμών δὲ  
 ἐγέννησεν τὸν Βοὲς ἐκ τῆς Ῥαχάβ,  
 Βοὲς δὲ ἐγέννησεν τὸν Ἰωβὴδ ἐκ τῆς  
 6 Ῥούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσ-  
 σαί, Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυεὶδ  
 τὸν βασιλέα. Δαυεὶδ δὲ ἐγέννησεν  
 τὸν Σολομώντα ἐκ τῆς τοῦ Οὐρίου,  
 7 Σολομών δὲ ἐγέννησεν τὸν Ῥοβοάμ,  
 Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά,  
 8 Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ, Ἀσάφ  
 δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ  
 δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ  
 9 ἐγέννησεν τὸν Ὀζείαν, Ὀζείας δὲ ἐγέν-  
 νησεν τὸν Ἰωάθαμ, Ἰωάθαμ δὲ ἐγέν-  
 νησεν τὸν Ἀχαζ, Ἀχαζ δὲ ἐγέννησεν  
 10 τὸν Ἐζεκίαν, Ἐζεκίας δὲ ἐγέννησεν  
 τὸν Μανασσῆ, Μανασσῆ δὲ ἐγέν-  
 νησεν τὸν Ἀμώς, Ἀμώς δὲ ἐγέννησεν  
 11 τὸν Ἰωσειάν, Ἰωσειάς δὲ ἐγέννησεν  
 τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ  
 12 ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. μετὰ  
 δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχο-  
 νίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλα-  
 θιήλ δὲ ἐγέννησεν τὸν Ζοροβάβελ,  
 13 Ζοροβάβελ δὲ ἐγέννησεν τὸν Ἀβιουδ,  
 Ἀβιουδ δὲ ἐγέννησεν τὸν Ἐλιακεῖμ,  
 Ἐλιακεῖμ δὲ ἐγέννησεν τὸν Ἀζώρ,  
 14 Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδώκ  
 δὲ ἐγέννησεν τὸν Ἀχείμ, Ἀχείμ δὲ  
 15 ἐγέννησεν τὸν Ἐλιοῦδ, Ἐλιοῦδ δὲ  
 ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ  
 16 ἐγέννησεν τὸν Μαθθάν, Μαθθάν δὲ ἐ-  
 γέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέν-  
 νησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας,  
 ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος  
 Χριστός.
- 17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ  
 ἕως Δαυεὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος  
 γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ  
 δεκατέσσαρες.
- 32 τοῦ Ναασσών, τοῦ Σαλά, τοῦ Βοός,  
 τοῦ Ἰωβὴδ, τοῦ Ἰεσσαί,  
 31 τοῦ Δαυεὶδ, τοῦ Ναθάμ, τοῦ Ματταθά,  
 τοῦ Μεννά, τοῦ Μελεά,  
 30 τοῦ Ἐλιακεῖμ, τοῦ Ἰωνάμ, τοῦ Ἰω-  
 σήφ, τοῦ Ἰούδα, τοῦ Συμεών,  
 29 τοῦ Λευεί, τοῦ Μαθθάθ, τοῦ Ἰωρέμ,  
 τοῦ Ἐλιέζερ, τοῦ Ἰησοῦ,  
 28 τοῦ Ἡρ, τοῦ Ἐλμαδάμ, τοῦ Κωσάμ,  
 τοῦ Ἀδδεί, τοῦ Μελχεί,  
 27 τοῦ Νηρεί, τοῦ Σαλαθιήλ, τοῦ Ζορο-  
 βάβελ, τοῦ Ῥησά, τοῦ Ἰωανάν,  
 26 τοῦ Ἰωδά, τοῦ Ἰωσήφ, τοῦ Σεμεείν,  
 τοῦ Ματταθίου, τοῦ Μαάθ,  
 25 τοῦ Ναγγαί, τοῦ Ἑσλεί, τοῦ Ναούμ,  
 τοῦ Ἀμώς, τοῦ Ματταθίου,  
 24 τοῦ Ἰωσήφ, τοῦ Ἰανναί, τοῦ Μελχεί,  
 τοῦ Λευεί, τοῦ Μαθθάθ,  
 23 Καὶ αὐτὸς Ἰησοῦς—ὢν υἱός, ὡς ἐνο-  
 μίζετο, Ἰωσήφ, τοῦ Ἠλεί,

## PART II.

### ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY.

TIME: *About one year [or nine months].*

§ 14. The Ministry of John the Baptist. — *The Desert. The Jordan.*

LUKE III. 1-18.

MATT. III. 1-12.

MARK I. 1-8.

1 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστής κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, ἰ λέγων· μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. οὗτος γάρ ἐστιν ὁ ρηθεὶς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος·

φωνὴ βοῶντος ἐν τῇ ἐρήμῳ.<sup>b</sup> ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

1 Ἀρχὴ τοῦ εὐαγγελίου 4 Ἰησοῦ Χριστοῦ—ἐγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν — 2 καθὼς γέγραπται ἐν τῷ Ἡσαΐα τῷ προφήτῃ· ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει 3 τὴν ὁδόν σου.<sup>a</sup> φωνὴ βοῶντος ἐν τῇ ἐρήμῳ.<sup>b</sup> ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

ἀφα, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ, καὶ ἦλθεν εἰς πᾶσαν τὴν περιχώρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου·

φωνὴ βοῶντος ἐν τῇ ἐρήμῳ.<sup>b</sup> ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ· πᾶσα φάραγξ πληρωθή-

<sup>a</sup> 2. Mal. 3: 1. Is. 40: 3.

3 etc. Is. 40: 3 sq.

Lc. 3: 4. προφήτου  $\aleph$  B D L vg cop; add λέγοντος  $\Delta$  C syrr.

Mc. 1: 1. ἰδὲ  $\chi\psi$   $\aleph^*$  Or. Rev.mg.; add υἱοῦ (τοῦ  $\Delta$ ) θεοῦ  $\aleph^a$  A B D L vg cop syrr Treg. West.mg. Rev.txt.

2 τῷ (om D [Treg.]) Ἡσαΐα τῷ προφήτῃ  $\aleph$  B D L  $\Delta$  33 it vg cop; τοῖς προφήταις A Rev.mg. | ἐγὼ  $\aleph$  A L; om B D Treg. West.

4 ὁ βαπτίζων  $\aleph$  B L 33 cop; om  $\delta$  A D.

## LUKE III.

σεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας καὶ αἱ τραχεῖαι εἰς ὁδοὺς  
6 λείας, καὶ ὀψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.

## MATT. III.

4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ· ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον. τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου, καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα εἶπεν αὐτοῖς· γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας, καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς· πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ. ἡδὴ δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κείται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

11 ἡσώμεν; ἡ ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς· ὁ ἔχων δύο χιτῶνας μεταδώτω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν· διδάσκαλε, τί ποιήσωμεν; ὁ δὲ εἶπεν πρὸς αὐτούς· μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε. ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες· τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν πρὸς αὐτούς· μηδένα διασείσητε, καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν. Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός, ἡ ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης·

## MATT. III.

## MARK I.

11 ἐγὼ μὲν ὑμᾶς βαπτίζω 7 καὶ ἐκήρυσσεν λέγων· 16 στός, ἡ ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης·

Lc. 3: 5. εὐθείας B D<sup>28</sup> Ξ vg Or.; εὐθείαν N A C L cop.

Mt. 3: 7. βάπτισμα N\* B Rev. (Am.mg.) add αὐτοῦ N<sup>b</sup> C D L [Treg.] Rev.txt.

Lc. 3: 14. πρὸς αὐτούς N A C<sup>3</sup>; αὐτοῖς B C\* D L Ξ 33 it vg Treg. West. | μηδένα sec. N\* cop; μηδὲ N<sup>c</sup> A B C D L Ξ it vg Treg. West. Rev.

## MATT. III.

ἐγὼ ἐν ὕδατι εἰς μετανοίαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὐ οὐκ εἰμι ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι

- 12 ἀγίῳ καὶ πυρί. οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

## MARK I.

7 ὕδατι, — ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὐ οὐκ εἰμι ἱκανὸς λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· — αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.

## LUKE III.

μεν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὐ οὐκ εἰμι ἱκανὸς λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ, αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ

- 17 καὶ πυρί· οὐ τὸ πτύον

ἐν τῇ χειρὶ αὐτοῦ διακαθαῖραι τὴν ἄλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

- 18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν.

§ 15. The Baptism of Jesus. — *The Jordan.*

## MATT. III. 13–17.

- 13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.  
14 ὁ δὲ διεκώλυνεν αὐτὸν λέγων· ἐγὼ χρεῖαν ἔχω

- 15 ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς μέ· ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· ἄφες ἄρτι· οὕτως γὰρ πρέπειν ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφῆκιν αὐτόν.

- 16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἀνέσχθησαν οἱ οὐρανοί, καὶ εἶδεν πνεῦμα θεοῦ καταβαίνον ὡσεὶ περιστερᾶν, καὶ ἐρχόμενον ἐπ' αὐτόν. καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρα-

## MARK I. 9–11.

- 9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου.

## MARK I.

- 10 καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαίνον ἐπ' αὐτόν. καὶ φωνὴ ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

## LUKE III. 21–23.

- 21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος

καὶ προσευχομένου ἀνεψχθῆναι τὸν οὐρανόν, καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὡς περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

Mt. 1: 8. ὕδατι **S** B 33 vg Treg.mg.; pm ἐν A D L cop [Treg.txt.] Rev. | ἐν ante πνεύματι **S** A D cop [Treg.]; om B L vg West.

Mt. 3: 12. ἀποθήκην **S** C vg cop; add αὐτοῦ B L syrr Treg. West.mg.

Lc. 3: 17. διακαθαῖραι **S**\* B cop Treg.mg.; καὶ διακαθαριεῖ (:: ut Mt) **A**<sup>a</sup> A C D L vg

Treg.txt. | συναγαγεῖν **S**\* B; συνάξει (:: ut Mt) **S**<sup>c</sup> A C D L vg Treg.

Mt. 3: 14. ὁ δὲ **S**\* B; add Ἰωάννης **S**<sup>b</sup> C L vg cop syrr [Treg.] Rev.

16 ἀνέψχθησαν **S**\* B Rev.mg.; add αὐτῷ **S**<sup>b</sup> C L vg cop syrr Treg. West.mg. Rev.txt.

Mt. 1: 11. φωνὴ **S**\* D; add ἐγένετο **S**<sup>c</sup> A B L vg cop syrr Treg. [West.] Rev.



MATT. III.

νῶν λέγουσα· οὗτός ἐστιν ὁ υἱὸς 23  
μου ὁ ἀγαπητός, ἐν ᾧ ἠυδόκησα.

LUKE III.

Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος  
ὥσει ἐτῶν τριάκοντα —

§ 16. The Temptation. — *Desert of Judæa.*

MATT. IV. 1-11.

1 Τότε ὁ Ἰησοῦς ἀνή-  
χθη εἰς τὴν ἔρημον ὑπὸ  
τοῦ πνεύματος, πειρα-  
σθῆναι ὑπὸ τοῦ διαβό-  
λου. καὶ νηστεύσας  
ἡμέρας· τεσσαράκοντα  
καὶ τεσσαράκοντα νύκ-  
τας, ὕστερον ἐπείνασεν.

MATT. IV.

3 καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ·  
εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι  
4 οὗτοι ἄρτοι γένωνται. ὁ δὲ ἀποκριθεὶς  
εἶπεν· γέγραπται·<sup>a</sup> οὐκ ἐπ' ἄρτῳ  
μόνῳ ζήσεται ὁ ἄνθρωπος,  
ἀλλ' ἐπὶ παντὶ ῥήματι ἐκ-  
πορευομένῳ διὰ στόματος  
θεοῦ.

5 τότε παραλαμβάνει αὐτὸν ὁ  
διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ  
ἕστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ  
6 ἱεροῦ, ἵ καὶ λέγει αὐτῷ· εἰ υἱὸς εἶ τοῦ  
θεοῦ, βάλε σεαυτὸν κάτω· γεγραπται  
γάρ<sup>b</sup> ὅτι τοῖς ἀγγέλοις αὐτοῦ  
ἐντελεῖται περὶ σοῦ καὶ ἐπὶ  
χειρῶν ἀροῦσίν σε, μήποτε  
προσκοψῇς πρὸς λίθον τὸν  
7 πόδα σου. ἔφη αὐτῷ ὁ Ἰησοῦς·  
πάλιν γέγραπται·<sup>c</sup> οὐκ ἐκπειρά-  
σεις κύριον τὸν θεόν σου.  
8 πάλιν παραλαμβάνει αὐτὸν ὁ διάβο-  
λος εἰς ὄρος ὑψηλὸν· λίαν καὶ δείκνυ-  
σιν αὐτῷ πάσας τὰς βασιλείας τοῦ

MARK I. 12, 13.

12 Καὶ εὐθὺς τὸ πνεῦ-  
μα αὐτὸν ἐκβάλλει εἰς  
13 τὴν ἔρημον. καὶ ἦν ἐν  
τῇ ἐρήμῳ τεσσαράκον-  
τα ἡμέρας πειραζόμε-  
νος ὑπὸ τοῦ σατανᾶ,  
καὶ ἦν μετὰ τῶν θηρί-  
ων, καὶ οἱ ἄγγελοι διη-  
κόνουν αὐτῷ.

LUKE IV. 1-13.

1 Ἰησοῦς δὲ πλήρης  
πνεύματος ἁγίου ὑπέ-  
στρεψεν ἀπὸ τοῦ Ἱορ-  
δάνου, καὶ ἦγετο ἐν τῷ  
πνεύματι ἐν τῇ ἐρήμῳ  
2 ἡμέρας τεσσαράκοντα  
πειραζόμενος ὑπὸ τοῦ  
διαβόλου. καὶ οὐκ ἔφα-  
γεν οὐδὲν ἐν ταῖς ἡμέ-  
ραις ἐκείναις, καὶ συν-

3 τελεσθαισῶν αὐτῶν ἐπείνασεν. εἶπεν  
δὲ αὐτῷ ὁ διάβολος· εἰ υἱὸς εἶ τοῦ  
θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται  
4 ἄρτος. καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰη-  
σοῦς· γέγραπται·<sup>a</sup> ὅτι οὐκ ἐπ' ἄρ-  
τῳ μόνῳ ζήσεται ὁ ἄνθρωπος.

9 — ἤγαγεν δὲ αὐτὸν εἰς Ἱερουσαλήμ  
καὶ ἕστησεν ἐπὶ τὸ πτερύγιον τοῦ  
ἱεροῦ, καὶ εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ  
θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω·

10 ἡ γέγραπται γάρ<sup>b</sup> ὅτι τοῖς ἀγγέ-  
λοις αὐτοῦ ἐντελεῖται περὶ

11 σοῦ τοῦ διαφυλάξαι σε, ἵ καὶ  
ὅτι ἐπὶ χειρῶν ἀροῦσίν σε,  
μήποτε προσκόψῃς πρὸς λί-

12 θον τὸν πόδα σου. καὶ ἀπο-  
κριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι εἴρη-  
ται·<sup>c</sup> οὐκ ἐκπειράσεις κύριον

5 τὸν θεόν σου. — καὶ ἀναγαγὼν  
αὐτὸν ἔδειξεν αὐτῷ πᾶσας τὰς βασι-  
λείας τῆς οἰκουμένης ἐν στιγμῇ χρό-  
6 νου. καὶ εἶπεν αὐτῷ ὁ διάβολος· σοὶ

<sup>a</sup> 4. Deut. 8: 3.<sup>b</sup> 6 etc. Ps. 91: 11.<sup>c</sup> 7 etc. Deut. 6: 16.

Mt. 4: 2. τεσσαράκοντα νύκτας S D it vg  
cop; νύκτας τέσσερ. B C L Treg. West.

Lc. 4: 4. ὁ ἄνθρωπος S B L cop; add

ἀλλ' ἐπὶ (ἐν D) παντὶ ῥήματι θεοῦ A D vg syrr  
[Treg.].

## MATT. IV.

9 κόσμου καὶ τὴν δόξαν αὐτῶν, ἰ καὶ  
εἶπεν αὐτῷ· ταῦτά σοι πάντα δώσω,  
10 ἔὰν πεσὼν προσκυνήσῃς μοι. τότε  
λέγει αὐτῷ ὁ Ἰησοῦς· ὕπαγε σατα-  
νᾶ· γέγραπται γάρ·<sup>a</sup> κύριον τὸν  
θεόν σου προσκυνήσεις καὶ  
11 αὐτῷ μόνῳ λατρεύσεις. τότε  
ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἰδὼν  
ἄγγελοι προσήλθον καὶ διηκόνουν  
αὐτῷ.

## LUKE IV.

δώσω τὴν ἐξουσίαν ταύτην ἅπασαν  
καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παρα-  
δέδοται καὶ ὃ ἔὰν θέλω δίδωμι αὐτήν·  
7 σὺ οὖν ἔὰν προσκυνήσῃς ἐνώπιόν ἐμοῦ,  
8 ἔσται σοῦ πάντα. καὶ ἀποκριθεὶς ὁ  
Ἰησοῦς εἶπεν αὐτῷ· γέγραπται·<sup>a</sup>  
προσκυνήσεις κύριον τὸν  
θεόν σου καὶ αὐτῷ μόνῳ λα-  
13 τρεύσεις. — καὶ συντελέσας πάν-  
τα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ'  
αὐτοῦ ἄχρι καιροῦ.

## § 17. Preface to John's Gospel.

## JOHN I. 1-18.

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.  
2 3 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ  
4 ἐγένετο οὐδὲ ἓν ὃ γέγονεν· ἐν αὐτῷ ζωὴ ἐστίν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώ-  
5 πων. καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.  
6 7 Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης· οὗτος  
ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι'  
8 9 αὐτοῦ. οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. Ἦν τὸ  
10 φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. ἐν τῷ  
11 κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. εἰς  
12 τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν  
13 αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, ἰ οἱ  
οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ  
14 θεοῦ ἐγεννήθησαν. καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθα-  
σάμεθα τὴν δόξαν αὐτοῦ δύξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ  
ἀληθείας.  
15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· οὗτος ἦν, ὃν εἶπον· ὁ ὀπίσω  
16 μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. ὅτι ἐκ τοῦ πληρώ-  
17 ματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ  
18 Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. θεὸν οὐ-  
δεὶς ἑώρακεν πώποτε· ὁ μονογενὴς υἱὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος  
ἐξηγήσατο.

<sup>a</sup> 10 etc. Deut. 6: 13.

Mt. 4: 10. ὕπαγε N\* B C vg cop; add  
ὀπίσω μου C<sup>2</sup> D L Z.

Joh. 1: 3. οὐδὲ ἓν ὃ γέγονεν C<sup>3</sup> West.mg.;  
οὐδὲ ἓν. ὃ γέγονεν A C\* D L Treg. West.txt.  
Rev.mg.; ancipites N B. 4 ἐστίν N D  
Treg.mg. West.mg.; ἦν A B C L vg cop  
syrr Treg.txt. West.txt.

9 ἄνθρωπον ἐρχόμενον West. Rev.mg.

15 ὃν εἶπον N<sup>cb</sup> A B<sup>3</sup> D L West.mg.; δ  
εἰπών N<sup>a</sup> B\* C\* West.txt. Rev.mg.; om N\*.

18 ὁ μονογενὴς υἱὸς A C<sup>3</sup> vg West.mg.;  
μονογενὴς θεὸς N\* (N<sup>c</sup> pm δ) B C\* L 33 cop  
Treg. West. Rev.mg.

§ 18. Testimony of John the Baptist to Jesus. — *Bethany beyond Jordan.*

## JOHN I. 19-34.

19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱερο-  
 20 σολύμων ἱερεῖς καὶ Λευεῖτας ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ; <sup>1</sup> καὶ ὁμολόγησεν  
 21 καὶ οὐκ ἡρνήσατο, καὶ ὁμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ Χριστός. καὶ ἡρώτησαν  
 αὐτόν· τί οὖν; Ἠλείας εἶ; λέγει· οὐκ εἰμὶ. ὁ προφήτης εἶ σὺ; καὶ ἀπεκρίθη·  
 22 οὐ. εἰπαν οὖν αὐτῷ· τίς εἶ; ἵνα ἀποκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις  
 23 περὶ σεαυτοῦ; ἔφη· ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· εὐθύνατε τὴν  
 24 ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.<sup>a</sup> καὶ ἀπεσταλμένοι ἦσαν ἐκ  
 25 τῶν Φαρισαίων, <sup>1</sup> καὶ ἡρώτησαν αὐτόν καὶ εἶπαν αὐτῷ· τί οὖν βαπτίζεις, εἰ σὺ  
 26 οὐκ εἶ ὁ Χριστὸς οὐδὲ Ἠλείας οὐδὲ ὁ προφήτης; ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης  
 27 λέγων· ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν στήκει, ὃν ὑμεῖς οὐκ οἴδατε, <sup>1</sup> ὁ  
 ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ ἐγὼ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ  
 28 ὑποδήματος. ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης  
 βαπτίζων.

29 Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει· ἴδε ὁ  
 30 ἄμνος τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ  
 εἶπον· ὀπίσω μου ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.  
 31 ἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν  
 32 ὕδατι βαπτίζων. καὶ ἡμαρτύρησεν Ἰωάννης λέγων ὅτι θεέσθαι τὸ πνεῦμα κατα-  
 33 βαίνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. ἀγὼ οὐκ ᾔδειν αὐτόν,  
 ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα  
 34 καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. ἀγὼ  
 ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

§ 19. Jesus gains Disciples. — *The Jordan. Galilee?*

## JOHN I. 35-52.

35 36 Τῇ ἐπαύριον πάλιν εἰστίκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο, <sup>1</sup> καὶ  
 37 ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει· ἴδε ὁ ἄμνος τοῦ θεοῦ. ἤκουσαν οἱ δύο  
 38 μαθηταὶ αὐτοῦ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. στραφεῖς ὁ Ἰησοῦς καὶ  
 39 θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς· <sup>1</sup> τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ·  
 40 ῥαββεῖ, ὃ λέγεταί ἐρμηνευσόμενον, διδάσκαλε, ποῦ μένεις; <sup>1</sup> λέγει αὐτοῖς· ἔρχεσθε  
 καὶ ὁψεσθε. ἦλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν  
 41 ἐκείνην· ὥρα ἦν ὡς δεκάτῃ. ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἰς ἐκ τῶν  
 42 δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ· <sup>1</sup> εἰρίσκει οὗτος

<sup>a</sup> 23. Is. 40: 3.

Joh. 1: 19. ἀπέστειλαν N<sup>C</sup> 3 L; add πρὸς  
 αὐτόν (A vg. post Λευεῖτας) A B C\* 33 vg  
 cop Treg. West. Rev. 21 λέγει N;  
 pm καὶ A B C L Treg. West. Rev.

27 ὁ (om N\* B [Treg.] West.) ὀπίσω N  
 B C\* L cop; pm αὐτός ἐστιν A C<sup>3</sup> vg syrr.

28 Βηθανία N\* A B C\* L Δ it vg cop;

Βηθαβαρᾶ C<sup>2</sup> 1 33 Rev.mg.; Βηθαβαᾶ N<sup>cb</sup>  
 Rev.mg.

37 ἤκουσαν N\* 1; pm καὶ N<sup>c</sup> A B C L vg  
 Treg. West. 38 στραφεῖς N\*; add δὲ N<sup>a</sup> A  
 B C L vg cop Treg. West. Rev. 39 ἐρ-  
 μηνευόμενον N\*; μεθερμ. N<sup>c</sup> A B C L 33  
 Treg. West. Rev.

## JOHN I.

πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ · εὐρήκαμεν τὸν Μεσσίαν,  
 43 ὃ ἐστὶν μεθερμηνευόμενον Χριστός. ἡγάγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας  
 αὐτῷ ὁ Ἰησοῦς εἶπεν · σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς, ὃ  
 ἐρμηνεύεται Πέτρος.  
 44 Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὕρισκε Φίλιππον.  
 45 καὶ λέγει αὐτῷ ὁ Ἰησοῦς · ἀκολούθει μοι. ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ  
 46 τῆς πόλεως Ἀνδρέου καὶ Πέτρου. εὕρισκε Φίλιππος τὸν Ναθαναὴλ καὶ λέγει  
 αὐτῷ · ὃν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὐρήκαμεν, Ἰησοῦν υἱὸν  
 47 τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ. εἶπεν αὐτῷ Ναθαναὴλ · ἐκ Ναζαρέτ δύναται τι  
 48 ἀγαθὸν εἶναι; λέγει αὐτῷ Φίλιππος · ἔρχου καὶ ἴδε. εἶδεν Ἰησοῦς τὸν Ναθα-  
 49 ναὴλ ἐρχόμενον πρὸς αὐτόν καὶ λέγει περὶ αὐτοῦ · ἶδε ἀληθῶς Ἰσραηλῆίτης, ἐν ᾧ  
 50 δόλος οὐκ ἔστιν. λέγει αὐτῷ Ναθαναὴλ · πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς  
 καὶ εἶπεν αὐτῷ · πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκὴν εἰδόν σε.  
 51 ἀπεκρίθη αὐτῷ Ναθαναὴλ · ῥαββεί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, συ βασιλεὺς εἶ τοῦ  
 52 Ἰσραὴλ. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ · ὅτι εἰπὸν σοι ὅτι εἰδόν σε ὑποκάτω  
 τῆς συκῆς, πιστεύεις; μείζω τούτων ὅψῃ. καὶ λέγει αὐτῷ · ἀμὴν ἀμὴν λέγω  
 ὑμῖν, ὅψεσθε τὸν οὐρανὸν ἀνεωγῆτα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας  
 καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.<sup>a</sup>

## § 20. The Marriage at Cana of Galilee.

## JOHN II. 1-12.

1 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ  
 2 τοῦ Ἰησοῦ ἐκεῖ · ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.  
 3 καὶ οἶνον οὐκ εἶχον, ὅτι συνετελέσθη ὁ οἶνος τοῦ γάμου. εἶτα λέγει ἡ μήτηρ  
 4 τοῦ Ἰησοῦ πρὸς αὐτόν · οἶνος οὐκ ἔστιν. λέγει αὐτῇ ὁ Ἰησοῦς · τί ἐμοὶ καὶ σοί,  
 5 γύναι; οὐπω ἤκει ἡ ὥρα μου. λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις · ὅ,τι ἂν  
 6 λέγῃ ὑμῖν, ποιήσατε. ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαὶ ἕξ κατὰ τὸν καθαρισμόν τῶν  
 7 Ἰουδαίων κείμεναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. λέγει αὐτοῖς ὁ Ἰησοῦς ·  
 8 γεμίσατε τὰς ὑδρίας ὕδατος. καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. ἡ καὶ λέγει αὐτοῖς ·  
 9 ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ. οἱ δὲ ἤνεγκαν. ὡς δὲ ἐγείσατο ὁ  
 ἀρχιτρικλίνος τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι  
 10 ᾔδεισαν οἱ ἡντληκότες τὸ ὕδωρ φωνεῖ, τὸν νυμφίον ὁ ἀρχιτρικλίνος ἡ καὶ λέγει  
 αὐτῷ · πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυσθῶσιν,  
 11 τὸν ἐλάσσων · σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. ταύτην ἐποίησεν ἀρχὴν  
 τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ,  
 καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.  
 12 Μετα τοῦτο κατέβη εἰς Καφαρναούμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ  
 αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

<sup>a</sup> 52. Comp. Gen. 28 : 12.

Joh. 1 : 42. πρῶτος N\* L; πρῶτον N<sup>c</sup> A B Treg. West. Rev.

47 εἶπεν N; pm καὶ A B L vg cop Treg. West.

Joh. 2 : 3. καὶ οἶνον οὐκ εἶχον ὅτι — εἶτα N\* West.mg.; καὶ ὑστερήσαντος οἶνου λέγει

N<sup>a</sup> A B L vg cop Treg. West.txt. | οἶνος οὐκ ἔστιν N\*; οἶνον οὐκ ἔχουσιν N<sup>c</sup> A B L vg cop Treg. West. 4 λέγει N\* et<sup>b</sup>; pm καὶ N<sup>ca</sup> A B L cop Treg. West. Rev.

12 οἱ ἀδελφοὶ αὐτοῦ N A vg cop syrr; om αὐτοῦ B L Treg. West. Rev.



## PART III.

### OUR LORD'S FIRST PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE SECOND.

TIME: *One year.*

§ 21. At the Passover Jesus drives the Traders out of the Temple. [Comp. § 113.] *Jerusalem.*

JOHN II. 13-25.

- 13 **Κ**αὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.  
14 καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς  
15 κερματιστὰς καθημένους, <sup>1</sup> καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν  
ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὸ  
16 κέρμα καὶ τὰς τραπέζας ἀνέστρεψεν, <sup>1</sup> καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν·  
ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου.  
17 ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστίν·<sup>a</sup> ὁ ζῆλος τοῦ  
οἴκου σου καταφάγεται ἰ μέ.  
18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ· τί σημεῖον δεικνύεις ἡμῖν, ὅτι  
19 ταῦτα ποιεῖς; <sup>1</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· λύσατε τὸν ναὸν τοῦτον, καὶ  
20 ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. εἶπαν οὖν οἱ Ἰουδαῖοι· τεσσαράκοντα καὶ ἕξ ἔτε-  
21 σιν οἰκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; <sup>1</sup> ἐκείνος  
22 δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. ὅτε οὖν ἡγέρθη ἐκ νεκρῶν, ἐμνή-  
σθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ  
λόγῳ ὃν εἶπεν ὁ Ἰησοῦς.  
23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν  
24 εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει· αὐτὸς δὲ ὁ Ἰησοῦς  
25 οὐκ ἐπίστευσεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας, <sup>1</sup> καὶ ὅτι οὐ χρεῖαν  
εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ  
ἀνθρώπῳ.

<sup>a</sup> 17. Ps. 69 : 10.

Joh. 2 : 15. τὸ κέρμα **Σ** **Λ** vg; τὰ κέρματα **L** West.mg.; ἀνέστρεψεν **B** West.txt.; κατέ-  
**B** **L** 33 cop Treg. West. Rev. | ἀνέστρεψεν **Λ** στρεψεν **Σ**.

§ 22. Our Lord's discourse with Nicodemus. — *Jerusalem.*

## JOHN III. 1-21.

- 1 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰου-  
 2 δαίων · ὁὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ · ῥαββί, οἶδαμεν ὅτι ἀπὸ  
 3 θεοῦ ἐλήλυθας διδάσκαλος · οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ  
 4 ποιεῖς, ἐὰν μὴ ἡ ὁ θεὸς μετ' αὐτοῦ. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ · ἀμὴν  
 5 ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ  
 6 θεοῦ. λέγει πρὸς αὐτὸν ὁ Νικόδημος · πῶς δύναται ἄνθρωπος γεννηθῆναι γέρον  
 7 ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεν-  
 8 νηθῆναι; ἡ ἀπεκρίθη Ἰησοῦς · ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος  
 9 καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν. τὸ γεγεν-  
 10 νημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμα  
 11 ἐστίν. μὴ θαυμάσης ὅτι εἶπόν σοι · δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. τὸ πνεῦμα  
 12 ὁπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ  
 13 ποῦ ὑπάγει · οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. ἀπεκρίθη  
 14 Νικόδημος καὶ εἶπεν αὐτῷ · πῶς δύναται ταῦτα γενέσθαι; ἡ ἀπεκρίθη Ἰησοῦς  
 15 καὶ εἶπεν αὐτῷ · σὺ εἰ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις; ἡ ἀμὴν  
 16 ἀμὴν λέγω σοι ὅτι ὃ οἶδαμεν λαλοῦμεν καὶ ὃ ἐώρακαμεν μαρτυροῦμεν, καὶ τὴν  
 17 μαρτυρίαν ἡμῶν οὐ λαμβάνετε. εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς  
 18 ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύσετε; καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν  
 19 εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. καὶ  
 20 καθὼς Μωϋσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ,<sup>a</sup> οὕτως ὕψωθῆναι δεῖ τὸν υἱὸν τοῦ  
 21 ἀνθρώπου, ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον.
- 16 Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν,  
 17 ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόλῃται ἀλλ' ἔχῃ ζωὴν αἰώνιον. οὐ γὰρ  
 18 ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ  
 19 ὁ κόσμος δι' αὐτοῦ. ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται · ὁ μὴ πιστεύων ἤδη  
 20 κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. αὕτη  
 21 δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρω-  
 22 ποι μᾶλλον τὸ σκότος ἢ τὸ φῶς · ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα. πᾶς γὰρ ὁ  
 23 φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ  
 24 ἔργα αὐτοῦ · ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ  
 25 αὐτοῦ τὰ ἔργα, ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

§ 23. Jesus remains in Judæa and baptizes. Further testimony of John the Baptist.

## JOHN III. 22-36.

- 22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ  
 23 ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν. ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν

<sup>a</sup> 14. Comp. Num. 21 : 8 sq.

Joh. 3 : 5. τῶν οὐρανῶν <sup>N</sup>\* ; τοῦ θεοῦ <sup>N</sup>c A  
 B L vg cop syrr Treg. West. Rev.  
 13 ὁ ὢν (om A\*) ἐν τῷ οὐρανῷ A it vg syrr  
 West.mg.; om <sup>N</sup>B L 33 West.txt. Rev.mg.

15 ἐν αὐτῷ B ; εἰς αὐτὸν <sup>N</sup>. | ἔχῃ ζωὴν <sup>N</sup>  
 B L 33 cop; pm μὴ ἀπόλῃται ἀλλ' A vg  
 syrr.

## JOHN III.

- ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο ·  
 24 οὕτω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν Ἰωάννης.  
 25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρι-  
 26 σμοῦ. καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ · ῥαββεῖ, ὃς ἦν μετὰ σοῦ  
 πέραν τοῦ Ἰορδάνου, ὃ σὺ μεμαρτίρηκας, ἴδε οἱ τοὺς βυπτίζει καὶ πίνετε ἔρχονται  
 27 πρὸς αὐτόν. ἀπεκρίθη Ἰωάννης καὶ εἶπεν · οὐ δύναται ἄνθρωπος λαμβάνειν  
 28 οὐδέν, ἐὰν μὴ ἡ δεδομένος αὐτῷ ἐκ τοῦ οὐρανοῦ. αὐτοὶ ἡμεῖς μοι μαρτυρεῖτε ὅτι  
 εἶπον · οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.  
 29 ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν · ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστήκως καὶ ἀκούων  
 αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλή-  
 30 31 ρωται. ἐκείνον δεῖ αἰξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. ὁ ἄνωθεν ἐρχόμενος  
 ἐπάνω πάντων ἐστίν · ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστιν καὶ ἐκ τῆς γῆς λαλεῖ.  
 32 ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ὁ ἑώρακεν καὶ ἤκουσεν μαρτυρεῖ, καὶ τὴν μαρ-  
 33 τυρίαν αὐτοῦ οὐδεὶς λαμβάνει. ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι  
 34 ὁ θεὸς ἀληθὴς ἐστιν. ὃν γὰρ ἀπέστειλεν ὁ θεός, τὰ ῥήματα τοῦ θεοῦ λαλεῖ.  
 35 οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα. ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδω-  
 36 κεν ἐν τῇ χειρὶ αὐτοῦ. ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον · ὁ ἀπειθῶν  
 τῷ υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.

## § 24. Jesus departs into Galilee after John's imprisonment.

## MATT. IV. 12.

- 12 Ἀκούσας δὲ ὅτι Ἰω-  
 ἀννης παρεδόθη, ἀνε-  
 χώρησεν εἰς τὴν Γαλι-  
 λαίαν.

## MARK I. 14.

- 14 Μετὰ δὲ τὸ παραδο-  
 θῆναι τὸν Ἰωάννην ἦλ-  
 θεν ὁ Ἰησοῦς εἰς τὴν  
 Γαλιλαίαν, —

## LUKE IV. 14.

- 14 Καὶ ὑπέστρεψεν ὁ  
 Ἰησοῦς ἐν τῇ δυνάμει  
 τοῦ πνεύματος εἰς τὴν  
 Γαλιλαίαν · —

## MATT. XIV. 3-5.

- 3 Ὁ γὰρ Ἡρώδης κρα-  
 τήσας τὸν Ἰωάννην  
 ἔδησεν καὶ ἐν φυλακῇ  
 ἀπέθετο διὰ Ἡρωδιάδα  
 τὴν γυναῖκα [Φιλίπ-  
 που] τοῦ ἀδελφοῦ αὐ-  
 τοῦ.  
 4 ἔλεγεν γὰρ Ἰωάν-  
 νης αὐτῷ · οὐκ ἔξεστιν  
 5 σοι ἔχειν αὐτήν · καὶ  
 θέλων αὐτὸν ἀποκτείνει  
 ἐφοβήθη τὸν ὄχλον,

## MARK VI. 17-20.

- 17 Αὐτὸς γὰρ ὁ Ἡρώδης  
 ἀποστείλας ἐκράτησεν  
 τὸν Ἰωάννην καὶ ἔδη-  
 σεν αὐτὸν ἐν φυλακῇ  
 διὰ Ἡρωδιάδα τὴν γυ-  
 ναῖκα Φιλίππου τοῦ  
 ἀδελφοῦ αὐτοῦ, ὅτι αὐ-  
 18 τὴν ἐγάμησεν · ἔλεγεν  
 γὰρ ὁ Ἰωάννης τῷ  
 Ἡρώδῃ ὅτι οὐκ ἔξεστιν  
 σοι ἔχειν τὴν γυναῖκα  
 19 τοῦ ἀδελφοῦ σου. ἡ δὲ Ἡρωδιάς ἐνέειχεν αὐτῷ καὶ

## LUKE III. 19, 20.

- 19 Ὁ δὲ Ἡρώδης ὁ τε-  
 τραάρχης, ἐλεγχόμενος  
 ὑπ' αὐτοῦ περὶ Ἡρωδι-  
 ᾶδος τῆς γυναικὸς τοῦ  
 ἀδελφοῦ αὐτοῦ καὶ πε-  
 ρὶ πάντων ὧν ἐποίησεν  
 πονηρῶν ὁ Ἡρώδης,  
 20 ἠ προσέθηκεν καὶ τοῦτο  
 ἐπὶ πᾶσιν, κατέκλεισεν  
 τὸν Ἰωάννην ἐν φυ-  
 λακῇ.

Joh. 3:31. ἐρχόμενος N\* D West.mg. Rev.  
 mg.; add ἐπάνω πάντων ἐστίν N<sup>c</sup> A B L vg  
 cop syrr Treg. West.txt. Rev.txt.

32 μαρτυρεῖ N D cop West.mg. Rev.mg.;  
 pm τοῦτο A B L vg Treg. West.txt. Rev.txt.

36 ἀπειθῶν N\*; pm δὲ N<sup>c</sup> A B C D L vg  
 cop Treg. West. Rev.

Mt. 14:3. Φιλίππου N B C al; om D  
 it vg Aug [Tisch.] Cf. Lc. 3:19.

MATT. XIV.

ὅτι ὡς προφήτην αὐτὸν  
εἶχον.

20 ἤθελεν αὐτὸν ἀποκτείνειν, καὶ οὐκ ἠδύνατο · ὁ γὰρ  
Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα  
δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν, καὶ ἀκούσας  
αὐτοῦ πολλὰ ἠπόρει, καὶ ἠδέως αὐτοῦ ἤκουεν.

MARK VI.

## JOHN IV. 1-3.

- 1 Ὡς οὖν ἔγνω ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθη-  
2 τὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης, ἰ καίτοι γε Ἰησοῦς αὐτοὺς οὐκ ἐβάπτιζεν ἄλλ'  
3 οἱ μαθηταὶ αὐτοῦ, ἰ ἀφήκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.

§ 25. Our Lord's discourse with the Samaritan Woman. Many of the Samaritans believe on him. — *Shechem or Neapolis.*

## JOHN IV. 4-42.

- 4 5 Ἐδει δὲ αὐτὸν διέρχασθαι διὰ τῆς Σαμαρίας. ἔρχεται οὖν εἰς πόλιν τῆς  
Σαμαρίας λεγομένην Συχάρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ  
6 υἱῷ αὐτοῦ. ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς  
7 ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ · ὥρα ἦν ὡς ἕκτη. ἔρχεται γυνὴ ἐκ  
8 τῆς Σαμαρίας ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς · δός μοι πῖν. ἰ οἱ γὰρ  
9 μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν. λέγει  
αὐτῷ ἡ γυνὴ ἡ Σαμαρίτις · πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πῖν αἰτεῖς γυναικὸς  
10 Σαμαρίτιδος οὕσης; ἰ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ · εἰ ᾔδεις τὴν δωρεὰν τοῦ  
θεοῦ, καὶ τίς ἐστίν ὁ λέγων σοι · δός μοι πῖν, σὺ ἂν ᾔησας αὐτόν καὶ ἔδωκεν  
11 ἂν σοι ὕδωρ ζῶν. λέγει αὐτῷ ἡ γυνὴ · κύριε, οὔτε ἀντλήμα ἔχεις, καὶ τὸ φρέαρ  
12 ἐστὶν βαθύ · πόθεν ἔχεις τὸ ὕδωρ τὸ ζῶν; ἰ μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν  
Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ  
13 καὶ τὰ θρέμματα αὐτοῦ; ἰ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ · πᾶς ὁ πίνων ἐκ τοῦ  
14 ὕδατος τούτου διψήσει πάλιν · ἰ ὃς δ' ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ  
μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ ἐγὼ δώσω αὐτῷ γενήσεται ἐν αὐτῷ  
15 πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον. λέγει πρὸς αὐτὸν ἡ γυνὴ · κύριε, δός  
16 μοι τούτου τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν. λέγει αὐτῇ ·  
17 ὕπαγε φώνησον τὸν ἄνδρα σου καὶ ἔλθε ἐνθάδε. ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν ·  
18 ἄνδρα οὐκ ἔχω. λέγει αὐτῇ ὁ Ἰησοῦς · καλῶς εἶπες ὅτι ἄνδρα οὐκ ἔχω · ἰ πέντε  
γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἄνθρωπος. τοῦτο ἀληθὲς εἶρηκας.  
19 20 λέγει αὐτῷ ἡ γυνὴ · κύριε, θεωρῶ ὅτι προφήτης εἶ σὺ. ἰ οἱ πατέρες ἡμῶν ἐν τῷ  
ὄρει τούτῳ προσεκύνησαν · καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος  
21 ὅπου προσκυνεῖν δεῖ. λέγει αὐτῇ ὁ Ἰησοῦς · πίστευέ μοι, γύναι, ὅτι ἔρχεται  
ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί.

MC. 6: 20. ἠπόρει B B L cop Treg. mg.;  
ἐποίει A C D Δ it vg syrr Treg. txt. Rev. mg.

Joh. 4: 1. Ἰησοῦς B D vg cop Treg. mg.;  
κύριος A B C L Treg. txt. West. 9 λέγει B\*  
cop; add οὖν B\* A B C D L vg Treg. West.  
| οὔσης B\* D Rev. mg.; add οὐ γὰρ συγ-  
χρῶνται Ἰουδαῖοι Σαμαρίταις B\* A B C L

vg Treg. [West.] Rev. txt. 11 ἡ γυνὴ B\* A  
C D L vg West. mg.; ἐκείνη B\*; om B  
West. txt.

14 ἐγὼ sc. B D 33 vg Or Rev.; om A B C  
L Treg. West.

17 εἶπεν B\* A D L vg cop Or; add αὐτῷ  
B C [West.] Rev.



## JOHN IV.

22 ὑμεῖς προσκυνεῖτε ὃ οὐκ οἶδατε, ἡμεῖς προσκυνούμεν ὃ οἶδαμεν, ὅτι ἡ σωτηρία  
 23 ἐκ τῶν Ἰουδαίων ἐστίν· ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσ-  
 κυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ  
 24 τοιούτους ζητεῖ τοὺς προσκυνούντας αὐτόν. πνεῦμα ὁ θεός, καὶ τοὺς προσκυ-  
 25 νούντας ἐν πνεύματι καὶ ἀληθείᾳ προσκυνεῖν δεῖ. λέγει αὐτῷ ἡ γυνή· οἶδα  
 ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν  
 26 ἅπαντα. λέγει αὐτῇ ὁ Ἰησοῦς· ἐγώ εἰμι, ὁ λαλῶν σοι.

27 Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς  
 28 ἐλάλει· οὐδεὶς μέντοι εἶπεν· τί ζητεῖς ἢ τί λαλεῖς μετ' αὐτῆς; ἠ ἀφῆκεν οὖν  
 τὴν ὕδριαν αὐτῆς ἡ γυνή καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις·  
 29 ἰδεῦτε ἴδετε ἄνθρωπον ὃς εἶπέν μοι πάντα ἃ ἐποίησα· μήτι οὗτός ἐστιν ὁ  
 30 31 Χριστός; ἐξῆλθον ἐκ τῆς πόλεως, καὶ ἦρχοντο πρὸς αὐτόν. Ἐν τῷ μεταξύ  
 32 ἡρώτων αὐτὸν οἱ μαθητοὶ λέγοντες· ῥαββεῖ, φάγε. ὁ δὲ εἶπεν αὐτοῖς· ἐγὼ  
 33 βρώσιν ἔχω φαγεῖν ἢν ὑμεῖς οὐκ οἶδατε. ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους·  
 34 μὴ τις ἤνεγκεν αὐτῷ φαγεῖν; ἡ λέγει αὐτοῖς ὁ Ἰησοῦς· ἐμὸν βρώμά ἐστιν ἵνα  
 35 ποιῶ τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον. οὐχ ὑμεῖς  
 λέγετε ὅτι ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε  
 τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας, ὅτι λευκαί εἰσιν πρὸς θερισμόν.  
 36 ἤδη ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα καὶ ὁ  
 37 σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. ἐν γὰρ τούτῳ ὁ λόγος ἐστίν ὁ ἀληθινός, ὅτι  
 38 ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων. ἐγὼ ἀπέσταλκα ὑμᾶς θερίζειν ὃ  
 οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσε-  
 ληλύθατε.

39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν  
 40 λόγον τῆς γυναικὸς μαρτυρούσης ὅτι εἶπέν μοι πάντα ἃ ἐποίησα. ὥς οὖν ἦλθον  
 πρὸς αὐτὸν οἱ Σαμαρίται, ἡρώτων αὐτὸν μέναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο  
 41 42 ἡμέρας. καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, ἡ τῇ τε γυναικὶ  
 ἔλεγον· ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ  
 οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.

## § 26. Jesus teaches publicly in Galilee.

## JOHN IV. 43-45.

43 44 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν. αὐτὸς γὰρ Ἰη-  
 45 σοὺς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. ὥς οὖν  
 ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ  
 ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἐορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἐορτήν.

MATT. IV. 17.

MARK I. 14, 15.

LUKE IV. 14, 15.

17 Ἀπὸ τότε ἤρξατο ὁ Ἰη- 14 — κηρύσσω τὸ εὐαγ- 14 — καὶ φήμῃ ἐξῆλθεν

24 τοὺς προσκυνούντας N\* D\*; add αὐτὸν  
 N<sup>c</sup> A B C D<sup>2</sup> L vg Treg. West.

35 36 θερισμόν. ἥδη ὁ θερίζων N<sup>c</sup> A C\* D  
 L Treg. mg. Rev. mg.; θερισμόν ἥδη. ὁ θε-  
 ρίζων C<sup>2</sup> vg cop add Treg. txt. Rev. txt.

36 ἵνα καὶ N A D vg; omi καὶ B C L 33  
 cop Treg. West. Rev. 38 ἀπέσταλκα

N D; ἀπέστειλα A B C L Treg. West.  
 45 ὥς N\* D; ὅτε N<sup>c</sup> A B C L Treg. West. |  
 ἃ N\* D vg; ὅσα N<sup>c</sup> A B C L Treg. West. Rev.

## MATT. IV.

σοὺς κηρύσσειν καὶ  
λέγειν· μετανοεῖτε·  
ἡγγικεν γὰρ ἡ βασι-  
λεία τῶν οὐρανῶν.

## MARK I.

15 γέλιον τοῦ θεοῦ, ὅτι  
πεπλήρωται ὁ καιρὸς  
καὶ ἡγγικεν ἡ βασιλεία  
τοῦ θεοῦ· μετανοεῖτε  
καὶ πιστεύετε ἐν τῷ  
εὐαγγελίῳ.

## LUKE IV.

καθ' ὅλης τῆς περιχώ-  
ρου περὶ αὐτοῦ. καὶ  
αὐτὸς ἐδίδασκεν ἐν ταῖς  
συναγωγαῖς αὐτῶν, δο-  
ξαζόμενος ὑπὸ πάντων.

§ 27. Jesus again at Cana, where he heals the Son of a Nobleman lying ill at Capernaum. — *Cana of Galilee.*

## JOHN IV. 46-54.

46 Ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον.  
47 ἦν δέ τις βασιλικός, οὗ ὁ υἱὸς ἦσθένης, ἐν Καφαρναούμ· οὗτος ἀκούσας ὅτι  
Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθεν πρὸς αὐτὸν, καὶ ἠρώτα  
48 ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἤμελλεν γὰρ ἀποθνήσκειν. εἶπεν  
οὖν ὁ Ἰησοῦς πρὸς αὐτόν· ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε.  
49 λέγει πρὸς αὐτὸν ὁ βασιλικός· κύριε, κατὰβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.  
50 Ἰλέγει αὐτῷ ὁ Ἰησοῦς· πορεύου· ὁ υἱός σου ζῇ. ἐπίστευσεν ὁ ἄνθρωπος· τῷ  
51 λόγῳ ὃν εἶπεν αὐτῷ Ἰησοῦς, καὶ ἐπορεύετο. ἦδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦ-  
52 λοι ὑπήντησαν αὐτῷ καὶ ἡγγειλαν ὅτι ὁ παῖς αὐτοῦ ζῇ. ἐπύθετο οὖν τὴν ὥραν  
παρ' αὐτῶν ἐν ᾗ κομψότερον ἔσχεν· εἶπον οὖν αὐτῷ ὅτι ἐχθές ὥραν ἐβδόμην  
53 ἀφῆκεν αὐτὸν ὁ πυρετός. ἔγνω οὖν ὁ πατήρ ὅτι ἐκείνη τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ  
54 Ἰησοῦς· ὁ υἱός σου ζῇ· καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. Τοῦτο  
πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλι-  
λαίαν.

§ 28. Jesus at Nazareth; He is there rejected; and fixes his abode at Capernaum.

## LUKE IV. 16-31.

16 Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν ἀταεθραμμένος, καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς  
17 αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀγαγῶναι. καὶ  
ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἰσαίου, καὶ ἀπατύξας τὸ βιβλίον εὗρεν  
18 τόπον οὗ ἦν γεγραμμένον·<sup>a</sup> πνεῦμα κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρι-  
σέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλέν με κηρύξαι  
αἰχμαλώτοις ἄφεςιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι  
19 τεθραυσμένους ἐν ἀφέσει, ἵκηρύξαι ἐνιαυτὸν κυρίου δε-  
20 κτόν. καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν, καὶ πάντων οἱ

<sup>a</sup> 17, 18. Is. 61: 1. Comp. Is. 58: 6.

Mc. 1: 15. ὅτι S\*; pm λέγων S<sup>a</sup> A D;  
pm καὶ λέγων B L vg cop syr Treg. [West.].

Joh. 4: 51. οἱ δοῦλοι S D<sup>sr</sup> L vg; add αὐτοῦ  
A B C cop Treg. West. | καὶ ἡγγειλαν S D;  
καὶ ἀπήγγειλαν A C [Treg.]; om B L cop

West. Rev. | ὅτι S D; pm λέγοντες A B C  
L Treg. West. Rev.

Lc. 4: 17. ἀναπτύξας S D vg; ἀνοίξας  
A B L Ξ 33 cop syr Treg. West. Rev.

## LUKE IV.

21 ὀφθαλμοὶ ἐν τῇ συναγωγῇ ᾗσαν ἀτενίζοντες αὐτῷ. ἤρξατο δὲ λέγειν πρὸς αὐτοὺς  
 22 ὅτι σήμερον πεπλήρωται ἡ γραφή αὕτη ἐν τοῖς ὡσιν ὑμῶν. καὶ πάντες ἐμαρτύ-  
 ρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ  
 23 στόματος αὐτοῦ, καὶ ἔλεγον· οὐχὶ υἱὸς ἐστιν Ἰωσήφ οὗτος; ἰ καὶ εἶπεν πρὸς αὐτοὺς·  
 πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· ἰατρέ, θεράπευσον σεαυτὸν· ὅσα  
 24 ἠκούσαμεν γενόμενα ἐν τῇ Καφαρναούμ, ποιήσον καὶ ὧδε ἐν τῇ πατρίδι σου.  
 25 εἶπεν δέ· ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.  
 26 ἔπ' ἀληθείας δὲ λέγω ὑμῖν ὅτι πολλαὶ χήραι ᾗσαν ἐν ταῖς ἡμέραις Ἰησίου ἐν τῷ  
 27 Ἰσραὴλ, ὅτε ἐκκλίσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς  
 28 ὁ μέγας ἐπὶ πᾶσαν τὴν γῆν, ἰ καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἰησείας εἰ μὴ εἰς  
 29 Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν.<sup>a</sup> καὶ πολλοὶ λεπροὶ ᾗσαν ἐν τῷ  
 29 Ἰσραὴλ ἐπὶ Ἑλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναϊμὰν  
 28 ὁ Σύρος.<sup>b</sup> καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα,  
 29 καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἕξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ  
 ὄρους ἐφ' οὗ ἡ πόλις ὠκοδόμητο αὐ-  
 30 τῶν, ὥστε κατακρημνίσαι αὐτόν· αὐτοὺς  
 31 Καὶ κατήλθεν εἰς Καφαρναοὺμ πό-  
 λιν τῆς Γαλιλαίας.—

## MATT. IV. 13-16.

13 Καὶ καταλιπὼν τὴν Ναζαρά· ἐλθὼν  
 κατῴκησεν εἰς Καφαρναοὺμ τὴν πα-  
 31 ραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ  
 14 Νεφθαλείμ, ἵνα πληρωθῇ τὸ ῥηθὲν  
 15 διὰ Ἡσαίου τοῦ προφήτου λέγοντος·<sup>c</sup> ἰ γῆ Ζαβουλὼν καὶ γῆ Νεφθα-  
 16 λείμ, ὁ δὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν  
 16 ἐθνῶν, ἰ ὁ λαὸς ὁ κατήμενος ἐν σκότει φῶς εἶδεν μέγα, καὶ τοῖς  
 16 καθημένοις ἐν χῶρα καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

§ 29. The Call of Simon Peter and Andrew, and of James and John, with the Miraculous Draught of Fishes.—*Near Capernaum.*

## LUKE V. 1-11.

1 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπείκεισθαι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ,  
 2 καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ, ἰ καὶ ἶδεν δύο πλοῖμα ἐστῶτα  
 3 παρὰ τὴν λίμνην· οἱ δὲ ἄλλοις ἀπ' αὐτῶν ἀποβάντες ἔπλυναν τὰ δίκτυα. ἐμβὰς  
 4 δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγα-  
 5 γεῖν ὀλίγον· καθίσας δὲ ἐν τῷ πλοίῳ ἐδίδασκεν τοὺς ὄχλους. ὡς δὲ ἐπαύσατο  
 6 λαλῶν, εἶπεν πρὸς τὸν Σίμωνα· ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ  
 7 δίκτυα ὑμῶν εἰς ἄγρην. καὶ ἀποκριθεὶς Σίμων εἶπεν· ἐπιστάτα, δι' ὅλης νυκ-  
 8 τὸς κοπιᾶσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα.

## MATT. IV. 18-22.

## MARK I. 16-20.

18 Περιπατῶν δὲ παρὰ 16 Καὶ παράγων παρὰ τὴν ἰχθύων πολὺ· διεμή-

<sup>a</sup> 25, 26. 1 K. 17: 1. 9.<sup>b</sup> 27. 2 K. 5: 14.<sup>c</sup> 14 sq. Is. 8: 23; 9: 1.

Lc. 4: 24. αὐτοῦ S D; αὐτοῦ A B L West.mg.: πλοῖα S B C<sup>3</sup> D Treg.txt. West.  
 Treg. West. 3 ἐν τῷ πλοίῳ S D; ἐκ τοῦ πλοίου

Lc. 5: 2. πλοῖα A C\* L 33 Treg.mg. A B C L vg Treg. West. Rev.

## MATT. IV.

τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλεεῖς.

## MARK I.

θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θαλάσσῃ· ἦσαν γὰρ ἀλεεῖς.

## LUKE V.

στο το δὲ τὰ δίκτυα αὐτῶν. καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἐτέρῳ πλοίῳ τοῦ ἐλθόντος συλλαβέσθαι αὐτοῖς· καὶ ἦλθαν, καὶ ἔπλησαν ἀμφοτέρα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά. ἰδὼν δὲ

Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων· ἔξελθε ἀπ'

9 ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι, κύριε. θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἢ συνέ-

10 λαβον, ὁμοίως δὲ καὶ Ἰακωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ

19 καὶ λέγει αὐτοῖς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλεεῖς ἀνθρώπων. οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. Καὶ

20 πρων. οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. Καὶ

21 προβάς ἐκείθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰακωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν

καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλε-

22 σεν αὐτούς. οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλεεῖς ἀνθρώπων. καὶ εὐθέως ἀφέν-

18 τες τὰ δίκτυα ἠκολούθησαν αὐτῷ. Καὶ προβάς ὀλίγον

εἶδεν Ἰακωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας

20 τὰ δίκτυα. καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες

τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.

11 καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες πάντα ἠκολούθησαν αὐτῷ.

§ 30. The healing of a Demoniac in the Synagogue. — *Capernaum.*

## MARK I. 21-28.

## LUKE IV. 31-37.

21 Καὶ εἰσπορεύονται εἰς Καφαρναοὺμ· καὶ εὐθέως τοῖς σάββασιν ἐδίδασκεν εἰς τὴν συναγωγὴν, ἡ καὶ ἐξεπλήρυσοντο ἐπὶ τῇ διδασκῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.

31 — καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν· ἡ καὶ ἐξεπλήρυσοντο ἐπὶ τῇ διδασκῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.

Lc. 5:9. ἡ Ν A C L West.mg.; ὦν B D Treg. West.txt. Rev.

Mc. 1:21. ἐδίδασκεν εἰς τὴν συναγ. Ν C

L West.mg.; εἰσελθὼν εἰς τ. σ. ἐδίδασκεν A B D [Treg.] West.txt. Rev.



## MARK I.

## LUKE IV.

23 Καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐ-  
τῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ,  
24 καὶ ἀνέκραξεν ἰλέγων· τί ἡμῖν καὶ  
σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέ-  
σαι ἡμᾶς· οἶδαμέν σε τίς εἶ, ὁ ἅγιος  
25 τοῦ θεοῦ. καὶ ἐπετίμησεν αὐτῷ ὁ  
Ἰησοῦς· φιμώθητι καὶ ἔξελθε ἐξ αὐ-  
26 τοῦ. καὶ σπαράξαν αὐτὸν τὸ πνεῦμα  
τὸ ἀκάθαρτον καὶ φωνήσαν φωνῇ  
27 μεγάλην ἐξῆλθεν ἐξ αὐτοῦ. καὶ ἔθαμ-  
βήθησαν ἅπαντες, ὥστε συνιζητεῖν  
αὐτοὺς λέγοντας· τί ἐστιν τοῦτο; δι-  
28 δαχὴ καὶ καὶ κατ' ἐξουσίαν· καὶ τοῖς  
πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει,  
καὶ ὑπακούουσιν αὐτῷ. καὶ ἐξῆλθεν  
ἡ ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ εἰς  
ὅλην τὴν περιχώρον τῆς Γαλιλαίας.

33 Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος  
ἔχων πνεῦμα δαιμονίου ἀκαθάρτου,  
34 καὶ ἀνέκραξεν φωνῇ μεγάλῃ· ἔα, τί  
ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλ-  
θες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ,  
35 ὁ ἅγιος τοῦ θεοῦ. καὶ ἐπετίμησεν  
αὐτῷ ὁ Ἰησοῦς λέγων· φιμώθητι καὶ  
ἔξελθε ἀπ' αὐτοῦ. καὶ ῥῖψαν αὐτὸν τὸ  
36 δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ'  
αὐτοῦ, μηδὲν βλάψαν αὐτόν. καὶ  
ἐγένετο θάμβος ἐπὶ πάντας, καὶ συν-  
ελάλουν πρὸς ἀλλήλους λέγοντες·  
τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ  
δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις  
37 πνεύμασιν καὶ ἐξέρχονται; καὶ ἐξε-  
πορεύετο ἡχος περὶ αὐτοῦ εἰς πάντα  
τόπον τῆς περιχώρου.

§ 31. The healing of Peter's wife's mother, and many others. — *Capernaum*.

## MATT. VIII. 14-17.

## MARK I. 29-34.

## LUKE IV. 38-41.

14 Καὶ ἔλθων ὁ Ἰησοῦς  
εἰς τὴν οἰκίαν Πέτρου  
εἶδεν τὴν πενθερὰν αὐ-  
τοῦ βεβλημένην καὶ  
πυρέσσουσαν.

15 καὶ ἤψατο  
τῆς χειρὸς αὐτῆς, καὶ  
ἀφῆκεν αὐτὴν ὁ πυρε-  
τός· καὶ ἡγέρθη, καὶ  
διηκόνει αὐτῷ.

16 ὁψίας  
δὲ γενομένης προσήνε-  
γε-

29 Καὶ εὐθὺς ἐκ τῆς συν-  
αγωγῆς ἐξελθόντες ἦλ-  
θον εἰς τὴν οἰκίαν Σί-  
μωνος καὶ Ἀνδρέου μέ-  
τὰ Ἰακώβου καὶ Ἰωάν-  
30 νου. ἡ δὲ πενθερὰ Σί-  
μωνος κατέκειτο πυρέσ-  
σουσα, καὶ εὐθὺς λέ-  
γουσιν αὐτῷ περὶ αὐ-  
31 τῆς. καὶ προσελθὼν  
ἡγείρεν αὐτὴν κρατή-  
σας τῆς χειρὸς· καὶ  
ἀφῆκεν αὐτὴν ὁ πυρε-  
τός, καὶ διηκόνει αὐ-  
32 τοῖς. Ὀψίας δὲ γε-  
νομένης, ὅτε ἔδου ὁ

38 Ἀναστὰς δὲ ἀπὸ τῆς  
συναγωγῆς εἰσῆλθεν  
εἰς τὴν οἰκίαν Σίμωνος.  
πενθερὰ δὲ τοῦ Σίμωνος  
ἦν συνεχομένη πυρε-  
τῷ μεγάλῳ, καὶ ἡρώτη-  
σαν αὐτὸν περὶ αὐτῆς.  
39 καὶ ἐπιστὰς ἐπάνω  
αὐτῆς ἐπετίμησεν τῷ  
πυρετῷ, καὶ ἀφῆκεν  
αὐτὴν· παραχρῆμα δὲ  
ἀναστᾶσα διηκόνει αὐ-  
τοῖς.  
40 Δύνοντος δὲ τοῦ ἡλίου  
πάντες ὅσοι εἶχον ἁ-  
σθενούντας νόσοις ποι-

Mc. 1: 24. ἡμᾶς· Tisch.; ἡμᾶς; Treg.  
West. Rev. | οἶδαμέν N L Δ cop Treg. mg.  
West. mg.; οἶδά A B C D it vg syrr Treg.  
txt. West. txt. Rev.

25 ὁ Ἰησοῦς N\* A\*; add λέγων N<sup>a</sup> A<sup>2</sup> B C  
D L it vg cop syrr Treg. [West.] Rev.

27 αὐτοὺς N B; πρὸς αὐτοὺς A C D Δ  
Treg. West. mg. Rev. | διδαχὴ καὶ κατ' ἐξ-

ουσίαν· Tisch.; διδαχὴ καὶ κατ' (καὶ κατ', Treg.)  
κατ' ἐξουσίαν καὶ Treg. West. Rev.

Lc. 4: 36. οὗτος, ὅτι — ἐξέρχονται. Rev.  
mg.; οὗτος; ὅτι — ἐξέρχονται. Rev. txt.

Mc. 1: 29. ἐξελθόντες ἦλθον N A C L vg  
cop Treg. mg.; ἐξελθὼν ἦλθεν B D Treg. txt.  
West. mg. Rev. mg. 32 ἔδου N A C L Δ;  
ἔδυσεν B D Treg. West.

## MATT. VIII.

καν αὐτῷ δαιμονιζομέ-  
 νους πολλούς· καὶ ἐξέ-  
 βαλεν τὰ πνεύματα  
 λόγῳ, καὶ πάντας τοὺς  
 17 κακῶς ἔχοντας ἐθερά-  
 πυνεν, ὅπως πληρωθῇ  
 τὸ ῥῆθὲν διὰ Ἰησοῦ  
 τοῦ προφήτου λέγον-  
 τος·<sup>a</sup> αὐτὸς τὰς  
 ἀσθενείας ἡμῶν  
 ἔλαβεν καὶ τὰς  
 νόσους ἐβάστα-  
 σεν.

## MARK I.

ἦλιος, ἔφερον πρὸς αὐ-  
 τὸν πάντας τοὺς κακῶς  
 ἔχοντας καὶ τοὺς δαιμο-  
 33 νιζομένους· καὶ ἦν  
 ὅλη ἡ πόλις ἐπισυν-  
 ηγμένη πρὸς τὴν θύ-  
 34 ραν. καὶ ἐθεράπευσεν  
 πολλοὺς κακῶς ἔχοντας  
 ποικίλαις νόσοις, καὶ  
 δαιμόνια πολλὰ ἐξεβα-  
 λει, καὶ οὐκ ἤφειεν  
 λαλεῖν τὰ δαιμόνια,  
 ὅτι ᾔδεισαν αὐτόν.

## LUKE IV.

κίλαις ἤγαγον αὐτοὺς  
 πρὸς αὐτόν· ὁ δὲ ἐνὶ  
 ἐκάστῳ αὐτῶν τὰς χεῖ-  
 ρας ἐπιτιθεὶς ἐθεράπευ-  
 41 ἐν αὐτοῖς. ἐξήρχοντο  
 δὲ καὶ δαιμόνια ἀπὸ  
 πολλῶν, κραυγάζοντα  
 καὶ λέγοντα ὅτι σὺ εἶ  
 ὁ υἱὸς τοῦ θεοῦ. καὶ  
 ἐπιτιμῶν οὐκ εἶα αὐτὰ  
 λαλεῖν, ὅτι ᾔδεισαν τὸν  
 Χριστὸν αὐτὸν εἶναι.

§ 32. Jesus with his Disciples goes from Capernaum throughout Galilee.

## MARK I. 35-39.

35 Καὶ πρῶτ' ἔννυχα λίαν ἀναστὰς ἐξ-  
 ἦλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον,  
 36 ἀκεῖ προσηύχετο. καὶ κατεδίωξεν  
 37 αὐτὸν Σίμων καὶ οἱ μετ' αὐτοῦ, καὶ  
 εἶδον αὐτόν, καὶ λέγουσιν αὐτῷ ὅτι  
 38 πάντες ζητοῦσίν σε. καὶ λέγει αὐ-  
 τοῖς· ἄγωμεν ἀλλαχού εἰς τὰς ἐχο-  
 μένας κωμοπόλεις, ἵνα ἀκεῖ κηρύξω·  
 39 εἰς τοῦτο γὰρ ἐξῆλθον. καὶ ἦλθεν  
 κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν  
 εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμό-  
 νια ἐκβάλλων.

## LUKE IV. 42-44.

42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπο-  
 ρεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι  
 ἐπέζήτην αὐτόν· καὶ ἦλθον ἕως αὐ-  
 τοῦ, καὶ κατείχον αὐτὸν τοῦ μὴ πορεύ-  
 43 εσθαι ἀπ' αὐτῶν. ὁ δὲ εἶπεν πρὸς  
 αὐτοὺς ὅτι καὶ ταῖς ἑτέραις πόλεσιν  
 εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν  
 τοῦ θεοῦ, ὅτι εἰς τοῦτο ἀπεστάλην.  
 44 καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς  
 τῆς Γαλιλαίας.

## MATT. IV. 23-25.

23 Καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ  
 κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν  
 24 μαλακίαν ἐν τῷ λαῷ. καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ  
 προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις  
 25 συνεχομένους καὶ δαιμονιζομένους καὶ σελήνιαζομένους καὶ παραλυτικούς, καὶ  
 ἐθεράπευσεν αὐτούς. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας  
 καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

<sup>a</sup> 17. Is. 53 : 4.

Lc. 4 : 40. ἐθεράπευεν B D it vg syrr ; ἐθε-  
 ράπευσεν N A C L Ξ Treg.mg. West.mg.

41 ἐξήρχοντο N C 33 Treg.mg. West.mg. ;  
 ἐξήρχετο A B D L Treg.txt. West.txt. | κραυ-  
 γάζοντα A D Treg.mg. ; κρίζοντα N B C L Ξ  
 Treg.txt. West.

Mt. 1 : 34. ᾔδεισαν αὐτόν N\* A D vg ; add

Χριστὸν εἶναι N\* B C L 33 cop [West.]  
 Rev.mg.

Lc. 4 : 44. Γαλιλαίας A D Δ it vg West.  
 mg. ; Ἰουδαίας N B C L cop Treg.mg. West.  
 txt. Rev.mg.

Mt. 4 : 23. Γαλιλαίᾳ B Rev.mg. ; add δ  
 Ἰησοῦς N C\* D vg cop syrr [Treg.] Rev.txt.

§ 33. The Healing of a Leper. — *Galilee.*

MATT. VIII. 2-4.

MARK I. 40-45.

LUKE V. 12-16.

- 2 Καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει αὐτῷ λέγων·  
κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι.
- 3 καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ λέγων· θέλω, καθαρίσθητι. καὶ εὐθὺς ἑκαθερίσθη αὐτοῦ ἡ λέπρα.
- 4 καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ὅρα μηδενὶ εἶπῃς, ἀλλὰ ὕπαγε σεαυτὸν δειξόν τῷ ἱερεὶ καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.<sup>a</sup>
- 45 ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι εἰς πόλιν φανερώς εἰσελθεῖν, ἀλλ' ἐξῶ ἐπ' ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.
- 40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς, παρακαλῶν αὐτὸν καὶ γονυπετῶν λέγων αὐτῷ ὅτι ἐὰν θέλῃς δύνασαί με καθαρίσαι. καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἤψατο καὶ λέγει· θέλω, καθαρίσθητι. καὶ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἑκαθερίσθη. καὶ ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν,
- 41 θαρίσαι. καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἤψατο καὶ λέγει· θέλω, καθαρίσθητι. καὶ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἑκαθερίσθη. καὶ ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν,
- 42 σθητι. καὶ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἑκαθερίσθη. καὶ ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν,
- 43 καὶ ἑκαθερίσθη. καὶ ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν,
- 44 <sup>1</sup> καὶ λέγει αὐτῷ· ὅρα μηδενὶ μηδὲν εἶπῃς, ἀλλὰ ὕπαγε σεαυτὸν δειξόν τῷ ἱερεὶ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ὃ προσέταξεν Μωϋσῆς εἰς μαρτύριον αὐτοῖς.<sup>a</sup>
- 12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων· κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι. καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ εἰπὼν· θέλω, καθαρίσθητι. καὶ εὐθὺς ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.
- 13 καθαρίσαι. καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ εἰπὼν· θέλω, καθαρίσθητι. καὶ εὐθὺς ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.
- 14 καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δείξον σεαυτὸν τῷ ἱερεὶ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.<sup>a</sup> διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκοῦειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτοῦ.
- 15 αὐτοῖς.<sup>a</sup> διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκοῦειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτοῦ. αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

§ 34. The Healing of a Paralytic. — *Capernaum.*

MARK II. 1-12.

LUKE V. 17-26.

- 1 Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμέρων, ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν. καὶ συνήχθησαν πολλοί, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς
- 17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμέρων καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης

<sup>a</sup> 4 etc. Comp. Lev. 14 : 2 sq.

Mc. 1 : 40. καὶ γονυπετῶν **Σ** **L** [West.]  
(add αὐτόν **A C Δ** cop [Treg.] Rev.txt.); om  
**B D** Treg.mg. Rev.mg. 41 λέγει **Σ**;  
add αὐτῷ **A B C D L Δ** vg cop Treg. West.

Lc. 5 : 13. εἰπὼν **A**; λέγων **Σ B C D L** 33  
Treg. West. Rev.

Mc. 2 : 1. ἐν οἴκῳ **Σ B D L** vg cop; εἰς  
οἶκον **A C** West.mg.

## MARK II.

τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον.

## MATT. IX. 2-8.

2 Καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον.

## MATT. IX.

καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ· θάρσει τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι. καὶ ἰδοὺ τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς· οὗτος βλασφημεῖ.

καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν·

ἵνατί ἐνθυμείσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν· ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει;

## MARK II.

3 καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων. καὶ μὴ δυνά-

μνοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου ὁ παραλυ-

5 τικὸς κατέκειτο. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ· τέκνον, ἀφίενταί σου αἱ ἁμαρ-

6 τίαί. ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδί-

7 αῖς αὐτῶν· τί οὗτος οὕτως λαλεῖ; βλασφημεῖ· τίς δύναται ἀφεῖναι ἁμαρτίας εἰ μὴ

8 εἰς ὁ θεός; καὶ εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν

ἑαυτοῖς, λέγει αὐτοῖς· τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

9 τί ἐστιν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ· ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε

## LUKE V.

τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλὴμ· καὶ δυνάμεις κυρίον ἦν εἰς

18 τὸ ἰᾶσθαι αὐτόν· καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐξήτουν αὐτὸν εἰσενεγκεῖν καὶ θείναι

19 ἐνώπιον αὐτοῦ. καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθήκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.

20 καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν· ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρ-

21 τίαί σου. καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες· τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ

22 μόνος ὁ θεός; ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς·

τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; τί ἐστιν εὐκοπώτερον, εἰπεῖν· ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει;

Lc. 5: 17. αὐτόν **SB L Ξ** Treg.mg.; αὐτούς **A C D Δ** it vg cop syrr Treg.txt. Rev.mg.

Mt. 2: 4. προσενέγκαι **SB L 33** vg cop Treg.mg. Rev.mg.; προσεγγίσαι **A C D Δ** Treg.txt. Rev.txt.

7 λαλεῖ; βλασφημεῖ· **SB D L** vg; λαλεῖ βλασφημίας **A C Δ**.

Mt. 9: 4. ἰδὼν **SB C D L** it vg cop West.mg. Rev.mg.; εἰδὼς **B** syrr Treg. West.txt. Rev.txt.

Mt. 2: 9. ἔγειρε **SA C D 33**; ἐγείρου **B L** Treg. West.



MATT. IX.

MARK II.

LUKE V.

6 ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, τότε λέγει τῷ παραλυτικῷ· ἐγερθεὶς ἄρὼν σου τὴν κλίνην καὶ ὑπαγε εἰς τὸν οἶκόν σου. καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

8 ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

καὶ ἄρον τὸν κράβαττόν σου καὶ ὑπαγε;  
10 ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, λέγει τῷ παραλυτικῷ·  
11 Ἴσοι λέγω, ἐγειρε ἄρον τὸν κράβαττόν σου καὶ ὑπαγε εἰς τὸν οἶκόν σου. καὶ ἡγέρθη, καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων,

ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι οὕτως οὐδέποτε εἶδομεν.

24 ἵνα δὲ εἰδῇτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, εἶπεν τῷ παραλελυμένῳ· σοὶ λέγω, ἐγειρε καὶ ἄρας τὸ κλινιδιόν σου πορεύου εἰς τὸν οἶκόν σου. καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν.  
26 καὶ ἑκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν θεόν, καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι εἶδομεν παράδοξα σήμερον.

§ 35. The call of Matthew. — *Capernaum.*

MATT. IX. 9.

MARK II. 13, 14.

LUKE V. 27, 28.

9 Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν αἰθροῦσαν καθήμενον ἐπὶ τὸ τελώνιον, Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθει αὐτῷ.

13 Καὶ ἐξῆλθεν πάλιν εἰς τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. καὶ παράγων εἶδεν Λευεὶν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

27 Καὶ μετὰ ταῦτα ἐξῆλθεν, καὶ ἐθέασατο τελώνην ὀνόματι Λευεὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ·  
28 ἀκολούθει μοι. καὶ καταλιπὼν πάντα ἀναστὰς ἠκολούθει αὐτῷ.

Mc. 2 : 9. ὑπαγε **Σ D L Δ** 33; περιπάτει **A B C** vg syrr Treg. West. Rev.

Mt. 9 : 6. ἐγερθεὶς **Σ C L** West.mg.; ἐγειρε **B D** vg cop syrr Treg. West.txt.

Lc. 5 : 24. παραλελυμένῳ **Δ B**; παραλυτικῷ **Σ C D L Ξ** West.mg.

Mc. 2 : 12. ἔμπροσθεν **Σ B L** Treg.mg.; ἐναντίον **Δ C D Δ** Treg.txt.

13 εἰς **Σ**; παρὰ **Σ<sup>c</sup> A B C D L Δ** Treg. West.

## PART IV.

OUR LORD'S SECOND PASSOVER, AND THE SUBSEQUENT TRANSACTIONS  
UNTIL THE THIRD.

TIME: *One year.*

§ 36. The Pool of Bethesda; the Healing of the Infirm Man; and our Lord's  
subsequent Discourse. — *Jerusalem.*

JOHN V. 1-47.

- 1 Μετὰ ταῦτα ἦν ἡ ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα.  
2 Ἔστιν δὲ ἐν τοῖς Ἱεροσολίμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ, τὸ λεγόμενον  
3 Ἑβραϊστὶ Βηθζαθά, πέντε στοὰς ἔχουσα. ἐν ταύταις κατέκειτο πλῆθος τῶν  
5 ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν. ἦν δὲ τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ  
6 ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ· τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ  
7 γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ· θέλεις ὑγιὲς γενέσθαι; ἡ ἀπεκρίθη  
αὐτῷ ὁ ἀσθενῶν· κύριε, ἀνθρώπον οὐκ ἔχω, ἵνα ὅταν ταραχθῇ τὸ ὕδωρ βάλῃ με  
8 εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει. ἡ λέγει  
9 αὐτῷ ὁ Ἰησοῦς· ἔγειρε ἄρον τὸν κράβαττόν σου καὶ περιπάτει. ἡ καὶ ἐγένετο  
ὑγιὲς ὁ ἄνθρωπος, καὶ ἦρεν τὸν κράβαττον αὐτοῦ καὶ περιεπάτει· ἦν δὲ σάβ-  
βατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.  
10 Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ· σάββατόν ἐστιν, καὶ οὐκ ἔξεστίν  
11 σοι ἄρον τὸν κράβαττον. ἀπεκρίθη αὐτοῖς· ὁ ποιήσας με ὑγιῆ, ἐκεῖνός μοι  
12 εἶπεν· ἄρον τὸν κράβαττόν σου καὶ περιπάτει. ἡρώτησαν αὐτόν· τίς ἐστιν ὁ  
13 ἄνθρωπος ὁ εἰπὼν σοι· ἄρον καὶ περιπάτει; ἡ ὁ δὲ ἀσθενῶν οὐκ ᾔδει τίς ἐστιν·  
14 ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ. μετὰ ταῦτα εὗρίσκει αὐτὸν ὁ  
Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ· ἰδε ὑγιὲς γέγονας· μηκέτι ἀμάρτανε, ἵνα  
15 μὴ χεῖρόν σοί τι γένηται. ἀπήλθεν ὁ ἄνθρωπος καὶ εἶπεν τοῖς Ἰουδαίοις ὅτι

Joh. 5 : 1 ἡ ἑορτὴ N C L cop Rev.mg.;  
om ἡ A B D Treg. West. Rev.txt.

2 τὸ λεγόμενον N\*; ἡ ἐπιλεγόμενη N<sup>c</sup> A  
B C L Treg. West. | Βηθζαθά N L 33 Rev.  
mg.; Βηθσαιδά B vg cop West.mg. Rev.mg.;  
Βηθσεδά A C Δ Treg. Rev.txt. 3 ξηρῶν  
N A\* B C\* L; add ἐκδεχομένων τὴν τοῦ  
(om A<sup>2</sup>) ὕδατος κίνησιν A<sup>2</sup> C<sup>3</sup> D syrr Rev.

mg.

4 totum versum om N B  
C\* D 33; add ἄγγελος — νοσήματι A C<sup>3</sup> L  
Rev.mg.

9 ἐγένετο N\* D;  
pm ἐθλέως N<sup>c</sup> A B C L vg cop syrr Treg.  
West.

11 ἀπεκρίθη C<sup>3</sup> D vg; pm  
ὁ δὲ N C\* L cop syrr; pm ὁ δὲ A B  
Treg. West. Rev.

13 ἀσθενῶν D;  
ιαθελς N A B C L vg cop syrr Treg. West.

## JOHN V.

16 Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτὸν ὑγιῆ· καὶ διὰ τοῦτο ἐδίδωκεν οἱ Ἰουδαῖοι τὸν  
 17 Ἰησοῦν ὅτι ταῦτα ἐποίει ἐν σαββάτῳ· ὁ δὲ ἀπεκρίνατο αὐτοῖς· ὁ πατήρ μου  
 18 ἔως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι· διὰ τοῦτο μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰου-  
 19 δαῖοι ἀποκτείνειν, ὅτι οὐ μόνον ἔλυνεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν  
 20 τὸν θεόν, ἵσον ἑαυτὸν ποιών τῷ θεῷ.  
 19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν αὐτοῖς· ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύνα-  
 20 ται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιοῦντα· ὃ γὰρ  
 21 ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ποιεῖ ὁμοίως· ὁ γὰρ πατήρ φιλεῖ τὸν υἱὸν καὶ  
 22 πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα  
 23 ὑμεῖς θαυμάζετε· ὥσπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως  
 24 καὶ ὁ υἱὸς οὗς θέλει ζωοποιεῖ· οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν  
 25 πᾶσαν δέδωκεν τῷ υἱῷ, ἵνα πάντες τιμῶσι τὸν υἱόν καθὼς τιμῶσι τὸν πατέρα.  
 26 ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν· ἡ ἀμὴν ἀμὴν λέγω  
 27 ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώ-  
 28 νιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.  
 29 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσουσιν  
 30 τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν· ὥσπερ γὰρ ὁ πατήρ  
 31 ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ· καὶ ἔξουσιν  
 32 ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν· μὴ θαυμάζετε τοῦτο, ὅτι  
 33 ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ, ἡ καὶ  
 34 ἐκπορεύονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ τὰ φαῦλα πράξαν-  
 35 τες εἰς ἀνάστασιν κρίσεως.<sup>a</sup> οὐ δύναμαι ἐγὼ ποιεῖν ἄπ' ἑμαυτοῦ οὐδέν· καθὼς  
 36 ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμόν  
 37 ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.  
 38 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής· ἄλλος  
 39 ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἴδατε ὅτι ἀληθής ἐστιν ἡ μαρτυρία ἣν μαρτυ-  
 40 ρεῖ περὶ ἐμοῦ· ὑμεῖς ἀπεστῆκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ·  
 41 ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς  
 42 σιωπήτε· ἐκεῖνος ἦν ὁ λύχνος ὁ καίόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθέλησατε ἀγαλ-  
 43 λασθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ· ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ  
 44 Ἰωάννου· τὰ γὰρ ἔργα ἃ δέδωκέ μοι ὁ πατήρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα  
 45 ἃ ποιῶ μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν· καὶ ὁ πέμψας με πα-  
 46 τήρ, ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ· οὔτε φωνὴν αὐτοῦ πρόποτε ἀκηκόατε, οὔτε  
 47 εἶδος αὐτοῦ ἐωράκατε, ἡ καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὁ  
 48 ἀπέστειλεν ἐκεῖνος, τοῦτ' ὑμεῖς οὐ πιστεύετε· ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς  
 49 δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ·  
 50 καὶ οὐ θέλετε ἐλθεῖν πρὸς με ἵνα ζωὴν ἔχητε· δόξαν παρὰ ἀνθρώπων οὐ  
 51 λαμβάνω, ἡ ἀλλὰ ἔγνωκα ὑμᾶς ὅτι οὐκ ἔχετε τὴν ἀγάπην τοῦ θεοῦ ἐν ἑαυτοῖς·  
 52 ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· ἕτερος ἄλλος

<sup>a</sup> 29. Comp. Dan. 12 : 2.

17 δ δὲ S B; add Ἰησοῦς A C D L Treg. Rev.

18 διὰ τοῦτο S D; add οὖν A B C L vg Treg. West Rev.

20 θαυμάζετε S L; θαυμάζητε A B D Treg.

West. 30 θεοῦ S A D L al; om B cop [Treg.mg.] [West.] Rev.mg.

32 οἴδατε S\* D; οἶδα S<sup>c</sup> A B L vg cop syrr Treg. West. Rev.

## JOHN V.

- 44 ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκείνον λήμψεσθε. πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε; ἴμῃ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα. ἔστιν ὁ  
45 κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. εἰ γὰρ ἐπιστεύετε Μωϋσεῖ,  
46 ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν πιστεύετε;

§ 37. The Disciples pluck ears of grain on the Sabbath. — *On the way to Galilee?*

## MATT. XII. 1-8.

- 1 Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπεινάσαν, καὶ ἤρξαντο τίλλειν στάχυν καὶ ἐσθίειν.<sup>a</sup>  
2 οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ· ἰδοὺ οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν  
3 σαββάτῳ. ὁ δὲ εἶπεν αὐτοῖς· οὐκ ἀνέγνωτε τί ἐποίησεν Δαυεὶδ, ὅτε ἐπεινάσεν καὶ οἱ  
4 μετ' αὐτοῦ;<sup>b</sup> πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, ὃ οὐκ ἐξὸν ἦν αὐτῷ  
5 φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις; ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ<sup>c</sup> ὅτι τοῖς σάββασιν οἱ

## MARK II. 23-28.

- 23 Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν παραπορεύεσθαι διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυν.<sup>a</sup> καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ· ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν;  
25 καὶ λέγει αὐτοῖς· οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυεὶδ, ὅτε χρεῖαν ἔσχεν καὶ ἐπεινάσεν αὐτὸς καὶ οἱ μετ'  
26 αὐτοῦ;<sup>b</sup> πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιάθαρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοῖς ἱερεῖς, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν;

## LUKE VI. 1-5.

- 1 Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυν καὶ ἥσθιον ψώχοντες ταῖς χερσίν.<sup>a</sup> τινὲς δὲ τῶν Φαρισαίων εἶπον· τί ποιεῖτε ὃ οὐκ ἔξεστιν ποιεῖν τοῖς σάββασιν; καὶ ἀποκριθεὶς ὁ Ἰησοῦς πρὸς αὐτοὺς εἶπεν· οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυεὶδ, ὅποτε ἐπεινάσεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες;<sup>b</sup>  
4 ὥς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν καὶ ἔδωκεν καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;

<sup>a</sup> 1 etc. Dent. 23 : 25.

<sup>b</sup> 3 etc. 1 Sam. 21 : 1-7.

<sup>c</sup> 5. Num. 28 : 9, 10, 18, 19.

Joh. 5:44. θεοῦ  $\aleph$  A D L  $\Delta$   $\dot{\nu}$ g [West.]; om B [Treg.mg.] Rev.mg.

Mt. 2:23. παραπορεύεσθαι  $\aleph$  A L  $\Delta$  West.mg.; διαπορεύεσθαι B C D Treg. West.txt. Rev.

Lc. 6:1. δευτεροπρώτῳ A C D vg Greg naz Epiph Chrys Thphyl Amb [Treg.mg.] West.mg. Rev.mg.; om  $\aleph$  B L 33 cop Treg.txt. West.txt. Rev.txt. 2 ποιεῖν  $\aleph$  A C L cop; om B (D) vg Treg. West.

3 ὅποτε A; ὅτε  $\aleph$  B C D L Treg. West. Rev. | ὅντες A C [Treg.mg.]; om  $\aleph$  B D L cop Treg.txt. West.

4 ἔλαβεν καὶ A C<sup>3</sup> it vg; λαβὼν B C\* L 33 cop<sup>vid</sup> Treg. West. Rev.; om  $\aleph$  D.

Mt. 12:4. ἔφαγον  $\aleph$  B Rev.mg.; ἔφαγεν C D it vg Treg. Rev.txt.

Mt. 2:26. πῶς  $\aleph$  A C L  $\Delta$  it vg; om B D [Treg.] [West.] | ἀρχιερέως  $\aleph$  B L; pm τοῦ A C  $\Delta$  [Treg.mg.] Rev.mg.



## MATT. XII.

## MARK II.

## LUKE VI.

ἱερεῖς ἐν τῷ ἱερῷ τὸ  
 σάββατον βεβηλοῦσιν  
 6 καὶ ἀναίτιοί εἰσιν; λέ-  
 γω δὲ ὑμῖν ὅτι τοῦ  
 ἱεροῦ μεῖζόν ἐστιν ὧδε.  
 7 εἰ δὲ ἐγνώκετε τί ἐσ-  
 τιν· ἔλεος θέλω  
 καὶ οὐ θυσίαν,<sup>a</sup> οὐκ  
 ἂν κατεδικάσατε τοὺς  
 8 ἀναιτίους. κύριος γάρ  
 ἐστιν τοῦ σαββάτου  
 ὁ υἱὸς τοῦ ἀνθρώπου.

27 καὶ ἔλεγεν αὐτοῖς· τὸ  
 σάββατον διὰ τὸν ἄν-  
 θρωπον ἐγένετο, καὶ  
 οὐχ ὁ ἄνθρωπος διὰ τὸ  
 28 σάββατον· ὥστε κύ-  
 ριός ἐστιν ὁ υἱὸς τοῦ  
 ἀνθρώπου καὶ τοῦ σαβ-  
 βάτου.

5 καὶ ἔλεγεν αὐτοῖς ὅτι  
 κύριός ἐστιν ὁ υἱὸς τοῦ  
 ἀνθρώπου καὶ τοῦ σαβ-  
 βάτου.

§ 38. The Healing of the Withered Hand on the Sabbath. — *Galilee.*

## MATT. XII. 9-14.

## MARK III. 1-6.

## LUKE VI. 6-11.

9 Καὶ μεταβὰς ἐκεῖθεν  
 ἦλθεν εἰς τὴν συναγω-  
 10 γὴν αὐτῶν. καὶ ἰδοὺ  
 ἄνθρωπος χεῖρα ἔχων  
 ξηράν· καὶ ἐπρωτήη-  
 σαν αὐτὸν λέγοντες·  
 εἰ ἔξεστιν τοῖς σάββα-  
 σιν θεραπεύσαι; ἵνα  
 κατηγορήσωσιν αὐτοῦ.  
 11 ὁ δὲ εἶπεν αὐτοῖς· τίς  
 ἔσται ἐξ ὑμῶν ἄνθρω-  
 πος ὃς ἔξει πρόβατον  
 ἐν, καὶ ἐὰν ἐμπέσῃ τοῦ-  
 το τοῖς σάββασιν εἰς  
 12 αὐτὸ καὶ ἐγερεῖ; πόσω  
 οὖν διαφέρει ἄνθρωπος  
 προβάτου· ὥστε ἔξ-  
 εστιν τοῖς σάββασιν  
 καλῶς ποιεῖν.  
 13 τότε λέ-  
 γει τῷ ἀνθρώπῳ· ἔκτει-

1 Καὶ εἰσῆλθεν πάλιν  
 εἰς συναγωγὴν, καὶ ἦν  
 ἐκεῖ ἄνθρωπος ἐξηρα-  
 μένην ἔχων τὴν χεῖρα·  
 2 καὶ πυρετήρουν αὐτὸν  
 εἰ ἐν τοῖς σάββασιν  
 θεραπεύει αὐτόν, ἵνα  
 κατηγορήσωσιν αὐτοῦ.  
 3 καὶ λέγει τῷ ἀνθρώπῳ  
 τῷ τὴν ξηρὰν χεῖρα  
 ἔχοντι· ἔγειρε εἰς τὸ  
 4 μέσον. καὶ λέγει αὐ-  
 τοῖς· ἔξεστιν τοῖς σάβ-  
 βασιν ἀγαθὸν ποιῆσαι  
 ἢ κακοποιῆσαι, ψυχὴν  
 σῶσαι ἢ ἀποκτείνειν;  
 5 οἱ δὲ ἐσιώπων. <sup>1</sup> καὶ  
 περιβλεψάμενος αὐ-  
 τοὺς μετ' ὀργῆς, συν-  
 λυπούμενος ἐπὶ τῇ πω-  
 ρώσει τῆς καρδίας αὐ-  
 τῶν, λέγει τῷ ἀνθρώπῳ·

6 Ἐγένετο δὲ ἐν ἐτέ-  
 ρῳ σαββάτῳ εἰσελθεῖν  
 αὐτὸν εἰς τὴν συναγω-  
 γὴν καὶ διδάσκειν. καὶ  
 ἦν ἄνθρωπος ἐκεῖ καὶ  
 ἡ χεὶρ αὐτοῦ ἡ δεξιὰ  
 7 ἦν ξηρά. παρετηροῦν-  
 το δὲ οἱ γραμματεῖς καὶ  
 οἱ Φαρισαῖοι εἰ ἐν τῷ  
 σαββάτῳ θεραπεύει,  
 ἵνα εὖρωσιν κατηγορεῖν  
 8 αὐτοῦ. αὐτὸς δὲ ᾗδει  
 τοὺς διαλογισμοὺς αὐ-  
 τῶν· εἶπεν δὲ τῷ ἄν-  
 δρὶ τῷ ξηρὰν ἔχοντι  
 τὴν χεῖρα· ἔγειρε καὶ  
 στήθι εἰς τὸ μέσον.  
 9 καὶ ἀναστὰς ἔστη. <sup>1</sup> εἶ-  
 πεν δὲ ὁ Ἰησοῦς πρὸς  
 αὐτούς· ἐπερωτῶ ὑμᾶς  
 εἰ ἔξεστιν τῷ σαββάτῳ  
 ἀγαθοποιῆσαι ἢ κακο-  
 ποιῆσαι, ψυχὴν σῶ-  
 10σαι ἢ ἀπολέσαι. καὶ  
 περιβλεψάμενος πάν-

<sup>a</sup> 7. Hos. 6 : 6.

## MATT. XII.

νόν σου τὴν χεῖρα.  
καὶ ἐξέτεινεν, καὶ ἀπε-  
κατεστάθη ὑγιὴς ὡς ἡ  
ἄλλη.

- 14 ἐξελλόντες δὲ  
οἱ Φαρισαῖοι συμβού-  
λιον ἔλαβον κατ' αὐ-  
τοῦ, ὅπως αὐτὸν ἀπο-  
λέσωσιν.

## MARK III.

ἐκτεινον τὴν χεῖρα. καὶ  
ἐξέτεινεν, καὶ ἀπεκα-  
τεστάθη ἡ χεὶρ αὐτοῦ.  
6 καὶ ἐξελλόντες οἱ Φαρι-  
σαῖοι εὐθὺς μετὰ τῶν  
Ἑρωδιανῶν συμβού-  
λιον ἐποίησαν κατ' αὐ-  
τοῦ, ὅπως αὐτὸν ἀπολέ-  
σωσιν.

## LUKE VI.

τας αὐτοὺς εἶπεν αὐτῷ·  
ἐκτεινον τὴν χεῖρά σου.  
ὁ δὲ ἐποίησεν, καὶ ἀπο-  
κατεστάθη ἡ χεὶρ αὐ-  
11 τοῦ. αὐτοὶ δὲ ἐπλήσ-  
θησαν ἀνοίας, καὶ διε-  
λάλουν πρὸς ἀλλήλους  
τί ἂν ποιήσαιεν τῷ  
Ἰησοῦ.

§ 39. Jesus arrives at the Sea of Tiberias, and is followed by multitudes.—  
*Lake of Galilee.*

## MATT. XII. 15–21.

- 15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν  
ἐκεῖθεν. καὶ ἠκολούθησαν αὐτῷ πολ-  
λοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας,  
8 <sup>1</sup> καὶ ἀπὸ Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου καὶ περὶ  
9 Τύρον καὶ Σιδῶνα, πλήθος πολὺ, ἀκούοντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν. καὶ  
εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον, ἵνα  
10 μὴ θλίβωσιν αὐτόν· πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ  
11 ἄψωνται, ὅσοι εἶχον μάλιστα. καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν  
ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔ-  
κραζον λέγοντες ὅτι σὺ εἶ ὁ υἱὸς τοῦ

## MATT. XII.

- 16 καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερόν  
17 αὐτὸν ποιήσωσιν· ἵνα πληρωθῇ τὸ  
18 ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέ-  
γοντος·<sup>a</sup> ἰδοὺ ὁ παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός μου ὃν ἠδύό-  
κησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν  
19 τοῖς ἔθνεσιν ἀπαγγελεῖ. οὐκ ἐρίσει οὐδὲ κραυγάσει, οὐδὲ  
20 ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ. κάλαμον  
συντετριμμένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει,  
21 ἕως ἂν ἐκβάλλῃ εἰς νῆκος τὴν κρίσιν. καὶ τῷ ὀνόματι αὐτοῦ  
ἔθνη ἐλπιούσιν.

<sup>a</sup> 18. Is. 42 : 1 sq. Comp. Is. 11 : 10.

## MARK III. 7–12.

- 7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν  
αὐτοῦ ἀνεχώρησεν εἰς τὴν θάλασσαν,  
καὶ πολλὸν πλήθος ἀπὸ τῆς Γαλιλαίας  
καὶ ἀπὸ τῆς Ἰουδαίας ἠκολούθησαν,  
καὶ πρὸς αὐτόν. καὶ διελάλουν πρὸς ἀλλήλους  
τί ἂν ποιήσαιεν τῷ Ἰησοῦ.  
12 καὶ αὐτοὶ ἐπλήσθησαν ἀνοίας, καὶ διελάλουν πρὸς ἀλλήλους  
τί ἂν ποιήσαιεν τῷ Ἰησοῦ.

Mc. 3 : 5. χεῖρα B West.mg.; χεῖρά σου  
N A C D L Δ al vg cop syrr [Treg.] West.  
txt.

6 ἐποίησαν N C Δ West.mg.; ἐποίησαν  
A Treg.mg.; ἐδίδουν B L Treg.txt. West.  
txt.

Mt. 12 : 15. πολλοί N B vg; pm ὄχλοι C  
D L cop [Treg.]

Mc. 3 : 7. εἰς D Treg.mg.; πρὸς N A B  
C L Δ Treg.txt. West. | ἠκολούθησαν N C  
Δ; -θησεν A B L Treg. West.; post Ἰουδαίας  
N C Δ vg; post Γαλιλαίας A B L cop syrr  
Treg. West. Rev.

8 ἐποίει N A C D Δ it vg cop syrr Treg.  
mg. West.mg.; ποιεῖ B L Treg.txt. West.  
txt.

§ 40. Jesus withdraws to the Mountain, and chooses the Twelve; the multitudes follow him. — *Near Capernaum.* [*Horns of Hattîn.*]

## MARK III. 13-19.

## LUKE VI. 12-19.

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ᾗθελεν αὐτός, καὶ ἀπῆλ-  
14 θον πρὸς αὐτόν. καὶ ἐποίησεν δώδεκα ἵνα ὧσιν μετ' αὐτοῦ, καὶ ἵνα ἀπο-

## MATTH. X. 2-4.

2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ,  
3 Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Λεββαῖος,  
4 Σίμων ὁ Καναναῖος καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδούς αὐτόν.

στέλλῃ αὐτοὺς κηρύσ-

15 σειν ἰ καὶ ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια. καὶ ἐποίησεν τοὺς δώδεκα, καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι  
17 Πέτρον· καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου, καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανηργές, ὃ ἐστὶν υἱοὶ  
18 βροντῆς· καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Θαδδαῖον καὶ Σίμωνα τὸν Καναναῖον  
19 ἰ καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.

17 καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπον πεδινοῦ, καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πληθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν,  
18 19 ἰ καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο· ἰ καὶ πᾶς ὁ ὄχλος ἐζήτουν ἄπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰατο πάντας.

§ 41. The Sermon on the Mount. — *Near Capernaum.* [*Horns of Hattîn.*]

## MATTH. V. 1—VIII. 1.

## LUKE VI. 20-49.

1 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ προσῆλ-  
2 θαι αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ ἀνοί-

20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς

Mc. 3: 14. δώδεκα A C<sup>2</sup> D L it vg; add οὓς καὶ ἀποστόλους ὠνόμασεν S B C<sup>vid</sup> Δ cop West. Rev. mg.

16 καὶ ἐποίησεν τοὺς δώδεκα S B C\* Δ Rev.

mg.; om A C<sup>2</sup> D L it vg cop syrr Treg. Rev. txt.

Mt. 10: 3. Λεββαῖος D West. mg.; Θαδδαῖος S B vg cop Treg. West. Rev.; Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος C<sup>2</sup> L syrr.

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ξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς  
 3 λέγων· μακάριοι οἱ πτωχοὶ τῷ πνεύ-  
 ματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν  
 4 οὐρανῶν. μακάριοι οἱ πραεῖς, ὅτι αὐ-  
 5 τοὶ κληρονομήσουσιν τὴν γῆν.<sup>a</sup> μα-  
 κάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρα-  
 6 κληθήσονται. μακάριοι οἱ πεινῶντες  
 7 καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται. μακάριοι οἱ  
 8 ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται. μακάριοι οἱ καθαροὶ τῇ καρδίᾳ,  
 9 ὅτι αὐτοὶ τὸν θεὸν ὄψονται. μακάριοι οἱ εἰρηνοποιοί, ὅτι υἱοὶ θεοῦ κλη-  
 10 θήσονται. μακάριοι οἱ δειδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν  
 11 ἡ βασιλεία τῶν οὐρανῶν. μακάριοί  
 ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώ-  
 ξουσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ'  
 12 ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ. χαίrete  
 καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν  
 πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ  
 ἐδίδωξαν τοὺς προφήτας τοὺς πρὸ  
 ὑμῶν.

24 φήταις οἱ πατέρες αὐτῶν. Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παρά-  
 25 κλησιν ὑμῶν. Οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινᾶσете. οὐαὶ οἱ γελῶν-  
 26 τες νῦν, ὅτι πενθήσετε καὶ κλαύσετε. οὐαὶ ὅταν καλῶς εἴπωσιν ὑμᾶς πάντες  
 οἱ ἄνθρωποι· κατὰ τὰ αὐτὰ γὰρ ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

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13 Ὑμεῖς ἐστέ τὸ ἅλα τῆς γῆς· ἐὰν δὲ τὸ ἅλα μωρανθῇ, ἐν τίνι ἀλισθήσεται;  
 εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.  
 14 Ὑμεῖς ἐστέ τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κει-  
 15 μένη· οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν  
 16 λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ· οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμ-  
 προσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν  
 πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.  
 17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον  
 18 καταλῦσαι, ἀλλὰ πληρῶσαι. ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς  
 καὶ ἡ γῆ, ἵωτα ἐν ἡμῖν κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάτα γένη-  
 19 ται. ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως  
 τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν  
 20 ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. λέγω  
 γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλείον τῶν γραμματέων καὶ  
 Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

<sup>a</sup> 4. Comp. Ps. 37 : 11, 22, 29.



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21 Ἠκούσατε ὅτι ἐρρήθη τοῖς ἀρχαίοις·<sup>a</sup> οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ,  
22 ἔνοχος ἔσται τῇ κρίσει. ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ  
αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ ῥαχά, ἔνοχος ἔσται  
23 τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. ἵ ἐάν  
οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κάκει μνησθῇς ὅτι ὁ ἀδελφός  
24 σου ἔχει τι κατὰ σοῦ, ἅψες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου καὶ  
ὑπάγε πρῶτον διαλλάγῃ τῷ ἀδελφῷ σου, καὶ τότε ἔλθων πρόσφερε τὸ δῶρόν  
25 σου. ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ·  
μήποτε σε παραδῷ ὁ ἀντιδικὸς τῷ κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ εἰς φυλα-  
26 κὴν βληθῇσῃ. ἀμὴν λέγω σοι, οἱ μὴ ἐξέλθῃς ἐκείθεν ἕως ἂν ἀποδῷς τὸν ἔσχατον  
κοδράντην.

27 28 Ἠκούσατε ὅτι ἐρρήθη·<sup>b</sup> οὐ μοιχεύσεις. ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ  
βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ.  
29 εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ·  
συμφέρι γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου  
30 βληθῇ εἰς γέενναν. καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ  
βάλε ἀπὸ σοῦ· συμφέρι γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον  
τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.

31 Ἐρρήθη δέ·<sup>c</sup> ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ  
32 ἀποστάσιον. ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ  
παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὃς ἐὰν ἀπολελυμένην  
γαμήσῃ, μοιχεύεται.

33 Πάλιν ἠκούσατε ὅτι ἐρρήθη τοῖς ἀρχαίοις·<sup>d</sup> οὐκ ἐπιорκήσεις, ἀποδώ-  
34 σεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου. ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμοσαι  
35 ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ· ἢ μήτε ἐν τῇ γῇ, ὅτι ὑπο-  
πόδιόν ἐστιν τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγά-  
36 λου βασιλέως· μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα  
37 λευκὴν ποιῆσαι ἢ μέλαιναν. ἴστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὐ οὐ· τὸ δὲ περισ-  
σὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.

38 Ἠκούσατε ὅτι ἐρρήθη·<sup>e</sup> ὁ φθαλμὸν ἀντὶ ὁ φθαλμοῦ καὶ ὁ δόντα  
39 ἀντὶ ὁ δόντος. ἐγὼ δὲ λέγω ὑμῖν  
μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις

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σε ραπίζει εἰς τὴν δεξιὰν σιαγόνα, 29 τῷ τύποντί σε εἰς τὴν σιαγόνα πάρ-  
40 στρέψον αὐτῷ καὶ τὴν ἄλλην· καὶ τῷ εχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἵ-  
θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἅψες αὐτῷ καὶ τὸ ἱμά-  
41 τιον· καὶ ὅστις σε ἀγαρεύσει μίλιον μὴ κωλύσης.  
42 ἔν, ὑπάγε μετ' αὐτοῦ δύο. τῷ αἰτοῦντί 30 παντὶ αἰτοῦντί σε δίδου.

<sup>a</sup> 21. Ex. 20 : 13. Lev. 24 : 21.<sup>b</sup> 27. Ex. 20 : 14.<sup>c</sup> 31. Dent. 24 : 1.<sup>d</sup> 33. Ex. 20 : 7. Lev. 19 : 12. Dent. 23 : 21.<sup>e</sup> 38. Ex. 21 : 24. Lev. 24 : 20.

22 αὐτοῦ pr N\* B vg; add εἰκὴ N<sup>cb</sup> D L  
cop syrr [Treg.] Rev.mg.  
N B Rev.mg.; add σε παραδῷ D L vg cop  
syrr [Treg.] Rev.txt.

28 ἐπιθυμῆσαι

N\*; add αὐτὴν B D L Treg. [West.]; add  
αὐτῆς N<sup>b</sup>.  
37 ἔστω N D L; ἔσται B  
West.mg. Rev.mg.

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σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ  
δανίσασθαι μὴ ἀποστραφῆς.

43 Ἠκούσατε ὅτι ἐρρέθη·<sup>a</sup> ἀγαπή-  
σεις τὸν πλησίον σου καὶ

44 μισήσεις τὸν ἐχθρόν σου. ἐγὼ  
δὲ λέγω ὑμῖν, ἀγαπάτε τοὺς ἐχθροὺς  
ὑμῶν, καὶ προσεύχεσθε ὑπὲρ τῶν διω-  
45 κόντων ὑμᾶς· ὅπως γένησθε υἱοὶ τοῦ  
πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι  
τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πο-  
νηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ

46 δικαίους καὶ ἀδίκους. ἐὰν γὰρ ἀγα-  
πήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα  
μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ

47 αὐτὸ ποιοῦσιν; καὶ ἐὰν ἀσπάσῃσθε  
τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισ-  
σὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ  
αὐτὸ ποιοῦσιν;

ἐστίν; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα.

35 Πλὴν ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μὴδένα  
ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ ὑψίστου,

καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαί-  
τει. —

27 Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν·  
ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καλῶς  
28 ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, ἵ ἐυλογεῖ-  
τε τοὺς κατὰρῶμένους ὑμᾶς, προσεύ-  
χεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς. —

32 καὶ εἰ ἀγαπάτε τοὺς ἀγαπῶντας ὑμᾶς,  
ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ  
ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς

33 ἀγαπῶσιν. καὶ γὰρ ἐὰν ἀγαθοποιῇτε  
τοὺς ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν  
χάρις ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ

34 αὐτὸ ποιοῦσιν. καὶ ἐὰν δανίσῃτε παρ'  
ᾧ ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις

ἐστίν; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα.  
35 Πλὴν ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μὴδένα  
ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ ὑψίστου,  
ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς  
ἀχαρίστους καὶ πονηροὺς.

48 ἔσεσθε οὖν ὑμεῖς τέ-  
λειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος  
τέλειός ἐστιν.

36 γίνεσθε οἰκτίρμονες, καθὼς ὁ πατὴρ  
ὑμῶν οἰκτίρμων ἐστίν.

VI. 1 Προσέχετε δὲ τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων  
πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ  
ἐν οὐρανοῖς.

2 Ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκρι-  
ται ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀν-  
3 θρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. Ἰσοῦ δὲ ποιούντος ἐλεη-  
4 μοσύνην μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, ἵ ὅπως ἡ σοῦ ἐλεημοσύνη  
ᾗ ἐν τῷ κρυπτῷ, καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδοῦσιν σοι.

5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς  
συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως φα-  
6 νῶσιν τοῖς ἀνθρώποις. ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. Ἰσοῦ δὲ  
ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι  
τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ, καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀπο-

<sup>a</sup> 43. Comp. Lev. 19: 18.

44 ὑμῶν Ἰ B vg cop; add εὐλογεῖτε τοὺς  
κατὰρῶμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦν-  
τας ὑμᾶς D L. 46 τὸ αὐτὸ Ἰ B L syrr;  
οὕτως D Z 33 cop Treg. West.mg.

Lc. 6: 33. γὰρ Ἰ\* B; om Ἰ\* A D L Ξ it  
vg Treg. [West.] Rev. 35 μὴδένα Ἰ  
Ξ West.mg. Rev.mg.; μὴδὲν A B D L cop  
Treg. West.txt. Rev.txt.

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7 δώσει σοι. Προσευχόμενοι δὲ μὴ βατταλογήσητε ὥσπερ οἱ ἔθνη· δοκοῦσιν  
 8 γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. μὴ οὖν ὁμοιωθῇτε αὐτοῖς·  
 9 οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὃν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. οὕτως  
 οὖν προσεύχεσθε ὑμεῖς· πατέρ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά  
 10 σου· ἡ ἐλθάτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ  
 11 12 γῆς· ἡ τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ  
 13 ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσε-  
 14 νέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ἐὰν γὰρ  
 ἀφῇτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ  
 15 οὐράνιος· ἔαν δὲ μὴ ἀφῇτε τοῖς ἀνθρώποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπ-  
 τώματα ὑμῶν.  
 16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποί· ἀφανίζουσιν γὰρ  
 τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες. ἀμὴν λέγω ὑμῖν,  
 17 ἀπέχουσιν τὸν μισθὸν αὐτῶν. σὺ δὲ νηστεύων ἀλειψαί σου τὴν κεφαλὴν καὶ το  
 18 πρόσωπόν σου νίψαι, ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρί  
 σου τῷ ἐν τῷ κρυφαίῳ, καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι.  
 19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει,  
 20 καὶ ὅπου κλέπται διорύσσουσιν καὶ κλέπτουσιν· θησαυρίζετε δὲ ὑμῖν θησαυροὺς  
 ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διорύσ-  
 21 σουσιν οὐδὲ κλέπτουσιν. ὅπου γὰρ ἐστὶν ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ ἡ καρ-  
 22 δία σου. Ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμός. ἔαν ᾗ ὁ ὀφθαλμός σου  
 23 ἀπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· ἔαν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾗ,  
 ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστί, τὸ  
 σκότος πόσον.  
 24 Οὐδεὶς δύναται δυσὶ κυρίοις δουλεῖν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον  
 ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δου-  
 25 λεῖν καὶ μαμωνᾷ. Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί  
 φάγητε, μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσθητε. οὐχὶ ἡ ψυχὴ πλείον ἐστιν τῆς  
 26 τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος; ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι  
 οὐ σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν  
 27 ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; ἡ τίς δὲ ἐξ ὑμῶν  
 28 μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πηχυν ἓνα; καὶ περὶ ἐνδύμα-  
 29 τος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶ-  
 30 σιν οὐδὲ νήθουσιν. λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ  
 31 εἰς κλίβανον βαλλόμενος ὁ θεὸς οὕτως ἀμφιένυσεν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὅλι-  
 32 γοπιστοι; ἡ μὴ οὖν μεριμνήσητε λέγοντες· τί φάγωμεν ἢ τί πῖωμεν ἢ τί περι-  
 33 βαλώμεθα; πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ  
 οὐράνιος ὅτι χρήζετε τούτων ἀπάντων. ζητεῖτε δὲ πρῶτον τὴν βασιλείαν καὶ

Mt. 6:8. ὁ πατὴρ D L Z 33; ἢ ὁ θεὸς S\*  
 B [West.] Rev.mg. 13 πονηροῦ S B D  
 Z vg cop; add ὅτι σοὺ ἐστὶν ἡ βασιλεία καὶ  
 ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.  
 L 33 syrr Rev.mg. 15 ἀνθρώποις S  
 D vg; add τὰ παραπτώματα αὐτῶν B L 33

cop. Treg. [West.] Rev.

22 ἐὰν S

vg; add οὖν B L Δ syrr Treg. West. Rev.

25 φάγητε S vg; add ἢ τί πῖντε B Treg.  
 [West.] Rev.

33 βασιλείαν S B; add τοῦ θεοῦ L 33 vg  
 syrr Treg.

## MATT. VI.

34 τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει ἑαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

## LUKE VI.

- VII. 1 Μὴ κρίνετε, ἵνα μὴ κριθῇτε. 37 Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῇτε· καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῇτε. ἀπολύετε, καὶ ἀπολυθήσεται ὑμῖν· ἰδίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον σεσαλευμένον ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ὃ γὰρ μέτρον μετρεῖτε ἀντιμετρηθήσεται ὑμῖν. Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς. μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέροι εἰς βόθυνον ἐμπεσοῦν· 40 ταί; ἡ οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον· κατηρτισμένος δὲ πᾶς 41 ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; 42 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου· ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου. ὑποκριτά, ἐκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκὸν, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. —
- 6 Μὴ δῶτε τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων, μήποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς.
- 7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, 9 καὶ τῷ κρούοντι ἀνοιγήσεται. ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτή- 10 σει ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἡ καὶ ἰχθὺν αἰτήσῃ, 11 μὴ ὄφιν ἐπιδώσει αὐτῷ; εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.
- 12 πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται. 31 καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. —

13 εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεία [ἡ πύλη] καὶ εὐρύχωρος ἡ ὁδὸς 14 ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσέρχόμενοι δι' αὐτῆς· ὅτι

Mt. 7: 13. ἡ πύλη S<sup>b</sup> B C L vg cop syrr mg. 14 ὅτι S<sup>b</sup> B\*; τί S<sup>b</sup> vid et<sup>b</sup> B<sup>2</sup> [Tisch.] West.mg.; om S<sup>a</sup> West.txt. Rev. C L vg syrr Treg. Rev.mg.



MATT. VII.

στενή [ἡ πύλη] καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσιν οἱ εὐρίσκοντες αὐτήν.

15 Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβατῶν, ἔσωθεν δέ εἰσιν λύκοι ἄρ-

16 παγες. ἀπὸ τῶν καρπῶν αὐτῶν ἐπι-  
γνώσεσθε αὐτούς. μήτι συλλέγουσιν

17 ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβό-  
λων σῦκα; οὕτως πᾶν δένδρον ἀγαθὸν

18 καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν  
19 δένδρον καρποὺς πονηροὺς ποιεῖ. οὐ

δύναται δένδρον ἀγαθὸν καρποὺς πο-  
νηροὺς ἐνεγκεῖν, οὐδὲ δένδρον σαπρὸν

19 καρποὺς καλοὺς ἐνεγκεῖν. πᾶν δέν-  
δρον μὴ ποιῶν καρπὸν καλὸν ἐκκό-

20 πτεται καὶ εἰς πῦρ βάλλεται. ἄραγε  
ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε

αὐτούς.  
21 Οὐ πᾶς ὁ λέγων μοι κύριε κύριε, 46

εἰσελεύσεται εἰς τὴν βασιλείαν τῶν  
οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ

22 πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς. πολλοὶ ἔρουσίν μοι ἐν ἐκείνῃ  
τῇ ἡμέρᾳ· κύριε κύριε, οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν,

καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι

23 δυνάμεις πολλὰς ἐποιήσαμεν; καὶ τότε ὁμολογήσω αὐτοῖς  
ὅτι οὐδέποτε ἔγνω ὑμᾶς, ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ

ἐργαζόμενοι τὴν ἀνομίαν.  
24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λό-  
γους τούτους καὶ ποιεῖ αὐτοὺς ὁμοιω-

θήσεται ἀνδρὶ φρονίμῳ, ὅστις ὠκοδό-  
μησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέ-

25 τραν. καὶ κατέβη ἡ βροχὴ καὶ ἦλθον  
οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι

καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ  
οὐκ ἔπεσεν· τεθεμελίωτο γὰρ ἐπὶ τὴν

26 πέτραν. καὶ πᾶς ὁ ἀκούων μου τοὺς  
λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς

ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ὠκο-  
δόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν

27 ἄμμον. καὶ κατέβη ἡ βροχὴ καὶ ἦλ-  
θον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι

LUKE VI.

44 Ἐκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου  
καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκαν-

θῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάτου  
43 σταφυλὴν τρυγῶσιν.—Οὐ γὰρ ἐστὶν

δένδρον καλὸν ποιῶν καρπὸν σαπρὸν,  
οὐδὲ πάλιν δένδρον σαπρὸν ποιῶν

45 καρπὸν καλόν.—ὁ ἀγαθὸς ἄνθρωπος  
ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας

προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς  
ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν·

ἐκ γὰρ περισσέματος καρδίας λαλεῖ  
τὸ στόμα αὐτοῦ.

46 Τί δέ με καλεῖτε· κύριε κύριε, καὶ  
οὐ ποιεῖτε ἅ λέγω;

πᾶς ὁ ἐρχόμενος  
47 πρὸς με καὶ ἀκούων μου τῶν λόγων

καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι  
48 ἐστὶν ὁμοίος. ὁμοίός ἐστιν ἀνθρώπῳ

οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψεν καὶ  
ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν

πέτραν· πλημμύρης δὲ γενομένης

προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ,  
καὶ οὐκ ἔσχαυεν σαλευσάμενη διὰ

49 τὸ καλῶς οἰκοδομηθῆαι αὐτήν. ὁ δὲ  
ἀκούσας καὶ μὴ ποιήσας ὁμοίός ἐστιν

ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ  
τὴν γῆν χωρὶς θεμελίου, ἣ προσέρηξεν

ὁ ποταμός, καὶ εὐθὺς συνέπεσεν, καὶ

Mt. 7: 14. ἡ πύλη S B C et omn. vg  
[Tisch.] Treg. West. Rev. 18 ἐνεγκεῖν  
pr S<sup>vid</sup> B; ποιεῖν S<sup>88</sup> C Z Treg. | ἐνεγκεῖν  
sc S<sup>8</sup>; ποιεῖν S<sup>8</sup> et<sup>9a</sup> B C Z Treg. West.

Lc. 6: 45. πονηρὸς S<sup>8</sup> B D L cop; add

ἄνθρωπος S<sup>8</sup> A C E vg syrr | πονηροῦ S B D  
L E; add θησαυροῦ τῆς καρδίας αὐτοῦ A C cop  
syrr.

48 διὰ τὸ καλῶς οἰκοδομηθῆαι S<sup>8</sup>  
B L E 33 cop; τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν  
A C D vg Rev. mg.

MATT. VII.

καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ  
ἔπεσεν, καὶ ἦν ἡ πτώσις αὐτῆς με-  
γάλη.

28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήρυσοντο οἱ  
29 ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ  
ὡς οἱ γραμματεῖς αὐτῶν.

VIII. 1 Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

LUKE VI.

ἐγένετο τὸ ρῆγμα τῆς οἰκίας ἐκείνης  
μέγα.

§ 42. The Healing of the Centurion's Servant. — *Capernaum.*

MATT. VIII. 5-13.

5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρ-  
ναοὺμ, προσήλθεν αὐτῷ ἑκατοντάρχης  
6 παρακαλῶν αὐτὸν ἰ καὶ λέγων· κύριε,  
ὁ παῖς μου βέβηλται ἐν τῇ οἰκίᾳ  
παραλυτικός, δεινῶς βασανιζόμενος.

πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως ἐλ-  
4 θὼν διασώσῃ τὸν δοῦλον αὐτοῦ. οἱ δὲ παραγενόμενοι πρὸς τὸν  
Ἰησοῦν ἡρώτων αὐτὸν σπουδαίως, λέγοντες ὅτι ἄξιός ἐστιν ᾧ

5 παρέξει τοῦτο· ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν

7 λέγει αὐτῷ· ἐγὼ ἐλθὼν θεραπεύσω  
αὐτόν.

8 ἀποκριθεὶς δὲ ὁ ἑκατοντάρ-  
χης ἔφη· κύριε, οὐκ εἰμὶ ἱκανὸς  
ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς·

ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται

9 ὁ παῖς μου. καὶ γὰρ ἐγὼ ἄνθρωπός  
εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἑμαυτὸν  
στρατιώτας, καὶ λέγω τούτῳ· πορεύ-  
θητι, καὶ πορεύεται, καὶ ἄλλῳ· ἔρχου,  
καὶ ἔρχεται, καὶ τῷ δούλῳ μου· ποιή-  
10 σον τοῦτο, καὶ ποιεῖ. ἀκούσας δὲ ὁ  
Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκο-  
λουθοῦσιν· ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν

LUKE VII. 1-10.

1 Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ρή-  
ματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ,  
2 εἰσῆλθεν εἰς Καφarnaοὺμ. Ἐκατον-  
τάρχου δέ τινος δοῦλος κακῶς ἔχων  
ἤμελλεν τελευτᾶν, ὃς ἦν αὐτῷ ἐντιμος.

3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν

πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως ἐλ-  
4 θὼν διασώσῃ τὸν δοῦλον αὐτοῦ. οἱ δὲ παραγενόμενοι πρὸς τὸν  
Ἰησοῦν ἡρώτων αὐτὸν σπουδαίως, λέγοντες ὅτι ἄξιός ἐστιν ᾧ

5 παρέξει τοῦτο· ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν  
6 αὐτὸς ᾧκοδόμησεν ἡμῖν. ὁ δὲ Ἰη-  
σοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ  
αὐτοῦ οὐ μακρὰν ἀπέχοντος τῆς οἰ-  
κίας, ἔπεμψεν φίλους ὁ ἑκατοντάρχης  
λέγων· κύριε, μὴ σκύλλου· οὐ γὰρ  
ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου

7 εἰσέλθῃς· διὸ οὐδὲ ἑμαυτὸν ἠξίωσα  
πρὸς σε ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ

8 ἰαθήτω ὁ παῖς μου. καὶ γὰρ ἐγὼ  
ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσό-  
μενος, ἔχων ὑπ' ἑμαυτὸν στρατιώτας,  
καὶ λέγω τούτῳ· πορεύθητι, καὶ πο-  
ρεύεται, καὶ ἄλλῳ· ἔρχου, καὶ ἔρχεται,  
καὶ τῷ δούλῳ μου· ποιήσον τοῦτο,

9 καὶ ποιεῖ. ἀκούσας δὲ ταῦτα ὁ Ἰη-  
σοῦς ἐθαύμασεν αὐτόν, καὶ στραφεὶς  
τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν·

Mt. 8: 1. καταβάντι δὲ αὐτῷ Ν\*; κατα-  
βάντος δὲ (καὶ καταβ. Ζ) αὐτοῦ Ν<sup>b</sup> B C Z  
Treg. West.

Lc. 7: 1. ἐπειδὴ A B C\*; ἐπεὶ δὲ Ν C<sup>2</sup> L  
Ξ vg cop Treg. mg. West. mg.

4 ἡρώτων Ν D L Ξ; παρεκάλουν (-λεσαν A)  
A B C Treg. West. Rev.

6 ἔπεμψεν Ν\* B; add πρὸς (ἐπ' A) αὐτὸν  
Ν<sup>c</sup> A C D L Treg. Rev. | λέγων Ν\* vg; add  
αὐτῷ Ν<sup>c</sup> A B C D L Treg. West. Rev.

Mt. 8: 9. ἐξουσίαν C L; add τασσόμενος  
Ν B [West.] Rev. mg. 10 οὐδὲ — εὗρον  
Ν C; παρ' οὐδενί τσασάτην πίστιν ἐν τῷ Ἰσ-  
ραὴλ εὗρον B cop Treg. West. Rev. mg.

## MATT. VIII.

τῷ Ἰσραὴλ τοσαύτην πίστιν εἶδον.  
 11 λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατο-  
 λῶν καὶ δυσμῶν ἤξουσιν καὶ ἀνακλι-  
 θήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.  
 12 Ἰοὶ δὲ υἱοὶ τῆς βασιλείας ἐξελεύσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ  
 ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν  
 13 ὀδόντων. καὶ εἶπεν ὁ Ἰησοῦς τῷ  
 ἑκατοντάρχη· ὕπαγε, ὡς ἐπίστευσας 10  
 γεννηθῆτω σοι. καὶ ἰάθη ὁ παῖς ἐν  
 τῇ ὥρᾳ ἐκείνῃ.

## LUKE VII.

λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύ-  
 την πίστιν εἶδον.  
 καὶ ὑποστρέψαν-  
 τες εἰς τὸν οἶκον οἱ πεμφθέντες εἶδον  
 τὸν δούλον ὑγιαίνοντα.

§ 43. The Raising of the Widow's Son. — *Naïn*.

## LUKE VII. 11-17.

11 Καὶ ἐγένετο ἐν τῇ ἐξῆς ἐπορεύθη εἰς πόλιν καλουμένην Ναὶν, καὶ συνεπορεύ-  
 12 οντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ ὄχλος πολὺς. ὥς δὲ ἤγγισεν τῇ πόλει  
 τῆς πόλεως, καὶ ἰδὼν ἐξεκομίζετο τεθνηκῶς μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ, καὶ  
 13 αὕτη ἦν χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. καὶ ἰδὼν αὐτὴν ὁ  
 14 κύριος ἐσπλαγχνίσθη ἐπ' αὐτήν καὶ εἶπεν αὐτῇ· μὴ κλαῖε. καὶ προσελθὼν  
 ἤψατο τῆς σοροῦ, οἱ δὲ βασταζόντες ἔστησαν, καὶ εἶπεν· νεανίσκε, σοὶ λέγω,  
 15 ἐγέρθητι. καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ  
 16 μητρὶ αὐτοῦ. ἔλαβεν δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι  
 17 προφῆτης μέγας ἡγήρητι ἐν ἡμῖν, καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. καὶ  
 ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ ἐν πάσῃ τῇ περιχώρῃ.

§ 44. John the Baptist in prison sends Disciples to Jesus. — *Galilee: Capernaum?*

## MATT. XI. 2-19.

## LUKE VII. 18-35.

2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δε-  
 σμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πεμ-  
 3 ψας διὰ τῶν μαθητῶν αὐτοῦ ἔειπεν  
 αὐτῷ· σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον  
 προσδοκῶμεν;

18 Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθη-  
 19 ταὶ αὐτοῦ περὶ πάντων τούτων. καὶ  
 προσκαλεσάμενος δύο τινὰς τῶν μαθη-  
 τῶν αὐτοῦ ὁ Ἰωάννης ἐπεμψεν πρὸς  
 τὸν κύριον λέγων· σὺ εἶ ὁ ἐρχόμενος,  
 20 ἢ ἄλλον προσδοκῶμεν; παραγεύμε-  
 νοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν· Ἰωάννης ὁ βαπτιστὴς ἀπέ-  
 σταλκεν ἡμᾶς πρὸς σε λέγων· σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσ-  
 21 δοκῶμεν; ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων  
 καὶ μαστιγῶν καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς

Mt. 8:12. ἐξελεύσονται S<sup>a</sup> B C vg cop Treg. West.txt.

Lc. 7:11. ἐν τῇ ἐξῆς S<sup>a</sup> C D cop syrr Treg.mg. West.mg. Rev.mg.; ἐν τῷ ἐξῆς S<sup>c</sup> A B L vg Treg.txt. West.txt. Rev.txt. | ἱκα-

νοὶ A C [Treg.mg.]; om S B D L E vg cop Treg.txt. West. Rev.

19 ἄλλον A D Treg.mg.; ἕτερον S B L E 33 Treg.txt. West. 20 ἄλλον A B; ἕτερον S D L E Treg.mg. West.mg.

MATT. XI.

LUKE VII.

- 4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· πορευθέντες  
5 ἀπαγγέilate Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε· τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται.<sup>a</sup>  
6 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.  
7 Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου· τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; ἀλλὰ τί ἐξήλθατε; ἄνθρωπον ἰδεῖν ἐν μαλακοῖς ἡμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες  
9 ἐν τοῖς οἴκοις τῶν βασιλέων. ἀλλὰ τί ἐξήλθατε; προφήτην ἰδεῖν; ναὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου. οὗτός ἐστιν περὶ οὗ γέγραπται.<sup>b</sup> ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.  
11 ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν. ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασται  
13 ἀρπάζουσιν αὐτήν. πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου ἐπροφήτευσαν, καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων  
15 ἔρχεσθαι.<sup>c</sup> ὁ ἔχων ὦτα ἀκονέτω.  
16 Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίῳ καθήμενῳ

<sup>a</sup> 5 etc. Comp. Is. 35 : 5 sq.; 61 : 1 sq.<sup>c</sup> 14. Mal. 3 : 23 [4, 5].

- 22 ἐχαρίσατο βλέπειν. καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· πορευθέντες ἀπαγγέilate Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε, ὅτι τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται,  
23 πτωχοὶ εὐαγγελίζονται.<sup>a</sup> καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.  
24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου· τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσιν. ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου. οὗτός ἐστιν περὶ οὗ γέγραπται.<sup>b</sup> ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου οὐδεὶς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν. καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου· οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ.  
31 Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι εἰσὶν ὁμοι-

<sup>b</sup> 10 etc. Mal. 3 : 1.

Lc. 7 : 24, 25, 26. ἐξεληλύθατε Δ (v. 26. A); ἐξήλθατε S A B D L Ξ Treg. West. Rev.

Mt. 11 : 9. ἐξήλθατε; προφήτην ἰδεῖν; S\* B Z Treg.mg.; ἐξήλθατε ἰδεῖν; προφήτην; S<sup>c</sup> C D Treg.txt. Rev.mg.

Lc. 7 : 28. προφήτης A (D) vg; om S B L Ξ cop [Treg.] West. Rev.

Mt. 11 : 15. ὧτα B D Rev.mg.; add ἀκούειν S C L [Treg.] Rev.txt.



## MATT. XI.

ἐν ταῖς ἀγοραῖς, ἃ προσφωνοῦντα τοῖς  
 17 ἑταίροις ἑλέγουσιν· ἠλλήσαμεν ὑμῖν,  
 καὶ οὐκ ὥρχήσασθε· ἐθρηνήσαμεν,  
 18 καὶ οὐκ ἐκόψασθε. ἦλθεν γὰρ Ἰω-  
 ἀννης μήτε ἐσθίων μήτε πίνων, καὶ  
 19 λέγουσιν· δαιμόνιον ἔχει. ἦλθεν ὁ  
 υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων,  
 καὶ λέγουσιν· ἰδοὺ ἄνθρωπος φάγος  
 καὶ οἰνοπότης, τελωνῶν φίλος καὶ  
 ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία  
 ἀπὸ τῶν ἔργων αὐτῆς.

## LUKE VII.

οἱ; ὅμοιοί εἰσιν παιδίους τοῖς ἐν ἀγο-  
 ρᾷ καθημένοις καὶ προσφωνοῦσιν ἁλ-  
 λήλοις λέγοντες· ἠλλήσαμεν ὑμῖν  
 καὶ οὐκ ὥρχήσασθε, ἐθρηνήσαμεν καὶ  
 33 οὐκ ἐκλαύσατε. ἐλήλυθεν γὰρ Ἰωάν-  
 νης ὁ βαπτιστὴς μὴ ἐσθίων ἄρτον  
 μηδὲ πίνων οἶνον, καὶ λέγετε· δαιμό-  
 34 νιον ἔχει. ἐλήλυθεν ὁ υἱὸς τοῦ ἀν-  
 θρώπου ἐσθίων καὶ πίνων, καὶ λέγετε·  
 ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης,  
 35 φίλος τελωνῶν καὶ ἁμαρτωλῶν. καὶ  
 ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.

§ 45. Reflections of Jesus on appealing to his mighty Works. — *Capernaum?*

## MATT. XI. 20-30.

20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλείσται δυνάμεις αὐτοῦ,  
 21 ὅτι οὐ μετενόησαν· οὐαὶ σοὶ Χοραζαῖν, οὐαὶ σοὶ Βηθσαϊδάν, ὅτι εἰ ἐν Τύρῳ καὶ  
 Σιδωνί ἐγένοντο αἱ δυνάμεις αἱ γενομένηαι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ  
 22 μετενόησαν. πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδωνί ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρί-  
 23 σεως ἢ ὑμῖν. καὶ σὺ Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθῇσῃ; ἕως ἄδου κατα-  
 βιβασθῇσῃ, ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γενομένηαι ἐν σοί,  
 24 ἔμεινεν ἂν μέχρι τῆς σήμερον. πλὴν λέγω ὑμῖν ὅτι γῇ Σοδόμων ἀνεκτότερον  
 ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί.  
 25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· ἐξομολογοῦμαί σοι πάτερ,  
 κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἐκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ  
 26 ἀπεκάλυψας αὐτὰ νηπιῖς· ναὶ ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπρο-  
 27 σθέν σου. Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς ἐπιγινώσκει τὸν  
 υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ὃ ἔαν  
 28 βούληται ὁ υἱὸς ἀποκαλύψαι. Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτι-  
 29 σμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ'  
 ἐμοῦ, ὅτι πραὺς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εἰρήσετε ἀνάπαυσιν ταῖς ψυχαῖς  
 30 ὑμῶν. ὁ γὰρ ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἑλαφρόν ἐστιν.

§ 46. While sitting at meat with a Pharisee, Jesus is anointed by a Woman who had been a Sinner. — *Capernaum?*

## LUKE VII. 36-50.

36 Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς  
 37 τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη. καὶ ἰδοὺ γυνὴ ἥτις ἦν ἐν τῇ πόλει ἁμαρτω-

Lc. 7 : 32. λέγοντες D L; λέγοντα S<sup>c</sup> E; καὶ λέγουσιν A; ἃ λέγει S<sup>a</sup> B West. Rev.

33 μὴ S B E; μήτε A D L Treg. | μηδὲ S; μήτε A B D L E Treg. West.

Mt. 11 : 19. ἔργων S B<sup>a</sup> cop; τέκνων B<sup>2</sup> C D vg Treg. mg. Rev. mg. 23 κατα-

βιβασθῇσῃ S C al cop syr Rev. mg.; κατα-  
 βῇσῃ B D it vg Treg. West. Rev. txt.

## LUKE VII.

λός, καὶ ἐπιγνοῦσα ὅτι κατὰκεῖται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβα-  
 38 στρον μύρου ἰ καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίονσα τοῖς δάκρυσιν  
 ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμαξεν,  
 39 καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ. ἰδὼν δὲ ὁ Φαρισαῖος ὁ  
 καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων· οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς  
 40 καὶ ποταπὴ ἡ γυνὴ ἣτις ἄπτεται αὐτοῦ, ὅτι ἁμαρτωλὸς ἐστίν. καὶ ἀποκριθεὶς  
 ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δέ· διδάσκαλε, εἰπέ,  
 41 φησίν. δύο χρεοφειλέται ἦσαν δανιστῇ τινί· ὁ εἰς ὧφειλεν δηνάρια πεντα-  
 42 κόσια, ὁ δὲ ἕτερος πεντήκοντα. μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἁμφοτέροις  
 43 ἐχαρίσατο. τίς οὖν αὐτῶν πλεῖον ἀγαπήσει αὐτόν; ἰ ἀποκριθεὶς Σίμων εἶπεν·  
 44 ὑπολαμβάνω ὅτι ὧ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ· ὀρθῶς ἔκρινας. ἰ καὶ  
 στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη· βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλ-  
 θόν σου εἰς τὴν οἰκίαν, ὕδωρ μου ἐπὶ τοὺς πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυ-  
 45 σιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξίν αὐτῆς ἐξέμαξεν. φίλημά μου οὐκ  
 ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσῆλθον οὐ διέλειπεν καταφιλοῦσά μου τοὺς πόδας.  
 46 ἐλαῖω τὴν κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψέν μου τοὺς πόδας.  
 47 οὐδ' χάριν, λέγω σοι, ἀφένονται αὐτῆς αἱ ἁμαρτίαι αἱ πολλαί, ὅτι ἡγάπησεν πολὺ·  
 48 ὧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. εἶπεν δὲ αὐτῇ· ἀφένονται σου αἱ ἁμαρτίαι.  
 49 καὶ ἡρξάντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· τίς οὗτός ἐστιν, ὃς καὶ ἁμαρ-  
 50 τίας ἀφίησιν; ἰ εἶπεν δὲ πρὸς τὴν γυναῖκα· ἡ πίστις σου σέσωκέν σε, πορεύου  
 εἰς εἰρήνην.

§ 47. Jesus, with the Twelve, makes a second Circuit in Galilee.

## LUKE VIII. 1-3.

1 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην κηρύσ-  
 2 σων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, ἰ καὶ  
 γυναῖκές τινες αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν,  
 3 Μαρία ἡ καλουμένη Μαгдаληνῇ, ἀφ' ἧς δαιμόνια ἐπτά ἐξεληλύθει, ἰ καὶ Ἰωάννα  
 γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου καὶ Σουσάννα καὶ ἕτεραι πολλαί, αἵτινες διηκό-  
 νουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς.

§ 48. The Healing of a Demoniac. The Scribes and Pharisees blaspheme. —  
*Galilee.*

## MARK III. 20-30.

20 Καὶ ἔρχεται εἰς οἶκον· καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς  
 21 μῆτε ἄρτον φαγεῖν. καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν·  
 ἔλεγον γὰρ ὅτι ἐξέστη.

Lc. 7:39. προφήτης  $\aleph$  A D L; pm  $\delta$  B  $\Xi$   
 Treg.mg. [West.] Rev.mg.

45 διέλειπεν  $\aleph$  A West.mg.; διέλειπεν B  
 D Treg. West.txt.

Mc. 3:20. ὄχλος  $\aleph^*$  C L<sup>\*</sup>; pm  $\delta$   $\aleph^c$  A B  
 D L<sup>corr.</sup>  $\Delta$  Treg. [West.] Rev. | μῆτε  $\aleph$  C D;  
 μηδὲ A B L  $\Delta$  Treg. West. Rev.

## ΜΑΤΤ. ΧΙΙ. 22-37.

## LUKE XI. 14, 15, 17-23.

22 Τότε προσηνήχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ θεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν  
 23 καὶ βλέπειν. καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον· μήτι οὗτός ἐστιν ὁ υἱὸς Δαυεὶδ; οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον· οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοῦλ ἄρχοντι τῶν δαιμονίων.  
 25 εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς·

πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημύεται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ  
 26 σταθήσεται. καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;

## MARK III.

22 καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβοῦλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ  
 23 δαιμόνια. καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς· πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν; καὶ ἂν βασιλεία  
 24 ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἢ  
 25 βασιλεία ἐκείνη. καὶ ἂν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἢ οἰκία ἐκείνη σταθῇ·  
 26 ναι. καὶ εἰ ὁ σατανᾶς ἀνέστη ἐφ' ἑαυτόν, ἐμερίσθη, καὶ οὐ δύναται στῆναι ἄλλὰ τέλος ἔχει.

Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἑλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι·  
 15 τινὲς δὲ ἐξ αὐτῶν εἶπον· ἐν Βεελζεβοῦλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ  
 17 δαιμόνια· — αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς·

πᾶσα βασιλεία διαμερισθεῖσα ἐφ' ἑαυτὴν ἐρημύεται, καὶ οἶκος  
 18 ἐπὶ οἶκον πίπτει. εἰ δὲ καὶ ὁ σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβοῦλ ἐκβάλλειν με τὰ δαιμόνια.

## MATT. XII.

27 καὶ εἰ ἐγὼ ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν. εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἅρα ἔφθασεν  
 28 ἐφ' ὑμᾶς ἡ βασιλεία  
 29 τοῦ θεοῦ. ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἄρ-

## LUKE XI.

19 εἰ δὲ ἐγὼ ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν. εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια, ἅρα ἔφθασεν  
 20 ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.  
 21 Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ἐν

## MARK III.

27 ἀλλ' οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη

Mt. 12 : 22. προσηνήχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός N C D it vg West.mg.; προσήνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ κωφόν B cop syrr Treg.mg. West.txt.

Lc. 11 : 14. καὶ αὐτὸ ἦν A<sup>corr.</sup> C vg; om N A\* B L cop Treg.[txt.] et mg. West. Rev.

Mt. 3 : 26. ἐμερίσθη καὶ N\* C<sup>vid</sup> Δ vg; καὶ μεμέρισται A C<sup>2</sup> cop syrr Treg.txt.; καὶ ἐμερίσθη N<sup>c</sup> B L Treg.mg. West. Rev.

Lc. 11 : 20. ἐκβάλλω N\* A; pm (ante ἐν D) ἐγὼ N<sup>a</sup> B C D L [Treg.] [West.] Rev.

## MATT. XII.

πάσαι, ἐὰν μὴ πρῶτον  
 δῇσῃ τὸν ἰσχυρόν, καὶ  
 τότε τὴν οἰκίαν αὐτοῦ  
 διαρπάσῃ; ὁ μὴ ὢν  
 30 μετ' ἐμοῦ κατ' ἐμοῦ ἐ-  
 στίν καὶ ὁ μὴ συνάγων  
 μετ' ἐμοῦ σκορπίζει.

## MARK III.

αὐτοῦ διαρπάσαι, ἐὰν  
 μὴ πρῶτον τὸν ἰσχυρόν  
 δῇσῃ, καὶ τότε τὴν οἰ-  
 κίαν αὐτοῦ διαρπάσει.

αἶρει ἐφ' ἣ ἐπεποιθεί, καὶ τὰ σκῦλα αὐτοῦ δια-  
 23 διδωσιν. ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν,  
 καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

## LUKE XI.

εἰρήνῃ ἐστὶν τὰ ὑπάρ-  
 22 χοντα αὐτοῦ· ἐπὶ δὲ  
 ὁ ἰσχυρότερος αὐτοῦ  
 ἐπελθὼν νικήσῃ αὐτόν,  
 τὴν πανοπλίαν αὐτοῦ

## MARK III.

31 Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρ-  
 τία καὶ βλασφημία ἀφεθήσεται τοῖς  
 ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασ-  
 32 φημία οὐκ ἀφεθήσεται. καὶ ὃς ἐὰν  
 εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώ-  
 που, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ  
 κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ  
 ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ  
 αἰῶνι οὔτε ἐν τῷ μέλλοντι.

33 Ἡ ποιήσατε τὸ δένδρον καλόν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἡ ποιήσατε τὸ  
 δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον  
 34 γινώσκεται. γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν ποιηροὶ ὄντες; ἐκ  
 35 γὰρ τοῦ περισσύνματος τῆς καρδίας τὸ στόμα λαλεῖ. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ  
 ἀγαθοῦ θησαυροῦ ἐκβάλλει τὰ ἀγαθὰ, καὶ ὁ ποιηρὸς ἄνθρωπος ἐκ τοῦ ποιηροῦ  
 36 θησαυροῦ ἐκβάλλει ποιηρά. λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἄργον ὃ λαλήσουσιν οἱ  
 37 ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. ἐκ γὰρ τῶν λόγων  
 σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

28 ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθή-  
 σεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ  
 ἁμαρτήματα καὶ αἱ βλασφημίαι, ὅσα  
 29 ἂν βλασφημῶσιν· ὃς δ' ἂν βλασ-  
 φημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ  
 ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχος  
 30 ἔσται αἰωνίου ἁμαρτήματος. ὅτι ἔλε-  
 γον· πνεῦμα ἀκάθαρτον ἔχει.

§ 49. The Scribes and Pharisees seek a Sign. Our Lord's Reflections.—Galilee.

## MATT. XII. 38-45.

38 Τότε ἀπεκρίθησαν αὐτῷ τινὲς τῶν  
 γραμματέων καὶ Φαρισαίων λέγοντες·  
 διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον  
 39 ἰδεῖν. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς·  
 γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον  
 ἐπζητεῖ, καὶ σημεῖον οὐ δοθήσεται  
 αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προ-  
 40 φήτου. ὅσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ  
 κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ  
 τρεῖς νύκτας,<sup>a</sup> οὕτως ἔσται ὁ υἱὸς τοῦ

## LUKE XI. 16, 24-26, 29-36.

16 Ἅτεροι δὲ πειράζοντες σημείον ἐξ  
 οὐρανοῦ ἐξήτουν παρ' αὐτοῦ. —

29 Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξα-  
 το λέγειν· ἡ γενεὰ αὕτη γενεὰ πονηρὰ  
 ἐστίν· σημεῖον ζητεῖ, καὶ σημεῖον οὐ  
 δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰω-  
 30 νᾶ. καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς  
 Νινευεῖταις σημεῖον,<sup>a</sup> οὕτως ἔσται καὶ ὁ  
 υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. —

<sup>a</sup> 40 etc. Jon. 2:1 [1:17.]

Mt. 12:29. διαρπάσῃ S D; διαρπάσει B  
 C L Treg. West. (ἰσχυρόν; — διαρπάσει.)

Mt. 3:29. ἔσται S D L Δ 33 Treg mg.;  
 ἐστίν A B C cop syrr Treg.txt. West. Rev. |

ἁμαρτήματος S B L Δ 33; ἁμαρτίας C\*vid D  
 vg cop Treg.mg.; κρίσεως A C<sup>2</sup> syrr.

Mt. 12:35. τὰ ἀγαθὰ S C West.mg.; om  
 τὰ B D Treg. West.txt. Rev.



MATT. XII.

LUKE XI.

ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς  
 41 ἡμέρας καὶ τρεῖς νύκτας. ἄνδρες Νι-  
 νευεῖται ἀναστήσονται ἐν τῇ κρίσει  
 μετὰ τῆς γενεᾶς ταύτης καὶ κατακρι-  
 νοῦσιν αὐτήν, ὅτι μετενόησαν εἰς τὸ  
 κήρυγμα Ἰωᾶ,<sup>a</sup> καὶ ἰδοὺ πλείον Ἰωᾶ  
 42 ὧδε. βασίλισσα νότου ἐγερθήσεται  
 ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης  
 καὶ κατακρινεῖ αὐτήν, ὅτι ἦλθεν ἐκ  
 τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν  
 σοφίαν Σολομῶνος,<sup>b</sup> καὶ ἰδοὺ πλείον  
 Σολομῶνος ὧδε.

32 ἄνδρες Νινευεῖται ἀναστήσονται ἐν  
 τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ  
 κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν  
 εἰς τὸ κήρυγμα Ἰωᾶ,<sup>a</sup> καὶ ἰδοὺ πλείον  
 31 Ἰωᾶ ὧδε. — βασίλισσα νότου ἐγερ-  
 θήσεται ἐν τῇ κρίσει μετὰ τῶν ἀν-  
 δρῶν τῆς γενεᾶς ταύτης καὶ κατακρι-  
 νεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων  
 τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολο-  
 μῶνος,<sup>b</sup> καὶ ἰδοὺ πλείον Σολομῶνος  
 ὧδε. —

33 Οὐδεὶς λύχνον ἄψας εἰς κρυπτὴν  
 τίθησιν οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν  
 34 λύχνον τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ὅταν  
 ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ  
 σῶμά σου φωτεινόν ἐστιν·  
 35 ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου  
 σκοτεινόν. ἰσκόπει οὖν μὴ τὸ φῶς  
 36 τὸ ἐν σοὶ σκότος ἐστίν. εἰ οὖν τὸ  
 σῶμά σου ὅλον φωτεινόν, μὴ ἔχον  
 τι μέρος σκοτεινόν, ἔσται φωτεινὸν ὅλον  
 ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ  
 φωτίῃ σε. —

43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα  
 ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται  
 δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν,  
 44 καὶ οὐχ εὐρίσκει. τότε λέγει· εἰς  
 τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλ-  
 θον. καὶ ἐλθὼν εὐρίσκει σχολάζοντα  
 καὶ σεσαρωμένον καὶ κεκοσμημένον.  
 45 τότε πορεύεται καὶ παραλαμβάνει μεθ'  
 ἑαυτοῦ ἐπτά ἕτερα πνεύματα πονηρό-  
 τερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ  
 ἐκεῖ, καὶ γίνεται τὰ ἔσχατα τοῦ ἀν-  
 θρώπου ἐκείνου χεῖρονα τῶν πρώτων.  
 οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ  
 πονηρᾷ.

24 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ  
 ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύ-  
 δρων τόπων ζητοῦν ἀνάπαυσιν, καὶ  
 μὴ εὐρίσκον λέγει· ὑποστρέψω εἰς  
 25 τὸν οἶκόν μου ὅθεν ἐξῆλθον. καὶ ἐλ-  
 θὼν εὐρίσκει σεσαρωμένον καὶ κε-  
 26 κοσμημένον. τότε πορεύεται καὶ  
 παραλαμβάνει ἕτερα πνεύματα πονη-  
 ρότερα ἑαυτοῦ ἐπτά, καὶ εἰσελθόντα  
 κατοικεῖ ἐκεῖ, καὶ γίνεται τὰ ἔσχατα  
 τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν  
 πρώτων.

§ 50. The true Disciples of Christ his nearest Relatives. — Galilee.

LUKE XI. 27, 28.

27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου  
 εἶπεν αὐτῷ· μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας.

<sup>a</sup> 41 etc. Jon. 3: 4, 5.

<sup>b</sup> 42 etc. 1 K. 10: 1 sq.

Mt. 12: 44. καὶ sc N C\* Z<sup>vid</sup> syrr; om B  
 C<sup>2</sup> D L cop Treg. [West.] Rev.

N B C D Treg.txt. West. Rev. 25 εὐρίσ-  
 κει N\* A D; add σχολάζοντα N B C L cop  
 [Treg.mg.] [West.]

Lc. 11: 33. φέγγος A L Treg.mg.; φῶς

## LUKE XI.

28 αὐτὸς δὲ εἶπεν· μειοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.

## MATT. XII. 46-50.

46 Ἐτι αὐτοῦ λαλοῦν-  
τος τοῖς ὄχλοις, ἰδὸν  
ἡ μήτηρ καὶ οἱ ἀδελ-  
φοὶ αὐτοῦ εἰστήκεισαν  
ἔξω ζητοῦντες αὐτῷ  
47 λαλήσαι. [εἶπεν δέ  
τις αὐτῷ· ἰδὸν ἡ μή-  
τηρ σου καὶ οἱ ἀδελφοί  
σου ἔξω ἐστήκασιν ζη-  
τοῦντές σοι λαλήσαι.]  
48 ὁ δὲ ἀποκριθεὶς εἶπεν  
τῷ λέγοντι αὐτῷ· τίς  
ἐστὶν ἡ μήτηρ μου, καὶ  
τίνες εἰσὶν οἱ ἀδελφοί  
49 μου; καὶ ἐκτείνας τὴν  
χεῖρα ἐπὶ τοὺς μαθητὰς  
αὐτοῦ εἶπεν· ἰδὸν ἡ  
μήτηρ μου καὶ οἱ ἀδελ-  
50 φοί μου· ὅστις γὰρ ἂν  
ποιήσῃ τὸ θέλημα τοῦ  
πατρός μου τοῦ ἐν οὐ-  
ρανοῖς, αὐτός μου ἀδελ-  
φός καὶ ἀδελφή καὶ  
μήτηρ ἐστίν.

## MARK III. 31-35.

31 Καὶ ἔρχεται ἡ μήτηρ  
αὐτοῦ καὶ οἱ ἀδελφοί  
αὐτοῦ, καὶ ἔξω στήκον-  
τες ἀπέστειλαν πρὸς  
αὐτὸν καλοῦντες αὐτόν.  
32 καὶ ἐκάθητο περὶ αὐ-  
τόν ὁ ὄχλος, καὶ λέγου-  
σιν αὐτῷ· ἰδὸν ἡ μή-  
τηρ σου καὶ οἱ ἀδελφοί  
σου καὶ αἱ ἀδελφαί σου  
33 ἔξω ζητοῦσιν σε. καὶ  
ἀποκριθεὶς αὐτοῖς λέ-  
γει· τίς ἐστὶν ἡ μήτηρ  
μου καὶ οἱ ἀδελφοί  
34 μου; καὶ περιβλεψάμε-  
νος τοὺς περὶ αὐτὸν κύ-  
κλῳ καθημένους λέγει·  
ἴδε ἡ μήτηρ μου καὶ οἱ  
ἀδελφοί μου.  
35 ὃς ἂν

## LUKE VIII. 19-21.

19 Παρεγένετο δὲ πρὸς  
αὐτὸν ἡ μήτηρ αὐτοῦ  
καὶ οἱ ἀδελφοί αὐτοῦ,  
καὶ οὐκ ἠδύναντο συν-  
τελεῖν αὐτῷ διὰ τὸν  
ὄχλον.  
20 ἀπηγγέλη δὲ  
αὐτῷ ὅτι ἡ μήτηρ σου  
καὶ οἱ ἀδελφοί σου ἐσ-  
τήκασιν ἔξω ἰδεῖν σε  
21 θέλοντες. ὁ δὲ ἀπο-  
κριθεὶς εἶπεν πρὸς αὐ-  
τοὺς·  
μήτηρ μου καὶ  
ἀδελφοί μου οὗτοί εἰ-  
σιν οἱ τὸν λόγον τοῦ  
θεοῦ ἀκούοντες καὶ ποι-  
οῦντες.

§ 51. At a Pharisee's Table, Jesus denounces Woes against the Pharisees and others. [Comp. § 123.] — *Galilee.*

## LUKE XI. 37-54.

37 Ἐν δὲ τῷ λαλήσαι ἑρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελ-  
38 θὼν δὲ ἀνέπεσεν. ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη  
39 πρὸ τοῦ ἀρίστου. εἶπεν δὲ ὁ κύριος πρὸς αὐτόν· νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξω-  
θεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς  
40 καὶ πονηρίας. ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;

Mc. 3 : 31. ἔρχεται S D; ἔρχονται A B C  
L Δ vg cop syrr Treg. West. Rev.

Lc. 8 : 19. αὐτοῦ pr S D cop; om A B L  
Ξ vg Treg. West. Rev.

Mt. 12 : 47. εἶπεν — λαλήσαι S<sup>a</sup> C D Z  
vg cop syrr [Tisch.] Westmg.; om S<sup>b</sup> B L  
West.txt. Rev.mg.

Mc. 3 : 32. καὶ αἱ ἀδελφαί σου A D [Treg.  
mg.] Westmg.; om S B C L Δ vg cop Treg.  
txt. West.txt. Rev.

33 μου sc S A C L Δ vg cop syrr; om B  
D<sup>sr</sup> [Treg.] West. 35 ὃς B cop;  
add γὰρ S A C D L Δ al omn vg syrr [Treg.]  
Westmg. Rev.

## LUKE XI.

- 41 42 Ἰπλὴν τὰ ἐνόνιτᾳ δότε ἔλεημοσύνην, καὶ ἰδοὺ πάντα καθαρά ὑμῖν ἐστί. ἔλλα οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πῆγαγον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα ἔδει ποιῆσαι κάκεῖνα μὴ παρῆναι. οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρω- 43 τοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἶδασιν.
- 45 Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ· διδάσκαλε, ταῦτα λέγων καὶ ἡμῶς ὑβρίζεις. ὁ δὲ εἶπεν· καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορ- 47 τίοις. οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, καὶ οἱ πατέρες ὑμῶν ἀπέκτειναν αὐτοὺς. ἄρα μάρτυρές ἐστε καὶ συνενδοκεῖτε τοῖς ἔργοις τῶν πατέ- 49 ρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς, ὑμεῖς δὲ οἰκοδομεῖτε. διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν· ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ 50 αὐτῶν ἀποκτενεῦσιν καὶ ἐκδιώξουσιν, ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφη- 51 τῶν τὸ ἐκχυννόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης, ἵνα ἀπὸ αἵμα- 52 τοῦ Ἀβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιάστηρίου καὶ τοῦ οἴκου·<sup>a</sup> ναὶ λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθατε καὶ τρὺς εἰσερχομένους ἐκωλύσατε.
- 53 Κάκεῖθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, ἵνα ἐνεδρεύοντες θηρεύσῃ τι ἐκ τοῦ στόματος αὐτοῦ.

§ 52. Jesus discourses to his Disciples and the Multitude. — *Galilee.*

## LUKE XII. 1-59.

- 1 Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον· προσέχετε ἑαυτοῖς ἀπὸ τῆς 2 ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις. οἷδεν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. ἀνθ' ὧν ὅσα ἐν τῇ σκο- 3 τία εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμί- 4 οῖς, κηρυχθήσεται ἐπὶ τῶν δωματίων. Λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβη- 5 θῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισσώτερον 6 τι ποιῆσαι. ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτείνειν 7 ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν. ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε. οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο; καὶ ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλε- 8 λησμένον ἐνώπιον τοῦ θεοῦ. ἵνα καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡριθ- 9 μῇται. μὴ φοβεῖσθε· πολλῶν στρουθίων διαφέρετέ. ἵνα λέγω δὲ ὑμῖν, πᾶς ὃς 10 ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμο-

<sup>a</sup> 51. Gen. 4 : 8 ; 2 Chr. 24 : 20 sq.

Lc. 11 : 42. ταῦτα <sup>S</sup> A D ; add δὲ <sup>S</sup> B C  
L vg Treg. West. Rev. 53 κάκεῖθεν  
ἐξελθόντος αὐτοῦ <sup>S</sup> B C L 33 cop ; λέγοντος

δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς A D vg Treg. mg.  
West. mg. 54 ἐνεδρεύοντες (om D) <sup>S</sup>;  
add αὐτὸν A B C L vg syr Treg. West. Rev.

## LUKE XII.

- 9 λογίσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ· ὁ δὲ ἀρνησάμενός με ἐνώ-  
 10 πιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ. καὶ πᾶς ὃς  
 11 ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἄγιον  
 12 πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς  
 συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε πῶς ἢ τί ἀπολο-  
 13 γήσησθε ἢ τί εἴπητε· τὸ γὰρ ἄγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ  
 εἰπεῖν.  
 14 Εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ· διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίψασθαι  
 15 μετ' ἐμοῦ τὴν κληρονομίαν. ὁ δὲ εἶπεν αὐτῷ· ἄνθρωπε, τίς με κατέστησεν κρι-  
 16 τὴν ἢ μεριστὴν ἐφ' ὑμᾶς; ἔειπεν δὲ πρὸς αὐτούς· ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ  
 17 πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρ-  
 18 χόντων αὐτῷ. Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων· ἀνθρώπου τινὸς πλου-  
 19 σίου εὐφόρησεν ἡ χώρα. καὶ διελογίζετο ἐν ἑαυτῷ λέγων· τί ποιήσω, ὅτι οὐκ  
 20 ἔχω ποῦ συνάξω τοὺς καρπούς μου; καὶ εἶπεν· τοῦτο ποιήσω· καθελῶ μου τὰς  
 21 ἀποθήκας καὶ μείξω οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ γενήματά μου καὶ  
 22 τὰ ἀγαθὰ μου, καὶ ἔρῳ τῇ ψυχῇ μου· ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη  
 23 τί φάγητε, μηδὲ τῷ σώματι τί ἐνδύσῃσθε. ἡ ψυχὴ πλείον ἐστὶν τῆς τροφῆς καὶ  
 24 τὸ σῶμα τοῦ ἐνδύματος. κατανοήσατε τοὺς κόρακας, ὅτι οὔτε σπεύρουσιν οὔτε  
 25 θερίζουσιν, οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσω  
 26 μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν. τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσ-  
 27 θεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν; εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ  
 28 τῶν λοιπῶν μεριμνᾶτε; κατανοήσατε τὰ κρίνα, πῶς οὔτε νήθει οὔτε ὑφαίνει·  
 29 λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτοις.  
 30 εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ  
 31 θεὸς οὕτως ἀμφιέξει, πόσω μᾶλλον ὑμᾶς, ὀλιγόπιστοι. καὶ ὑμεῖς μὴ ζητεῖτε τί  
 32 φάγητε καὶ τί πίητε, καὶ μὴ μετεωρίζεσθε. ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κό-  
 33 σμου ἐπιζητοῦσιν· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρήζετε τούτων. πλὴν ζητεῖτε τὴν  
 βασιλείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν.  
 34 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν  
 35 βασιλείαν. Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε  
 36 ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου  
 κλέπτῃς οὐκ ἐγγίζει οὐδὲ σὺς διαφθείρει. ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ  
 καὶ ἡ καρδία ὑμῶν ἔσται. Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύ-  
 χνοι καιόμενοι· καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν,  
 πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν

Lc. 12: 18. τὰ γενήματά μου N\* A D Treg. mg. West. mg.; τὸν σίτον (add μου N<sup>et</sup>) N<sup>a</sup> et<sup>c</sup> B L cop Treg. txt. West. txt. Rev. | καὶ τὰ ἀγαθὰ μου N<sup>et</sup> et<sup>c</sup> A B L vg cop syrr; om N\* D West. mg. 23 ψυχὴ A al vg; pm γὰρ N B D L cop Treg. West. Rev.

24 οὔτε — οὔτε N D L West. mg.; οὐ — οὐδὲ A B Treg. (mg. οὔτε sc.) West. txt.

27 πῶς — ὑφαίνει D West. mg.; πῶς αὐξά- νει· οὐ κοπιᾷ οὐδὲ νήθει N A B L vg cop syrr Treg. West. txt. Rev. 31 αὐτοῦ N B D et<sup>a</sup> L cop; τοῦ θεοῦ A D<sup>2</sup> vg syrr Rev. mg.



## LUKE XII.

37 αὐτῷ. μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἔλθων ὁ κύριος εὐρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλιεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς. καὶ ἐν τῇ δευτέρᾳ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὖρη οὕτως, μακάριοί εἰσιν. τοῦτο δὲ γινώσκετε, ὅτι εἰ ἦδαι ὁ οἰκοδεσπότης, ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται, οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ. καὶ ὑμεῖς γίνεσθε ἑτοιμοί, ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

41 Εἶπεν δὲ αὐτῷ ὁ Πέτρος· κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας; ἡ καὶ εἶπεν ὁ κύριος· τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον; μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἔλθων ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως. ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. ἔαν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι· ἡξεί ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. ἐκεῖνος δὲ ὁ δοῦλος ὁ γυνὸς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἐτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλὰς· ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ, καὶ ᾧ παρέθεντο πολὺ, περισσώτερον αἰτήσουσιν αὐτόν.

49 50 Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἥδη ἀνίφθῃ; βάπτισμα δὲ 51 ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ. δοκεῖτε ὅτι εἰρήνην 52 παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχὶ λέγω ὑμῖν ἀλλ' ἢ διαμερισμόν. Ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ 53 τρισὶν ἡ διαμερισθήσονται, πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρὶ, μήτηρ ἐπὶ θυγατέρα καὶ θυγάτηρ ἐπὶ μητέρα, πενθερά ἐπὶ τὴν νύμφην καὶ νύμφη ἐπὶ τὴν πενθεράν. 54 Ἐλεγεν δὲ καὶ τοῖς ὄχλοις· ὅταν ἴδῃτε νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, 55 εὐθὺς λέγετε ὅτι ὄμβρος ἔρχεται, καὶ γίνεται οὕτως· καὶ ὅταν νότον πνέοντα, 56 λέγετε ὅτι καύσων ἔσται, καὶ γίνεται. ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ 57 τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε; Τί δὲ 58 καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; ὥς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ δδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε κατασύρῃ 59 σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακὴν. λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως οὗ καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.

LC. 12 : 38. μακάριοι εἰσιν N\* ; add οἱ δοῦλοι A vg syrr [Treg.] ; add ἐκεῖνοι N<sup>a</sup> A B D L vg syrr Treg. West. Rev. 39 οὐκ N\* D West.mg. ; pm ἐρηγορήσεν ἂν καὶ N<sup>a</sup> et<sup>c</sup> A B L cop Treg.txt. et [mg.] West.txt. Rev.

41 αὐτῷ N A vg cop ; om B D L 33 Treg. West. Rev.

52, 53 τρισὶν διαμερισθήσονται, πατὴρ D L U ; τρισὶν, διαμ. πατὴρ Treg. West. (τρισὶν. Steph. Rev.)

53 διαμερισθήσονται N B D L U vg cop ; διαμερισθήσεται A X Δ syrr. • 56 οὐ δοκιμάζετε A D vg Treg.mg. ; οὐκ οἴδατε δοκιμάζειν N B L 33 cop Treg.txt. West. Rev.

§ 53. The Slaughter of certain Galileæans. Parable of the Barren Fig-tree.—*Galilee.*

LUKE XIII. 1-9.

- 1 Παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων  
 2 ὧν τὸ αἷμα Πειλάτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν. καὶ ἀποκριθεὶς εἶπεν  
 αὐτοῖς· δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους  
 3 ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν; οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήτε, πάν-  
 4 τες ὁμοίως ἀπολείσθουσι. ἢ ἐκεῖνοι οἱ δεκαοκτώ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ  
 Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας  
 5 τοὺς ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ; οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν  
 μὴ μετανοήσητε, πάντες ὡσαύτως ἀπολείσθουσι.  
 6 Ἐλεγεν δὲ ταύτην τὴν παραβολήν. Συκὴν εἶχεν τις πεφυτευμένην ἐν τῷ  
 7 ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὔρεν. εἶπεν δὲ πρὸς  
 τὸν ἀμπελουργόν· ἰδοὺ τρία ἔτη ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ  
 8 ταύτῃ καὶ οὐχ εὗρίσκω· ἔκκοψον αὐτήν· ἵνατί καὶ τὴν γῆν καταργεῖ; ὁ δὲ  
 ἀποκριθεὶς λέγει αὐτῷ· κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω  
 9 περὶ αὐτὴν καὶ βάλω κόπρια, ἵνα μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον· εἰ δὲ μήγε,  
 ἐκκόψεις αὐτήν.

§ 54. Parable of the Sower.—*Lake of Galilee: Near Capernaum?*

MATT. XIII. 1-23.

MARK IV. 1-25.

- 1 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰη- 1 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ  
 σοὺς ἐκ τῆς οἰκίας ἐκάθητο παρὰ τὴν τὴν θάλασσαν. καὶ συνάγεται πρὸς  
 2 θάλασσαν. καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν  
 αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ  
 ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ  
 3 αἰγιαλὸν εἰστήκει. καὶ ἐλάλησεν αὐτοῖς πολ- 2 καὶ ἐδίδασκεν αὐτοὺς  
 λὰ ἐν παραβολαῖς, λέ- ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν  
 γων· τῇ διδαχῇ αὐτοῦ.  
 ἰδοὺ ἐξῆλθεν ὁ 3 Ἄκούετε. ἰδοὺ ἐξῆλ-  
 σπεῖρων τοῦ σπεῖρειν. θεν ὁ σπεῖρων σπεῖραι.  
 4 καὶ ἐν τῷ σπεῖρειν αὐ- 4 καὶ ἐγένετο ἐν τῷ σπεῖ-  
 τὸν ἃ μὲν ἔπεσεν πα- ρειν ὃ μὲν ἔπεσεν παρὰ  
 ρὰ τὴν ὁδόν, καὶ ἦλθεν τὴν ὁδόν, καὶ ἦλθεν τὰ  
 τὰ πετεινὰ καὶ κατέ- πετεινὰ καὶ κατέφαγεν  
 ἔφαγεν αὐτά. αὐτό.

LUKE VIII. 4-18.

- 4 Συνιόντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ  
 πόλιν ἐπιπορευομένων πρὸς αὐτὸν εἶπεν διὰ  
 5 παραβολῆς· ἐξῆλθεν ὁ σπεῖρων τοῦ σπεῖραι  
 τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπεῖρειν αὐτὸν ὃ  
 μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ κατεπατήθη,  
 καὶ τὰ πετεινὰ τοῦ οὐ-  
 ρανοῦ κατέφαγεν αὐτό·

Lc. 13 : 4. ἐν Ἱερουσαλὴμ N A vg cop West.mg.) τὰ πετεινὰ καὶ N C D L Z West.  
 syrr; om ἐν B D L Treg. West. Rev. mg.; ἐλθόντα τὰ πετεινὰ B West.txt.

Mt. 13 : 4. ἦλθεν (ἦλθον D L Z Treg.

## MATT. XIII.

## MARK IV.

## LUKE VIII.

- 5 ἄλλα δὲ ἔπεσαν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθὺς ἐξάντειλεν διὰ τὸ μὴ
- 6 ἔχειν βάθος γῆς· ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη. ἄλλα δὲ ἔπεσαν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἐπνίξαν αὐτά.
- 8 ἄλλα δὲ ἔπεσαν ἐπὶ τὴν γῆν τὴν καλήν καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατόν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα.
- 9 ὃ ἔχων ὦτα ἀκουέτω.
- 10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ· διατί ἐν παραβολαῖς
- 11 λαλεῖς αὐτοῖς; ὃ δὲ ἀποκριθεὶς εἶπεν· ὅτι ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται.
- 12 ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται
- 13 ἅπ' αὐτοῦ. διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι

- 5 καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρώδες, ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθὺς ἐξάντειλεν διὰ τὸ μὴ
- 6 ἔχειν βάθος γῆς· καὶ ὅτε ἀνέτειλεν ὁ ἥλιος, ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη. καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ
- 8 ἔδωκεν. καὶ ἄλλα ἔπεσαν εἰς τὴν γῆν τὴν καλήν, καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενον, καὶ ἔφθινεν εἰς τριάκοντα καὶ εἰς
- 9 ἑκατόν. καὶ ἔλεγεν· ὃς ἔχει ὦτα ἀκούειν, ἀκουέτω.
- 10 καὶ ὅτε ἐγένετο κατὰ μόνας, ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα
- 11 τὰς παραβολάς. καὶ ἔλεγεν αὐτοῖς· ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς πάντα γίνεται,

- 6 καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυνὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἱκμάδα·
- 7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συνφθεῖσθαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό.
- 8 καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθήν, καὶ φυνὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα.
- ταῦτα λεγὼν ἐφώνει· ὃ ἔχων ὦτα ἀκούειν ἀκουέτω.
- 9 Ἐπὶ τῶν πρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἴη ἡ παραβολή.
- 10 ὃ δὲ εἶπεν· ὑμῖν δίδεται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς,

Mt. 13 : 9. ὦτα  $\aleph$  B L; add ἀκούειν C D [Treg.] Rev.mg.

Mt. 4 : 8. αὐξανόμενον A C D L  $\Delta$ ; αὐξανόμενα  $\aleph$  B West. Rev. | εἰς pr  $\aleph$  B C\* L  $\Delta$ ; ἐν (ἐν D) A C<sup>2</sup> D Treg.mg. | εἰς sc et tr  $\aleph$  C\*

$\Delta$  West.mg.; ἐν (ἐν D West.mg.) A B C<sup>2</sup> D L Treg.mg. West.txt. et mg.

10 ἠρώτων  $\aleph$  C; ἠρώτων (ἐπηρ — D) A B D L  $\Delta$  33 Treg. West. Rev.

Mt. 13 : 11. εἶπεν  $\aleph$  C Z cop; add αὐτοῖς B D L Treg. West.mg. Rev.

## MATT. XIII.

## MARK IV.

## LUKE VIII.

- βλέποντες οὐ βλέπου- 12 ἵνα βλέποντες βλέπω- ἵνα βλέποντες μὴ βλέ-  
σιν καὶ ἀκούοντες οὐκ σιν καὶ μὴ ἴδωσιν, καὶ πωσιν καὶ ἀκούοντες  
ἀκούουσιν οὐδὲ συνιοῦ- μὴ συνιῶσιν,<sup>a</sup> μήποτε μὴ συνιῶσιν.<sup>a</sup>  
14 σιν. καὶ ἀναπληροῦται ἐπιστρέψωσιν καὶ ἀφελῇ αὐτοῖς.  
αὐτοῖς ἡ προφητεία  
Ἡσαίου ἡ λέγουσα·<sup>a</sup>  
ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέ-  
15 ψετε καὶ οὐ μὴ ἴδητε. ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ  
τούτου, καὶ τοῖς ὤσιν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλ-  
μοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσιν τοῖς ὀφθαλ-  
μοῖς καὶ τοῖς ὤσιν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν  
16 καὶ ἐπιστρέψωσιν, καὶ ἰάσονται αὐτούς. ὑμῶν δὲ μακάριοι  
17 οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ὦτα ὑμῶν ὅτι ἀκούουσιν. ἀμὴν λέγω  
ὑμῖν ὅτι πολλοὶ προ-  
φῆται καὶ δίκαιοι ἐπε- 13 καὶ λέγει αὐτοῖς· οὐκ  
θύμησαν ἰδεῖν ἃ βλέ- οἴδατε τὴν παραβολὴν  
πετε, καὶ οὐκ ἴδαν, καὶ ταύτην, καὶ πῶς πάσας  
ἀκοῦσαι ἃ ἀκούετε, καὶ τὰς παραβολὰς γνῶ-  
οὐκ ἤκουσαν. σεσθε;  
18 Ὑμεῖς οὖν ἀκούσατε 14 ὁ σπείρων 11 ἔστιν  
τὴν παραβολὴν τοῦ τὸν λόγον σπείρει. δὲ αὕτη ἡ παραβολή.  
19 σπεύραντος. παντὸς οἱ οὐτοὶ δὲ εἰσιν οἱ παρὰ ὁ σπόρος ἐστὶν ὁ λό-  
ἀκούοντος τὸν λόγον γὴν ὁδὸν ὅπου σπείρε- ὁ σπόρος τοῦ θεοῦ. οἱ δὲ  
τῆς βασιλείας καὶ μὴ ται ὁ λόγος, καὶ ὅταν 12 παρὰ τὴν ὁδὸν εἰσιν οἱ  
συνιέντος, ἔρχεται ὁ ἀκούσωσιν, εὐθὺς ἔρ- ἀκούσαντες, εἴτα ἔρχε-  
πονηρὸς καὶ ἄρπάξει τὸ χεται ὁ σατανᾶς καὶ αἶ- ται ὁ διάβολος καὶ αἶ-  
ἐσπαρμένον ἐν τῇ καρ- αῖρει τὸν λόγον ἀπὸ τῆς  
διά αὐτοῦ· οὗτός ἐσ- καρδίας αὐτῶν, ἵνα  
τιν ὁ παρὰ τὴν ὁδὸν μὴ πιστεῦσαντες σω-  
20 σπαρείς. ὁ δὲ ἐπὶ τὰ θῶσιν.  
πετρώδῃ σπαρείς, οὐ-  
τός ἐστιν ὁ τὸν λόγον 13 οἱ δὲ ἐπὶ τὴν πέ-  
ἀκούων καὶ εὐθὺς μετὰ τραν οἱ ὅταν ἀκούσω-  
χαρᾶς λαμβάνων αὐ- σιν μετὰ χαρᾶς δέχον-  
21 τόν· οὐκ ἔχει δὲ ῥίζαν ται τὸν λόγον, καὶ οὐ-  
ἐν ἑαυτῷ ἀλλὰ πρόσ- τοι ῥίζαν οὐκ ἔχουσιν,  
καιρός ἐστιν, γενομένης οἱ πρὸς καιρὸν πιστεῦ-  
δὲ θλίψεως ἡ διωγμοῦ οῦσιν καὶ ἐν καιρῷ πει-  
διὰ τὸν λόγον εὐθὺς ρασμοῦ ἀφίστανται.  
22 σκανδαλίζεται. ὁ δὲ 18 σκανδαλίζονται. καὶ 14 τὸ δὲ

<sup>a</sup> 14 etc. Is. 6:9, 10.Mt. 13:17. ἀμὴν S; add γὰρ B C D cop  
syrr Treg. West. Rev.Mc. 4:15. ἐν αὐτοῖς S C L Δ; εἰς αὐτούς  
B Treg. West. Rev.; ἐν ταῖς καρδίαις αὐ-τῶν D vg Treg.mg.; ἀπὸ τῆς καρδίας αὐ-  
τῶν Λ.Lc. 8:13. τὴν πέτραν S\* D West.mg.;  
τῆς πέτρας S<sup>c</sup> A B L Treg. West.txt.



## MATT. XIII.

εἰς τὰς ἀκάνθας σπα-  
ρείς, οὗτός ἐστιν ὁ τὸν  
λόγον ἀκούων, καὶ ἡ  
μέριμνα τοῦ αἰῶνος καὶ  
ἡ ἀπάτη τοῦ πλούτου  
συνπνίγει τὸν λόγον,  
καὶ ἄκαρπος γίνεται.

πα ἐπιθυμία εἰσπορευόμεναι συνπνί-  
γουσιν τὸν λόγον, καὶ ἄκαρπος γίνε-

23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν  
σπαρείς, οὗτός ἐστιν ὁ  
τὸν λόγον ἀκούων καὶ  
συνιείς, ὃς δὴ καρποφο-  
ρεῖ καὶ ποιεῖ ὃ μὲν ἑκα-  
τόν, ὃ δὲ ἐξήκοντα, ὃ  
δὲ τριάκοντα.

## MARK IV.

21 Καὶ ἔλεγεν αὐτοῖς ὅτι μήτι ἔρχεται  
ὁ λύχνος ἵνα ὑπὸ τὸν μύδιον τεθῇ ἢ  
ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυ-  
22 χνίαν τεθῇ; οὐ γὰρ ἔστιν τι κρυπ-  
τόν, ἐὰν μὴ ἵνα φανερωθῇ· οὐδὲ ἐγέ-  
νετο ἀπόκρυφον, ἀλλ' ἵνα ἔλθῃ εἰς  
23 φανερόν. εἴ τις ἔχει ὦτα ἀκούειν,  
24 ἀκουέτω. Καὶ ἔλεγεν αὐτοῖς· βλέ-  
πετε τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε  
μετρηθήσεται ὑμῖν, καὶ προστεθήσε-  
25 ται ὑμῖν. ὃς γὰρ ἔχει, δοθήσεται αὐ-  
τῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

## MARK IV.

ἄλλοι εἰσιν οἱ ἐπὶ τὰς  
ἀκάνθας σπειρόμενοι·  
οὗτοί εἰσιν οἱ τὸν λό-  
19 γον ἀκούσαντες, ἡ καὶ  
αἱ μέριμναι τοῦ αἰῶνος  
καὶ ἡ ἀπάτη τοῦ πλού-  
του καὶ αἱ περὶ τὰ λοι-  
πα ἐπιθυμία εἰσπορευόμεναι συνπνί-  
γουσιν τὸν λόγον, καὶ ἄκαρπος γίνε-  
20 ται. καὶ ἐκεῖνοί εἰσιν 15  
οἱ ἐπὶ τὴν γῆν τὴν κα-  
λὴν σπαρέντες, οἵτινες  
ἀκούουσιν τὸν λόγον  
καὶ παραδέχονται, καὶ  
καρποφοροῦσιν ἐν τρι-  
άκοντα καὶ ἐν ἐξήκοντα  
καὶ ἐν ἑκατόν.

## LUKE VIII.

εἰς τὰς ἀκάνθας πεσόν,  
οὗτοί εἰσιν οἱ ἀκούσαν-  
τες, καὶ ὑπὸ μεριμνῶν  
καὶ πλούτου καὶ ἡδο-  
νῶν τοῦ βίου πορευόμε-  
νοι συνπνίγονται καὶ  
οὐ τελεσφοροῦσιν.

τὸ δὲ  
ἐν τῇ καλῇ γῇ, οὗτοί  
εἰσιν οἵτινες ἐν καρδίᾳ  
καλῇ καὶ ἀγαθῇ ἀκού-  
σαντες τὸν λόγον κατέ-  
χουσιν καὶ καρποφο-  
ροῦσιν ἐν ὑπομονῇ.

## LUKE VIII.

16 Οὐδεὶς δὲ λύχνον ἄψας καλύπτει  
αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθη-  
σιν, ἀλλ' ἐπὶ λυχνίας τίθησιν, ἵνα οἱ  
εἰσπορευόμενοι βλέπωσιν τὸ φῶς.  
17 οὐ γὰρ ἔστιν κρυπτόν ὃ οὐ φανερόν  
γενήσεται, οὐδὲ ἀπόκρυφον ὃ οὐ μὴ  
18 γνωσθῇ καὶ εἰς φανερόν ἔλθῃ. βλέ-  
πετε οὖν, πῶς ἀκούετε· ὃς ἂν γὰρ  
ἔχῃ, δοθήσεται αὐτῷ, καὶ ὃς ἂν μὴ ἔχῃ,  
καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

§ 55. Parable of the Tares. Other Parables. — *Near Capernaum?*

## MATT. XIII. 24-53.

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· ὁμοιωθή ἡ βασιλεία τῶν οὐρανῶν  
25 ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. ἐν δὲ τῷ καθεύδειν τοὺς  
ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ  
26 ἀπῆλθεν. ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ  
27 ζιζάνια. προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ· κύριε, οὐχὶ  
28 καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια; ὁ δὲ ἔφη αὐ-  
τοῖς· ἐχθρὸς ἀνθρώπου τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι λέγουσιν αὐτῷ· θέλεις οὖν  
29 ἀπελθόντες συλλέξωμεν αὐτά; ὁ δὲ φησὶν· οὐ, μήποτε συλλέγοντες τὰ ζιζάνια

## MATT. XIII.

- 30 ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σῖτον. ἄφετε συνανξάνεσθαι ἀμφοτέρωθεν μέχρι τοῦ θερισμοῦ, καὶ ἐν καιρῷ τοῦ θερισμοῦ ἔρω τοῖς θερισταῖς· συλλέξατε πρῶτον τὰ ζιζάνια καὶ δῖσατε αὐτὰ εἰς δεσμὸς πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

## MARK IV. 26-34.

- 26 Καὶ ἔλεγεν· οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὡς ἄνθρωπος βάλη τὸν σπόρον ἐπὶ τῆς γῆς, <sup>1</sup> καὶ καθέδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ καὶ μηκύνεται, ὡς οὐκ οἶδεν αὐτός. αὐτομάτῃ ἡ γῆ καρποφορεῖ, πρῶτον τὸν χόρτον, εἶτεν στάχυν, εἶτεν πλήρης σίτος ἐν τῷ στάχυϊ. ὅταν δὲ παραδοῖ

ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

## MATT. XIII.

- 31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· ὁ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ, μείζον τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.
- 32 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐξυμώθη ὅλον.
- 33 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς, ὅπως πληρωθῇ τὸ ῥῆθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος· <sup>a</sup> ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεῦξομαι κεκρυμμένα ἀπὸ καταβολῆς.
- 34 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἡδύναντο ἀκοῦειν· χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς, κατ' ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλυεν πάντα.
- 35 Τότε ἀφείδους τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. καὶ προσήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες· φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.
- 36 ὁ δὲ ἀποκριθεὶς εἶπεν· ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου,
- 37 ὁ δὲ ἀγρός ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασι-

<sup>a</sup> 35. Ps. 78:2.

Mt. 13: 30. μέχρι N<sup>b</sup> C West.mg.; ἄχρι N<sup>a</sup> et c L West.mg.; ἕως B D Treg. West. txt.

Mt. 4: 28. πλήρης (-pes B) σίτος (pm δ D) B D; πλήρης σίτον C<sup>a</sup> vid; πλήρη σίτον N A C<sup>2</sup> L A West.

Mt. 13: 35. Ἡσαίου N<sup>a</sup> West.mg.; om N<sup>b</sup> B C D vg cop syrr Treg. West.txt. Rev. | καταβολῆς N<sup>b</sup> B Rev.mg.; add κόσμου N<sup>a</sup> et c C D L vg cop syrr Rev.txt. 36 φράσον N<sup>a</sup> C D Treg.mg.; διασάφισον N<sup>a</sup> B Treg. txt. West. Rev.

## MATT. XIII.

- 39 λείας· τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ  
 ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνος ἐστίν, οἱ δὲ θερισταὶ ἄγ-  
 40 γελοὶ εἰσιν. ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ κατακαίεται, οὕτως ἔσται  
 41 ἐν τῇ συντελείᾳ τοῦ αἰῶνος. ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους  
 αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς  
 42 ποιοῦντας τὴν ἀνομίαν, ἡ καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ  
 43 ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς  
 ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὁ ἔχων ὧτα ἀκουέτω.  
 44 Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἄργῳ, ὃν  
 εὐρὼν ἄνθρωπος ἔκρυψε, καὶ ἀπὸ τῆς χυρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα  
 ἔχει καὶ ἀγοράζει τὸν ἄγρον ἐκείνον.  
 45 Πάλιν ὁμοίᾳ ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς  
 46 μαργαρίτας· εὐρὼν δὲ ἓνα πολύτιμον μαργαρίτην ἀπελθὼν ἐπέπρακεν πάντα ὅσα  
 εἶχεν καὶ ἡγόρασεν αὐτόν.  
 47 Πάλιν ὁμοίᾳ ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγγίνῃ βληθείσῃ εἰς τὴν θάλασ-  
 48 σαν καὶ ἐκ παντὸς γένους συναγαγούσῃ· ἣν ὅτε ἐπληρώθη ἀναβιβάσαντες ἐπὶ  
 τὸν αἶγμалὸν καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγην, τὰ δὲ σαπρὰ ἔξω ἔβα-  
 49 λον. οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι καὶ  
 50 ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων, ἡ καὶ βαλοῦσιν αὐτοὺς εἰς τὴν  
 κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.  
 51 52 Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ· ναί. ὁ δὲ εἶπεν αὐτοῖς· διὰ τοῦτο  
 πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ  
 οἰκοδεσπότη, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.  
 53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετήρην ἐκεῖθεν.

§ 56. Jesus directs to cross the Lake. Incidents. The Tempest stilled.—  
*Lake of Galilee.*

MATT. VIII. 18-27.

MARK IV. 35-41. LUKE VIII. 22-25. IX. 57-62.

- 18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ  
 αὐτὸν ἐκέλευσεν ἀπελ-  
 θεῖν εἰς τὸ πέραν.  
 19 καὶ προσελθὼν εἰς γραμματεὺς εἶπεν  
 αὐτῷ· διδάσκαλε, ἀκολουθήσω σοι  
 20 ὅπου ἂν ἀπέρχῃ. καὶ λέγει αὐτῷ  
 ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς  
 ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ  
 κατασκηνώσκει, ὁ δὲ υἱὸς τοῦ ἀνθρώ-  
 35 Καὶ λέγει αὐτοῖς ἐν  
 ἐκείνῃ τῇ ἡμέρᾳ ὀψίας  
 γενομένης· διέλθωμεν  
 εἰς τὸ πέραν.  
 22 Ἐγένετο δὲ ἐν μιᾷ  
 τῶν ἡμερῶν καὶ αὐτὸς  
 ἐνέβη εἰς πλοῖον καὶ οἱ  
 μαθηταὶ αὐτοῦ, καὶ εἶ-  
 πεν πρὸς αὐτοὺς· διέλθωμεν εἰς τὸ  
 πέραν τῆς λίμνης· —  
 IX. 57 Καὶ πορευομένων αὐτῶν ἐν τῇ  
 ὁδῷ εἶπέν τις πρὸς αὐτόν· ἀκολου-  
 58 θήσω σοι ὅπου ἂν ἀπέρχῃ. καὶ εἶπεν  
 αὐτῷ ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς  
 ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ  
 κατασκηνώσκει, ὁ δὲ υἱὸς τοῦ ἀνθρώ-

MATT. VIII.

Mt. 13 : 43. ὧτα N\* B ; add ἀκούειν N<sup>c</sup> C  
 D L vg cop syrr [Treg.] Rev.mg.

Mt. 8 : 18. πολλοὺς ὄχλους N<sup>c</sup> C L vg

West.mg. ; om πολλοὺς N\* cop [West.mg.] ;  
 ὄχλον B Treg.mg. West.txt.

## MATTH. VIII.

## LUKE IX.

- που οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. 59 που οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.  
 21 ἕτερος δὲ τῶν μαθητῶν εἶπεν αὐτῷ· 59 εἶπεν δὲ πρὸς ἕτερον· ἀκολουθει μοι.  
 κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν ὁ δὲ εἶπεν· ἐπίτρεψόν μοι πρῶτον  
 22 καὶ θάψαι τὸν πατέρα μου. ὁ δὲ λέγει ἀπελθόντι θάψαι τὸν πατέρα μου.  
 αὐτῷ· ἀκολουθει μοι, καὶ ἄψες τοὺς 60 εἶπεν δὲ αὐτῷ· ἄψες τοὺς νεκροὺς  
 νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς. θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ  
 ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ  
 61 θεοῦ. εἶπεν δὲ καὶ ἕτερος· ἀκολουθήσω σοι, κύριε· πρῶτον δὲ  
 62 ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. εἶπεν δὲ πρὸς  
 αὐτὸν ὁ Ἰησοῦς· οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον  
 καὶ βλέπων εἰς τὰ ὀπίσω εὐθετὸς ἐστὶν τῇ βασιλείᾳ τοῦ θεοῦ.

## MATTH. VIII.

## MARK IV.

## LUKE VIII.

- 23 Καὶ ἐμβάντι αὐτῷ 36 Καὶ ἀφέντες τὸν ὄ-  
 εἰς τὸ πλοῖον, ἠκολού- χλον παραλαμβάνου-  
 θησαν αὐτῷ οἱ μαθηταὶ σιν αὐτὸν ὡς ἦν ἐν τῷ  
 24 αὐτοῦ. καὶ ἰδοὺ σει- 37 πλοίῳ, καὶ ἄλλα δὲ  
 σμὸς μέγας ἐγένετο ἐν πλοῖα ἦσαν μετ' αὐτοῦ.  
 τῇ θαλάσῃ, ὥστε τὸ 37 καὶ γίνεται λαίλαψ με-  
 πλοῖον καλύπτεσθαι γάλη ἀνέμου, καὶ τὰ  
 ὑπὸ τῶν κυμάτων· αὐ- γάλη ἀνέμου, καὶ τὰ  
 25 τὸς δὲ ἐκάθευδεν. καὶ 38 κύματα ἐπέβαλλεν εἰς  
 προσελθόντες ἤγειραν τὸ πλοῖον, ὥστε ἡδὴ  
 αὐτὸν λέγοντες· κύριε γεμίζεσθαι τὸ πλοῖον.  
 σώσον, ἀπολλύμεθα. 38 καὶ ἦν αὐτὸς ἐν τῇ  
 26 καὶ λέγει αὐτοῖς· τί πρύμνῃ ἐπὶ τὸ προσκε-  
 δειλοί ἐστε, ὀλιγόπι- φάλαιον καθεῶδων· καὶ  
 στοι; τότε ἐγερθεὶς ἐγείρουσιν αὐτὸν καὶ  
 ἐπετίμησεν τοῖς ἀνέ- λέγουσιν αὐτῷ· διδάσ-  
 μοις καὶ τῇ θαλάσῃ, καλε, οὐ μέλει σοι ὅτι  
 καὶ ἐγένετο γαλήνῃ με- 39 ἀπολλύμεθα; καὶ διε-  
 γάλη. γερθεὶς ἐπετίμησεν τῷ  
 40 λήνῃ μεγάλῃ. καὶ εἶπεν αὐτοῖς· τί δειλοί  
 41 ἐστε οὕτως; πῶς οὐκ ἔχετε πίστιν; καὶ  
 27 οἱ δὲ ἄνθρωποι ἐθαύ- μέγαν, καὶ ἔλεγον πρὸς  
 22 — καὶ ἀνήχθησαν.  
 23 πλεόντων δὲ αὐτῶν  
 ἀφύπνωσεν· καὶ κατέ-  
 βη λαίλαψ ἀνέμου εἰς  
 τὴν λίμνην, καὶ συνε-  
 πληροῦντο καὶ ἐκινδύ-  
 νευον.  
 24 προσελθόντες δὲ  
 διήγειραν αὐτὸν λέγον-  
 τες· ἐπιστάτα ἐπιστά-  
 τα, ἀπολλύμεθα. ὁ  
 δὲ διεγερθεὶς ἐπετίμη-  
 σεν τῷ ἀνέμῳ καὶ τῷ  
 κλύδωνι τοῦ ὕδατος·  
 καὶ ἐπαύσαντο, καὶ ἐγέ-  
 νετο γαλήνῃ.  
 25 εἶπεν δὲ αὐτοῖς·  
 ποῦ ἡ πίστις ὑμῶν;  
 φοβηθέντες δὲ ἐθαύ-  
 μασαν, λέγοντες πρὸς

Lc. 9 : 59. ἐπίτρεψον B\* D; ἢ κύριε N  
 A B<sup>3</sup> C L E vg cop syrr Treg.txt. et [mg.]  
 West.mg. Rev.

Mt. 8 : 22. ὁ δὲ N 33; add Ἰησοῦς B C L  
 Treg. West. Rev. 23 τὸ N\* et<sup>c</sup> L;  
 om N<sup>b</sup> B C 33 Treg. West. Rev.

Mc. 4 : 36. δὲ A C<sup>2</sup> D; om N B C\* L Δ  
 vg cop Treg. West. Rev. 40 οὕτως

A C syrr; | om N B D L Δ 2<sup>pe</sup> it vg cop Treg.  
 West. Rev. | πῶς οὐκ A C 33 syrr; οὕτω N B  
 D L Δ vg cop Treg. West. Rev.



## MATT. VIII.

μασαν λέγοντες· ποτα-  
πός ἐστιν οὗτος, ὅτι καὶ  
οἱ ἄνεμοι καὶ ἡ θάλασ-  
σα αὐτῷ ὑπακούουσιν;

## MARK IV.

ἀλλήλους· τίς ἄρα οὖ-  
τός ἐστιν, ὅτι καὶ ὁ  
ἄνεμος καὶ ἡ θάλασσα  
αὐτῷ ὑπακούει;

## LUKE VIII.

ἀλλήλους· τίς ἄρα οὖ-  
τός ἐστιν, ὅτι καὶ τοῖς  
ἀνέμοις ἐπιτάσσει καὶ  
τῷ ὕδατι, καὶ ὑπακού-  
ουσιν αὐτῷ;

§ 57. The two Demoniacs of Gadara. — *S. E. Coast of the Lake of Galilee.*

MATT. VIII. 28–34. IX. 1.

MARK V. 1–21.

LUKE VIII. 26–40.

28 Καὶ ἐλθόντος αὐτοῦ  
εἰς τὸ πέραν εἰς τὴν  
χώραν τῶν Γαδαρηνῶν,  
ὑπήντησαν αὐτῷ δύο  
δαιμονιζόμενοι ἐκ τῶν  
μνημείων ἐξερχόμενοι,  
χαλεποὶ λίαν, ὥστε μὴ  
ἰσχύειν τινα παρελθεῖν  
διὰ τῆς ὁδοῦ ἐκείνης.

1 Καὶ ἦλθον εἰς τὸ  
πέραν τῆς θαλάσσης  
εἰς τὴν χώραν τῶν Γε-  
2 ρασηνῶν. καὶ ἐξε-  
λθόντος αὐτοῦ ἐκ τοῦ  
πλοίου, εὐθὺς ὑπήντη-  
σεν αὐτῷ ἐκ τῶν μνη-  
μείων ἄνθρωπος ἐν  
πνεύματι ἀκαθάρτῳ,

26 Καὶ κατέπλευσαν εἰς  
τὴν χώραν τῶν Γεργε-  
σηνῶν, ἥτις ἐστὶν ἀν-  
τίπερα τῆς Γαλιλαίας.  
27 ἐξελθόντι δὲ αὐτῷ ἐπὶ  
τὴν γῆν ὑπήντησεν  
ἄνθρωπος ἐκ τῆς πόλεως  
ἔχων δαιμόνια καὶ χρό-  
νῳ ἰκανῷ οὐκ ἐνεδύσα-  
το ἱμάτιον καὶ ἐν οἰκίᾳ  
οὐκ ἔμενεν ἀλλ' ἐν τοῖς  
μνημασιν.

3 ὃς τὴν κατοίκησιν εἶ-  
χεν ἐν τοῖς μνημασιν, καὶ οὐδὲ ἀλύσει οὐκέτι  
4 οὐδεὶς ἐδύνατο αὐτὸν δῆσαι, ἵδιὰ τὸ αὐτὸν πολ-  
λάκις πέδαις καὶ ἀλύσειν δεδεσθαι, καὶ διε-  
σπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις καὶ τὰς πέδας συντετριῖθαι, καὶ  
5 οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι, ἵδιὰ διαπαντὸς νυκτὸς καὶ ἡμέρας  
ἐν τοῖς μνημασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ κατακόπτων

29 καὶ ἰδοὺ ἔκραξαν λέ-  
γοντες· τί ἡμῖν καὶ  
σοί, υἱὲ τοῦ θεοῦ; ἡλ-  
θες ὧδε πρὸ καιροῦ  
βασανίσαι ἡμᾶς;

6 αὐτὸν λίθοις. καὶ ἰδὼν  
τὸν Ἰησοῦν ἀπὸ μακρό-  
θεν ἔδραμεν καὶ προσε-  
7 κίνησεν αὐτῷ, ἵδιὰ καὶ  
κράξας φωνῇ μεγάλῃ  
λέγει· τί ἐμοὶ καὶ σοί,  
Ἰησοῦ υἱὲ τοῦ θεοῦ

28 ἰδὼν δὲ τὸν  
Ἰησοῦν, ἀνακράξας  
προσέπεσεν αὐτῷ καὶ  
φωνῇ μεγάλῃ εἶπεν·  
τί ἐμοὶ καὶ σοί, Ἰησοῦ  
υἱὲ τοῦ θεοῦ τοῦ ὑψί-  
στοῦ; δέομαί σου, μὴ  
29 με βασανίσῃς. πα-  
ρήγγελλεν γὰρ τῷ  
πνεύματι τῷ ἀκαθάρτῳ

τοῦ ὑψίστου; ὀρκίζω σε τὸν θεόν, μὴ με βα-  
8 σανίσῃς. ἔλεγεν γὰρ αὐτῷ· ἔξελθε τὸ πνεῦμα  
τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.

ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτὸν, καὶ  
ἔδεσμεύετο ἀλύσειν καὶ πέδαις φυλασσόμενος, καὶ διαρῆσσαν τὰ δεσμὰ  
ἡλαύνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς  
ἐρήμους.

## MARK V.

9 καὶ ἐπηρώτα αὐτόν· τί ὄνομά σοι;

30 ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰη-

Mt. 8:28. Γαδαρηνῶν (Γαζ. N\*) N\* B C\*; Γερασηνῶν it vg; Γεργεσηνῶν N C<sup>3</sup> L cop.

Mt. 5:1. Γερασηνῶν N\* B D it vg; Γαδα-  
ρηνῶν A C; Γεργεσηνῶν N L Δ 33 cop Treg.  
mg.

Lc. 8:26. Γεργεσηνῶν N L Ξ 33 cop Rev.  
mg.; Γαδαρηνῶν A Rev.mg.; Γερασηνῶν B D  
it vg Treg.West. Rev.txt.

30 λέγων A C D L Ξ vg cop; om N B  
West. Rev.

## MARK V.

καὶ λέγει αὐτῷ· λεγιὼν ὄνομά μοι,  
10 ὅτι πολλοὶ ἐσμεν. καὶ παρεκάλει  
αὐτὸν πολλὰ ἵνα μὴ αὐτὰ ἀποστείλῃ  
ἔξω τῆς χώρας.

## MATT. VIII.

30 ἦν δὲ μακρὰν ἀπ' αὐ-  
τῶν ἀγέλη χοίρων πολ-  
31 λῶν βοσκομένη. οἱ δὲ  
δαίμονες παρεκάλουν  
αὐτὸν λέγοντες· εἰ ἐκ-  
βάλλεις ἡμᾶς, ἀπό-  
στειλον ἡμᾶς εἰς τὴν  
ἀγέλην τῶν χοίρων.  
32 καὶ εἶπεν αὐτοῖς· ὑπά-  
γετε. οἱ δὲ ἐξελθόντες  
ἀπῆλθον εἰς τοὺς χοί-  
ρους· καὶ ἰδοὺ ὥρμη-  
σεν πᾶσα ἡ ἀγέλη κα-  
τὰ τοῦ κρημοῦ εἰς τὴν  
θάλασσαν, καὶ ἀπέθα-  
νον ἐν τοῖς ὕδασι.  
33 οἱ δὲ βόσκοντες ἔφυ-  
γον, καὶ ἀπελθόντες εἰς  
τὴν πόλιν ἀπήγγειλαν  
πάντα καὶ τὰ τῶν δαι-  
34 μονιζομένων. καὶ ἰδοὺ  
πᾶσα ἡ πόλις ἐξῆλθεν  
εἰς ὑπάντησιν τοῦ Ἰη-  
σοῦ, καὶ ἰδόντες αὐτὸν

καθήμενον ἱματισμένον καὶ σω-  
φρονοῦντα, τὸν ἐσχηκότα τὸν λε-  
16 γῶνα, καὶ ἐφοβήθησαν. καὶ  
διηγῆσαντο αὐτοῖς οἱ ἰδόντες πῶς  
ἐγένετο τῷ δαιμονιζομένῳ καὶ  
περὶ τῶν χοίρων.

## MATT. VIII.

παρεκάλεσαν ὅπως με-  
ταβῇ ἀπὸ τῶν ὀρίων  
αὐτῶν.

## MARK V.

11 ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει  
ἀγέλη χοίρων μεγάλῃ  
12 βοσκομένη· καὶ παρε-  
κάλεσαν αὐτὸν λέγον-  
τες· πέμψον ἡμᾶς εἰς  
τοὺς χοίρους, ἵνα εἰς αὐ-  
13 τοὺς εἰσέλθωμεν. καὶ  
ἐπέτρεψεν αὐτοῖς. καὶ  
ἐξελθόντα τὰ πνεύματα  
τὰ ἀκάθαρτα εἰσῆλθον  
εἰς τοὺς χοίρους, καὶ  
ὥρμησεν ἡ ἀγέλη κατὰ  
τοῦ κρημοῦ εἰς τὴν θά-  
λασσαν, ὥς δισχίλιοι,  
καὶ ἐπνίγοντο ἐν τῇ  
θαλάσσῃ.  
14 καὶ οἱ βόσ-  
κοντες αὐτοὺς ἔφυγον  
καὶ ἀπήγγειλαν εἰς τὴν  
πόλιν καὶ εἰς τοὺς ἀγ-  
ροὺς· καὶ ἦλθον ἰδεῖν  
τί ἐστιν τὸ γεγονός.  
15 καὶ ἔρχονται πρὸς τὸν  
Ἰησοῦν, καὶ θεωροῦ-  
σιν τὸν δαιμονιζόμενον

σοὺς λέγων· τί σοι ὄνομα ἐστίν; ὁ δὲ  
εἶπεν· λεγιὼν, ὅτι εἰσῆλθεν δαιμόνια  
31 πολλὰ εἰς αὐτόν. καὶ παρεκάλουν  
αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν  
ἄβυσσον ἀπελθεῖν.

## LUKE VIII.

## LUKE VIII.

32 ἦν δὲ ἐκεῖ ἀγέλη χοί-  
ρων ἱκανῶν βοσκομέ-  
νων ἐν τῷ ὄρει, καὶ  
παρεκάλεσαν αὐτὸν ἵνα  
ἐπιτρέψῃ αὐτοῖς εἰς ἐ-  
κείνους εἰσελθεῖν. καὶ  
ἐπέτρεψεν αὐτοῖς.

33 ἐξελ-  
θόντα δὲ τὰ δαιμόνια  
ἀπὸ τοῦ ἀνθρώπου εἰς-  
ῆλθον εἰς τοὺς χοίρους,  
καὶ ὥρμησεν ἡ ἀγέλη  
κατὰ τοῦ κρημοῦ εἰς  
τὴν λίμνην καὶ ἀπε-  
πνίγη.

34 ἰδόντες δὲ οἱ  
βόσκοντες τὸ γεγονός  
ἔφυγον καὶ ἀπήγγειλαν  
εἰς τὴν πόλιν καὶ εἰς  
35 τοὺς ἀγρούς. ἐξῆλθον  
δὲ ἰδεῖν τὸ γεγονός, καὶ  
ἦλθον πρὸς τὸν Ἰη-  
σοῦν, καὶ εἶρον καθή-  
μενον τὸν ἀνθρώπον,  
ἀφ' οὗ τὰ δαιμόνια  
ἐξῆλθεν, ἱματισμένον καὶ σωφρο-  
νοῦντα παρὰ τοὺς πόδας τοῦ Ἰη-  
36 σου, καὶ ἐφοβήθησαν. ἀπήγγειλαν  
δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ  
37 δαιμονισθεὶς. καὶ ἠρώτησαν αὐτὸν  
ἅπαν τὸ πλῆθος τῆς  
περιχώρου τῶν Γερ-  
ουσαλιμίων ἀπελθεῖν ἀπ'  
αὐτῶν, ὅτι φόβος με-  
γάλος συνέχοντο· αὐ-

## MARK V.

17 καὶ ἤρξαντο παρακα-  
λεῖν αὐτὸν ἀπελθεῖν  
ἀπὸ τῶν ὀρίων αὐτῶν.

LC. 8 : 32. βοσκομένων A C L Ξ vg cop D L vg cop; ἠρώτησεν N A B C Treg.  
West.mg.; βοσκομένη N B D<sup>57</sup> Treg.mg. West. Rev. | Γεργεσηνῶν N<sup>8</sup> et<sup>b</sup> C<sup>2</sup> L 33  
West.txt. Rev. 37 ἠρώτησαν cop Rev.mg.; Γαδαρηνῶν N<sup>8a</sup> A syrr Rev.

## MARK V.

18 καὶ ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον,  
παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα  
 19 μετ' αὐτοῦ ᾗ. καὶ οὐκ ἀφήκεν αὐτόν,  
 ἀλλὰ λέγει αὐτῷ· ὕπαγε εἰς τὸν οἶ-  
 κόν σου πρὸς τοὺς σοῦς, καὶ ἀπάγγει-  
 λον αὐτοῖς ὅσα ὁ κύριός σοι πεποίη-  
 20 κεν καὶ ἠλέησέν σε. καὶ ἀπῆλθεν,  
 καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπό-  
 λει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.

## LUKE VIII.

τοὺς δὲ ἐμβὰς εἰς πλοῖον ὑπέστρεψεν.  
 38 ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξε-  
 ληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ·  
 39 ἀπέλυσεν δὲ αὐτὸν λέγων· Ἰδιό-  
 στρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ  
 ὅσα σοι ἐποίησεν ὁ θεός. καὶ ἀπῆλ-  
 θεν, καθ' ὅλην τὴν πόλιν κηρύσσων  
 ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

## MATT. IX.

## MARK V.

## LUKE VIII.

1 Καὶ ἐμβὰς εἰς πλοῖ-  
 ον διεπέρασεν, καὶ ἦλ-  
 θεν εἰς τὴν ἰδίαν πό-  
 λιν.

ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν.

21 Καὶ διαπεράσαντος  
 τοῦ Ἰησοῦ ἐν τῷ πλοίῳ  
 εἰς τὸ πέραν πάλιν,  
 συνήχθη ὄχλος πολὺς

40 Ἐγένετο δὲ ἐν τῷ ὑπο-  
 στρέφειν τὸν Ἰησοῦν  
 ἀπεδέξατο αὐτόν ὁ ὄ-  
 χλος· ἦσαν γὰρ πάντες  
 προσδοκῶντες αὐτόν.

## § 58. Levi's Feast. — Capernaum.

## MATT. IX. 10-17.

## MARK II. 15-22.

## LUKE V. 29-39.

10 Καὶ ἐγένετο αὐτοῦ  
 ἀνακειμένου ἐν τῇ οἰ-  
 κίᾳ, ἰδοὺ πολλοὶ τελώ-  
 ναι καὶ ἁμαρτωλοὶ ἐλ-  
 θόντες συνανέκειντο τῷ  
 Ἰησοῦ καὶ τοῖς μαθη-  
 ταῖς αὐτοῦ.

15 Καὶ γίνεται κατα-  
 κείσθαι αὐτὸν ἐν τῇ  
 οἰκίᾳ αὐτοῦ, καὶ πολ-  
 λοὶ τελῶναι καὶ ἁμαρ-  
 τωλοὶ συνανέκειντο τῷ  
 Ἰησοῦ καὶ τοῖς μαθη-  
 ταῖς αὐτοῦ· ἦσαν γὰρ  
 πολλοί, καὶ ἡκολού-

29 Καὶ ἐποίησεν δοχὴν  
 μεγάλην Λευεὶς αὐτῷ  
 ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ  
 ἦν ὄχλος πολὺς τελω-  
 νῶν καὶ ἄλλων οἱ ἦσαν  
 μετ' αὐτῶν κατακείμε-  
 νοι.

11 καὶ ἰδόν-  
 τες οἱ Φαρισαῖοι ἔλε-  
 γον τοῖς μαθηταῖς αὐ-  
 τοῦ· διατί μετὰ τῶν  
 τελωνῶν καὶ ἁμαρτω-  
 λῶν ἐσθίει ὁ διδάσκα-  
 λος ὑμῶν;

16 θουν αὐτῷ<sup>1</sup> καὶ οἱ γραμ-  
 ματεῖς τῶν Φαρισαίων.  
 καὶ ἰδόντες ὅτι ἦσθιεν  
 μετὰ τῶν τελωνῶν καὶ  
 ἁμαρτωλῶν, ἔλεγον τοῖς  
 μαθηταῖς αὐτοῦ· ὅτι  
 μετὰ τῶν τελωνῶν καὶ  
 ἁμαρτωλῶν ἐσθίει καὶ

30 καὶ ἐγόγγυζον οἱ  
 Φαρισαῖοι καὶ οἱ γραμ-  
 ματεῖς αὐτῶν πρὸς τοὺς  
 μαθητὰς αὐτοῦ λέγον-  
 τες· διατί μετὰ τῶν  
 τελωνῶν καὶ ἁμαρτω-  
 λῶν ἐσθίετε καὶ πίνετε;

mg.; Γερασσηνῶν B C\* D it vg Treg. West.  
 Rev.txt.

38 ἐδέετο N\* et<sup>c</sup> C\*;  
 ἐδεῖτο A; ἠρώτα D; ἐδεῖτο N<sup>a</sup> B C<sup>2</sup> L 33  
 Treg. West.

Lc. 8:40. Ἐγένετο δὲ ἐν τῷ N\* et<sup>cb</sup> A C  
 D vg Treg.mg.; Ἐν δὲ τῷ N<sup>ca</sup> B L cop  
 Treg.txt. West. Rev.

Mt. 9:10. ἰδοὺ N D vg cop; pm καὶ B C  
 Treg. West.

Mt. 2:15. γίνεταί N B L 33; ἐγένετο A  
 C D Δ Treg.mg. Rev.

16 γραμματεῖς

τῶν Φαρισαίων καὶ ἰδόντες N L (hinc Tisch.  
 αὐτῷ καὶ γρ. τ. Φαρισαίων); οἱ γραμματεῖς  
 καὶ οἱ Φαρισαῖοι ἰδόντες (καὶ εἶδαν D) A C D  
 Treg.mg. Rev.mg.; οἱ γραμματεῖς τῶν Φαρι-  
 σαίων ἰδόντες B West. Rev.txt. | ὅτι ἦσθιεν N  
 D L; ὅτι ἐσθίει B 33 2<sup>pe</sup> West. Rev.; αὐτὸν  
 ἐσθίοντα A C Δ | καὶ πίνει A C L Δ vg cop  
 syrr West.mg.; om N B D [Treg.mg.] West.  
 txt. Rev.mg. | τελωνῶν καὶ ἁμαρτωλῶν pr N  
 A C Δ; ἁμαρτωλῶν καὶ τελωνῶν B D L 33 2<sup>pe</sup>  
 Treg. West. Rev.

## MATT. IX.

12 ὁ δὲ ἀκού-  
σας εἶπεν· οὐ χρεῖαν  
ἔχουσιν οἱ ἰσχύοντες  
ἱατροῦ ἀλλ' οἱ κακῶς  
13 ἔχοντες. πορευθέντες  
δὲ μάθετε τί ἐστίν·  
ἐλεος θέλω καὶ οὐ  
θυσίαν.<sup>a</sup> οὐ γὰρ ἤλ-  
θον καλέσαι δικαίους  
ἀλλὰ ἁμαρτωλούς.

14 Τότε προσέρχονται  
αὐτῷ οἱ μαθηταὶ Ἰωάν-  
νου λέγοντες· διατί  
ἡμεῖς καὶ οἱ Φαρισαῖοι  
νηστεύομεν, οἱ δὲ μα-  
θηταὶ σου οὐ νηστεύ-  
15 ουσιν; καὶ εἶπεν αὐ-  
τοῖς ὁ Ἰησοῦς· μὴ  
δύνανται οἱ υἱοὶ τοῦ  
νυμφῶνος πενθεῖν ἐφ'  
ὅσον μετ' αὐτῶν ἐστὶν  
ὁ νυμφίος;

φίος μετ' αὐτῶν ἐστὶν νηστεῖν; ὅσον  
χρόνον ἔχουσιν τὸν νυμφίον μεθ' αὐτῶν,  
οὐ δύνανται νηστεῖν.  
ἐλεύσονται  
δὲ ἡμέραι ὅταν ἀπαρθῇ  
ἀπ' αὐτῶν ὁ νυμφίος,  
καὶ τότε νηστεύσουσιν.

16 Οὐδεὶς δὲ ἐπιβάλλει  
ἐπίβλημα ῥάκους ἀγ-  
νάφου ἐπὶ ἱματίῳ πα-  
λαιῷ· αἶρει γὰρ τὸ  
πλήρωμα αὐτοῦ ἀπὸ  
τοῦ ἱματίου, καὶ χεῖρον  
σχίσμα γίνεται.

## MARK II.

17 πίνει; καὶ ἀκούσας ὁ  
Ἰησοῦς λέγει αὐτοῖς·  
οὐ χρεῖαν ἔχουσιν οἱ  
ἰσχύοντες ἱατροῦ ἀλλ'  
οἱ κακῶς ἔχοντες·

οὐκ

ἤλθον καλέσαι δικαί-  
ους ἀλλὰ ἁμαρτωλούς.

18 Καὶ ἦσαν οἱ μαθη-  
ταὶ Ἰωάννου καὶ οἱ Φα-  
ρισαῖοι νηστεύοντες.  
καὶ ἔρχονται καὶ λέ-  
γουσιν αὐτῷ· διατί οἱ  
μαθηταὶ Ἰωάννου καὶ  
οἱ μαθηταὶ τῶν Φαρι-  
σαίων νηστεύουσιν, οἱ  
δὲ σοὶ μαθηταὶ οὐ νη-  
19 στεύουσιν; καὶ εἶπεν  
αὐτοῖς ὁ Ἰησοῦς· μὴ  
δύνανται οἱ υἱοὶ τοῦ  
νυμφῶνος ἐν ᾧ ὁ νυμ-  
φίος μετ' αὐτῶν ἐστὶν νηστεῖν;  
ὅσον χρόνον ἔχουσιν τὸν νυμφίον μεθ' αὐτῶν,  
οὐ δύνανται νηστεῖν.

20 ἐλεύσονται δὲ ἡμέραι  
ὅταν ἀπαρθῇ ἀπ' αὐτῶν  
ὁ νυμφίος, καὶ τότε νη-  
στεύσουσιν ἐν ἐκείνῃ  
τῇ ἡμέρᾳ.

21 Οὐδεὶς ἐπίβλημα ῥά-  
κους ἀγνάφου ἐπιράπτει  
ἐπὶ ἱματίον παλαιόν· εἰ  
δὲ μή, αἶρει τὸ πλήρωμα  
ἀπ' αὐτοῦ τὸ καινὸν τοῦ πα-  
λαιοῦ, καὶ χεῖρον σχίσμα  
γίνεται.

## LUKE V.

31 καὶ ἀποκριθεὶς ὁ Ἰη-  
σοῦς εἶπεν πρὸς αὐ-  
τούς· οὐ χρεῖαν ἔχου-  
σιν οἱ ὑγιαίνοντες ἱα-  
τροῦ ἀλλὰ οἱ κακῶς  
ἔχοντες·

32 οὐκ ἐλήλυθα  
καλέσαι δικαίους ἀλλὰ  
ἁμαρτωλούς· εἰς μετά-  
νοιαν.

33 Οἱ δὲ εἶπαν πρὸς  
αὐτόν· οἱ μαθηταὶ  
Ἰωάννου νηστεύουσιν  
πυκνὰ καὶ δεήσεις ποι-  
οῦνται, ὁμοίως καὶ οἱ  
τῶν Φαρισαίων, οἱ δὲ  
σοὶ ἐσθίουσιν καὶ πί-  
34 νουσιν. ὁ δὲ Ἰησοῦς  
εἶπεν πρὸς αὐτούς· μὴ  
δύνασθε τοὺς υἱοὺς τοῦ  
νυμφῶνος, ἐν ᾧ ὁ νυμ-  
φίος μετ' αὐτῶν ἐστίν,  
ποιῆσαι νηστεύσαι;

35 ἐλεύσονται δὲ ἡμέραι,  
καὶ ὅταν ἀπαρθῇ ἀπ'  
αὐτῶν ὁ νυμφίος, τότε  
νηστεύσουσιν ἐν ἐκεί-  
ναις ταῖς ἡμέραις.

36 Ἐλεγεν δὲ καὶ παρα-  
βολὴν πρὸς αὐτοὺς ὅτι  
οὐδεὶς ἐπίβλημα ἀπὸ  
ἱματίου καινοῦ σχίσας  
ἐπιβάλλει ἐπὶ ἱματίον  
παλαιόν· εἰ δὲ μήγε,  
καὶ τὸ καινὸν σχίσαι  
καὶ τῷ παλαιῷ οὐ συμφ-  
ωνήσει τὸ ἐπίβλημα ἀπὸ τοῦ καινοῦ.

<sup>a</sup> 13. Hos. 6:6. Comp. 1 Sam. 15:22.

Mt. 9:14. νηστεύομεν <sup>N</sup>\* B Rev.mg.; add  
πολλά <sup>N</sup><sup>c</sup> C D L it vg cop syrr Treg. West.  
mg. Rev.txt.

Mc. 2:18. καὶ οἱ μαθηταὶ τῶν Φαρισαίων <sup>N</sup> B

C\* L 33; om μαθηταὶ C<sup>2</sup> D A [Treg. mg.];  
om plane A.

Lc. 5:33. οἱ μαθηταὶ <sup>N</sup><sup>a</sup> vid B L <sup>Ξ</sup> 33 cop;  
pm διατί <sup>N</sup><sup>et</sup> C D it vg syrr [Treg.]



## MATT. IX.

## MARK II.

## LUKE V.

- 17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινούς, καὶ ἀμφοτέροι συντηροῦνται.
- 22 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἀπολλυται καὶ οἱ ἀσκοί.
- 37 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς, καὶ αὐτοὺς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον.
- 38 καὶ οὐδεὶς πῶν παλαιὸν θέλει νέον· λέγει γάρ· ὁ παλαιὸς χρηστός ἐστιν.

§ 59. The raising of Jairus' Daughter. The Woman with a Bloody Flux. — *Capernaum.*

## MATT. IX. 18-26.

## MARK V. 22-43.

## LUKE VIII. 41-56.

- 18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ ἄρχων εἰσελθὼν προσεκύνει αὐτῷ, λέγων· ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν, ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται.
- 19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἤκολούθει αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.
- 20 καὶ ἰδοὺ γυνὴ αἰμορροοῦσα δώδεκα ἔτη  
 21 τοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ' ἐαυτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον  
 22 ἐλθοῦσα, ἵνα ἀκούσασα προσελθοῦσα  
 23 καὶ ἰδοὺ γυνὴ οὔσα ἐν ῥύσει αἵματος δώδεκα ἔτη, ἡ καὶ πολλὰ παθούσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ' ἐαυτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, ἵνα ἀκούσασα τὰ περὶ τοῦ Ἰησοῦ, ἐλ-
- 22 Καὶ ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ, ἡ καὶ παρακαλεῖ αὐτὸν πολλά, λέγων ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθήῃς τὰς χεῖρας αὐτῇ, ἵνα σωθῇ.
- 23 καὶ ζήσῃ. καὶ ἀπῆλθεν μετ' αὐτοῦ, καὶ ἤκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέπιπτον αὐτόν.
- 24 καὶ γυνὴ οὔσα ἐν ῥύσει αἵματος δώδεκα ἔτη, ἡ καὶ πολλὰ παθούσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ' ἐαυτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, ἵνα ἀκούσασα τὰ περὶ τοῦ Ἰησοῦ, ἐλ-
- 41 Καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχεν· καὶ πεσὼν παρὰ τοὺς πόδας Ἰησοῦ παρακαλεῖ αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ, ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἑτῶν δώδεκα καὶ αὕτη ἀπέθνησκεν. ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπιπνον αὐτόν.
- 42 καὶ γυνὴ οὔσα ἐν ῥύσει αἵματος ἀπὸ ἑτῶν δώδεκα, ἥτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ἀπ' οὐδενὸς θεραπευθῆναι,
- 43 καὶ γυνὴ οὔσα ἐν ῥύσει αἵματος ἀπὸ ἑτῶν δώδεκα, ἥτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ἀπ' οὐδενὸς θεραπευθῆναι,
- 44 προσελθοῦσα ὅπι-

Mc. 2:22. ἀπόλλυνται καὶ οἱ ἀσκοί B L cor; ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπολοῦνται S A C Δ vg Treg.mg. | ἀσκοί sine add D; add ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς N\* et<sup>a</sup> A B C L Δ vg cop syrr [Treg.] [West.] Rev.; add præterea βλητέον N<sup>a</sup> A C L Δ vg cop syrr [Treg.]

Lc. 5:39. χρηστός S B L cor; χρηστότερος A C it vg Treg.mg. Rev.mg.

Mt. 9:18. εἰσελθὼν N<sup>c</sup> C\* D West.mg.; εἰς ἐλθὼν Δ 33 syrr Treg. Rev.; εἰς προσελθὼν N<sup>b</sup> B vg West.txt. [eis]; τις προσελθὼν C<sup>3</sup> L; προσελθὼν N\*.

Lc. 8:43. ἰατροῖς . . . βίον S A C L E; om B D [Treg.mg.] West. Rev.mg.

## MATT. IX.

ὀπισθεν ἤψατο τοῦ  
κρασπέδου τοῦ ἱματίου  
21 αὐτοῦ· ἔλεγεν γὰρ ἐν  
ἑαυτῇ· ἐὰν μόνον ἄψω-  
μαι τοῦ ἱματίου αὐτοῦ,  
22 σωθήσομαι.—καὶ ἐσώ-  
θη ἡ γυνὴ ἀπὸ τῆς  
ῥας ἐκείνης. —

30 ὅτι ἵαται ἀπὸ τῆς μαστίγος. καὶ εὐ-  
θὺς ὁ Ἰησοῦς ἐπιγινούς ἐν ἑαυτῷ τὴν  
ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπι-  
στραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν· τίς μου  
31 ἤψατο τῶν ἱματίων; καὶ ἔλεγον αὐ-  
τῷ οἱ μαθηταὶ αὐτοῦ· βλέπεις τὸν  
ὄχλον συνθλίβοντά σε, καὶ λέγεις·  
32 τίς μου ἤψατο; καὶ περιεβλέπετο  
33 ἰδεῖν τὴν τοῦτο ποιήσανσαν. ἡ δὲ  
γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰ-  
δυῖα ὃ γέγονεν αὐτῇ, ἦλθεν καὶ προσέ-

## MATT. IX.

22 ὁ δὲ στραφεὶς καὶ ἰδὼν  
αὐτὴν εἶπεν· θάρσει  
θύγατερ, ἡ πίστις σου  
σέσωκέν σε. —

## MARK V.

35 Ἐτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ  
τοῦ ἀρχισυναγῶ γουλέγοντες ὅτι ἡ  
θυγάτηρ σου ἀπέθανεν, τί ἔτι σκύλλεις  
36 τὸν διδάσκαλον; ὁ δὲ Ἰησοῦς παρα-  
κούσας τὸν λόγον λαλούμενον λέγει  
τῷ ἀρχισυναγῶγῳ· μὴ φοβοῦ, μόνον  
πίστευε.

## MATT. IX.

23 καὶ ἔλθων ὁ Ἰησοῦς εἰς  
τὴν οἰκίαν τοῦ ἀρχοντος

## MARK V.

θοῦσα ἐν τῷ ὄχλῳ ὀπι-  
σθεν ἤψατο τοῦ ἱμα-  
τίου αὐτοῦ· ἔλεγεν  
γὰρ ὅτι ἐὰν ἄψωμαι  
καὶ τῶν ἱματίων αὐ-  
τοῦ, σωθήσομαι. καὶ  
εὐθὺς ἐξηράνθη ἡ πη-  
γὴ τοῦ αἵματος αὐτῆς,  
καὶ ἔγνω τῷ σώματι

45 καὶ εἶπεν ὁ Ἰησοῦς· τίς ὁ ἀψάμενός  
μου; ἀρνούμενων δὲ πάντων εἶπεν ὁ  
Πέτρος καὶ οἱ σὺν αὐτῷ· ἐπιστάτα,  
οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλί-  
βουσιν. ὁ δὲ Ἰησοῦς εἶπεν· ἤψατό  
μου τίς· ἐγὼ γὰρ ἔγνω δύναμιν ἐξε-  
47 ληλυθῆναι ἀπ' ἐμοῦ. ἰδοῦσα δὲ ἡ  
γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλθεν  
καὶ προσπεσοῦσα αὐτῷ δι' ἣν αἰτίαν  
ἤψατο αὐτοῦ ἀπήγγει-  
λεν ἐνώπιον παντὸς  
τοῦ λαοῦ, καὶ ὡς ἰάθη  
48 παραχρῆμα. ὁ δὲ εἶπεν  
αὐτῇ. θύγατερ, ἡ πί-  
στις σου σέσωκέν σε· ὁ-  
παγε εἰς εἰρήνην, καὶ  
ἴσθι ὑγιὴς ἀπὸ τῆς μά-  
στιγός σου.

## MARK V.

38 καὶ ἔρχονται εἰς τὸν  
οἶκον τοῦ ἀρχισυναγῶ-  
37 γου, — καὶ οὐκ ἀφήκεν

## LUKE VIII.

σθεν ἤψατο τοῦ κρα-  
σπέδου τοῦ ἱματίου αὐ-  
τοῦ,

καὶ παραχρῆμα  
ἔστη ἡ ῥύσις τοῦ αἵμα-  
τος αὐτῆς.

## LUKE VIII.

45 καὶ εἶπεν ὁ Ἰησοῦς· τίς ὁ ἀψάμενός  
μου; ἀρνούμενων δὲ πάντων εἶπεν ὁ  
Πέτρος καὶ οἱ σὺν αὐτῷ· ἐπιστάτα,  
οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλί-  
βουσιν. ὁ δὲ Ἰησοῦς εἶπεν· ἤψατό  
μου τίς· ἐγὼ γὰρ ἔγνω δύναμιν ἐξε-  
47 ληλυθῆναι ἀπ' ἐμοῦ. ἰδοῦσα δὲ ἡ  
γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλθεν  
καὶ προσπεσοῦσα αὐτῷ δι' ἣν αἰτίαν  
ἤψατο αὐτοῦ ἀπήγγει-  
λεν ἐνώπιον παντὸς  
τοῦ λαοῦ, καὶ ὡς ἰάθη  
48 παραχρῆμα. ὁ δὲ εἶπεν  
αὐτῇ. θύγατερ, ἡ πί-  
στις σου σέσωκέν σε·  
πορεύου εἰς εἰρήνην.

## LUKE VIII.

49 Ἐτι αὐτοῦ λαλοῦντος ἔρχεται τις  
παρὰ τοῦ ἀρχισυναγῶγου λέγων ὅτι  
τέθηγκεν ἡ θυγάτηρ σου, μηκέτι  
50 σκύλλε τὸν διδάσκαλον. ὁ δὲ Ἰη-  
σοῦς ἀκούσας ἀπεκρίθη αὐτῷ· μὴ  
φοβοῦ· μόνον πίστευσον, καὶ σωθή-  
σεται.

## LUKE VIII.

51 ἐλθὼν δὲ εἰς τὴν οἰ-  
κίαν οὐκ ἀφήκεν εἰσελ-  
θεῖν τινὰ σὺν αὐτῷ,

Lc. 8 : 45. καὶ οἱ σὺν αὐτῷ N A C D L Ξ ;  
om B [Treg.mg.] West. Rev.mg.

Mt. 9 : 22. ὁ δὲ N<sup>a</sup> D ; add Ἰησοῦς N<sup>b</sup> B C  
vg Treg. West. Rev.

Mc. 5 : 36. παρακούσας N<sup>a</sup> e<sup>cb</sup> B L Δ ;  
ἀκούσας N<sup>ca</sup> Δ C D vg cop syrr Treg.mg.

## MARK V.

## LUKE VIII.

οὐδένα μετ' αὐτοῦ συνακολουθῆσαι εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν

38 Ἰακώβου. — καὶ θεωρεῖ θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας

## MATT. IX.

καὶ ἰδὼν τοὺς αὐ-

λητὰς καὶ τὸν ὄχλον

24 θορυβούμενον ἔλεγεν· ἀναχωρεῖτε· οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει. καὶ

25 κατεγέλων αὐτοῦ. ὅτε δὲ ἐξεβλήθη ὁ ὄχλος,

εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγγέρθη τὸ κοράσιον. 26 καὶ ἐξῆλθεν ἡ φήμη αὐτῇ εἰς ὅλην τὴν γῆν ἐκείνην.

ἀνέστη τὸ κοράσιον καὶ

περιεπάτει· ἦν γὰρ ἐτῶν δώδεκα· καὶ ἐξέστησαν εὐθὺς ἐκστάσει μεγάλῃ. 43 καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοί τοῦτο, καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.

39 πολλά, ἡ καὶ εἰσελθὼν λέγει αὐτοῖς· τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει.

40 καὶ κατεγέλων αὐτοῦ. αὐτὸς δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον.

41 καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ· ταλιθὰ κούμ, ὅ ἐστιν μεθερμηνευόμενον· τὸ κοράσιον, σοὶ

42 λέγω, ἔγειρε. καὶ εὐθὺς

54 αὐτὸς δὲ κρα-

τήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων· ἡ

55 παῖς, ἐγείρου. καὶ ἐπέ-

στρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παρα-

κρῆμα, καὶ διέταξεν αὐτῇ δοθῆναι

56 φαγεῖν. καὶ ἐξέστησαν οἱ γονεῖς αὐ-

τῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδεὶν

εἰπεῖν τὸ γεγονός.

§ 60. Two Blind Men healed, and a Dumb Spirit cast out. — *Cypernauum*?

## MATT. IX. 27-34.

27 Καὶ παράγοντι ἐκείθειν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοὶ κράζοντες 28 καὶ λέγοντες· ἐλέησον ἡμᾶς, υἱὸς Δαυεὶδ. ἐλθόντι δὲ εἰς τὴν οἰκίαν προσήλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; 29 λέγουσιν αὐτῷ· ναί, κύριε. τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν λέγων· 30 κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. καὶ ἀνέφχθησαν αὐτῶν οἱ ὀφθαλμοί. 31 καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων· ὁράτε, μηδεὶς γινωσκέτω. ἰοὶ δὲ ἐξεληθόντες διεφῆμisan αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

32 Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον. 33 ἡ καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ 34 ὄχλοι λέγοντες· οἷός ποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ. οἱ δὲ Φαρισαῖοι ἔλχον· ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

Lc. 8:52. οὐκ A vg; οὐ γὰρ B C D L  
cop Treg. West. Rev. 54 ἐγείρου A;  
ἐγείρε B C D 33 Treg. West.

Mt. 9:32. ἄνθρωπον C D L Δ it vg; om  
B cop [Treg.] West. Rev. 34 om  
versum D [West.]

## § 61. Jesus again at Nazareth, and again rejected.

## MARK VI. 1-6.

1 Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν

## MATT. XIII. 54-58.

54 καὶ ἔλθων εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν· πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις;

55 οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας; καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσὶν; 57 πόθεν οὖν τούτῳ ταῦτα πάντα; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ ἰδίᾳ πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπίστίαν αὐτῶν.

2 αὐτῷ οἱ μαθηταὶ αὐτοῦ· καὶ γενομένου σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ· καὶ οἱ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες· πόθεν τούτῳ ταῦτα, καὶ τίς ἡ σοφία ἡ δοθεῖσα τούτῳ; καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται; 3 οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσήτος καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. 4 καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι ἑαυτοῦ καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας θεράπευσεν. καὶ ἐθαύμασεν διὰ τὴν ἀπίστίαν αὐτῶν.

## § 62. A Third Circuit in Galilee. The Twelve instructed and sent forth.— Galilee.

## MATT. IX. 35-38. X. 1, 5-42. XI. 1.

## MARK VI. 6-13.

35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θε-

36 ραπειῶν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐβρῖμμένοι ὥσεί πρόβατα μὴ ἔχοντα 37 ποιμένα. τότε λέγει τοῖς μαθηταῖς αὐτοῦ· ὁ μὲν θερισμὸς πολὺς, οἱ δὲ 38 ἐργάται ὀλίγοι. δεήθητε οὖν τοῦ κυρίου τοῦ θηρισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

## MARK VI.

## LUKE IX. 1-6.

X. 1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μα-

7 καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο

1 Συνκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν

Mc. 6:2. καὶ (pm Ἰνα C\*) δυνάμεις (pm αἱ B Δ 33 [Treg.mg.]) τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται A C\* et<sup>2</sup> Treg.mg.; καὶ αἱ (om A C<sup>2</sup> L Treg.txt.) δυν. τοιαῦται (add

αἱ N<sup>o</sup> L Δ vg) διὰ τ. χειρ. αὐτοῦ γινόμεναι N\* et<sup>o</sup> B L Δ 33 Treg.txt. West. Rev.

Mt. 13:57. ἰδὲ πατρίδι N Z West.mg.; om ἰδὲ B D 33 Treg. West.txt.; add αὐτοῦ C; πατρίδι αὐτοῦ L Δ vg cop syrr.



## MATT. X.

## MARK VI.

## LUKE IX.

θητὰς αὐτοῦ ἔδωκεν αὐ-  
τοῖς ἐξουσίαν πνευμά-  
των ἀκαθάρτων, ὥστε  
ἐκβάλλειν αὐτά, καὶ  
θεραπεύειν πᾶσαν ὁ-

αὐτοὺς ἀποστέλλειν  
δύο δύο, καὶ ἐδίδου αὐ-  
τοῖς ἐξουσίαν τῶν πνευ-  
μάτων τῶν ἀκαθάρ-  
των,

αὐτοῖς δύναμιν καὶ  
ἐξουσίαν ἐπὶ πάντα τὰ  
δαιμόνια καὶ νόσους  
2 θεραπεύειν. καὶ ἀπέ-  
στειλεν αὐτοὺς κηρύσ-  
σειν τὴν βασιλείαν τοῦ  
θεοῦ καὶ ἰᾶσθαι,

5 κίαν. — Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς  
παραγγέλλας αὐτοῖς λέγων· εἰς ὁδὸν ἐθνῶν μὴ

6 ἀπέλθητε, καὶ εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθητε· πορεύεσθε δὲ μᾶλ-

7 λον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. πορευόμενοι

8 δὲ κηρύσσετε λέγοντες ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. ἀσθε-  
νοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμό-  
νια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.

9 μὴ κτήσησθε χρυσὸν  
μηδὲ ἄργυρον μηδὲ

10 ὑμῶν, ἢ μὴ πῆραν εἰς

ὁδὸν μηδὲ δύο χιτῶνας

μηδὲ ὑποδήματα μηδὲ

ράβδον· ἄξιος γὰρ ὁ

ἐργάτης τῆς τροφῆς

11 αὐτοῦ. εἰς ἣν δ' ἂν

πόλιν ἢ κώμην εἰσέλ-

θητε, ἐξετάσατε τίς ἐν

αὐτῇ ἄξιος ἐστίν· κα-

κεῖ μέναιτε ἕως ἂν ἐξ-

12 ἔλθητε. εἰσερχόμενοι

13 δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν. καὶ ἐὰν μὲν ᾗ ἡ

οἰκία ἁγία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ

ᾗ ἁγία, ἡ εἰρήνη ὑμῶν

πρὸς ὑμᾶς ἐπιστρα-

14 φήτω. καὶ ὃς ἂν μὴ

δέξηται ὑμᾶς μηδὲ

ἀκούσῃ τοὺς λόγους

ὑμῶν, ἐξερχόμενοι ἔξω

τῆς οἰκίας ἢ τῆς πό-

λεως ἐκεῖνης ἐκτινά-

ξατε τὸν κοινορτὸν ἐκ

15 τῶν ποδῶν ὑμῶν. ἀμὴν

## MARK VI.

8 καὶ παρήγγειλεν

αὐτοῖς ἵνα μηδὲν αἴρω-

σιν εἰς ὁδὸν εἰ μὴ ῥάβ-

δον μόνον, μὴ ἄρτον,

μὴ πῆραν, μὴ εἰς τὴν

9 ζώνην χαλκόν, ἢ ἀλλὰ

ὑποδεδεμένους σανδά-

λια, καὶ μὴ ἐνδύσασθε

10 δύο χιτῶνας. καὶ ἔλε-

γεν αὐτοῖς· ὅπου ἂν

εἰσέλθητε εἰς οἰκίαν,

ἐκεῖ μένετε ἕως ἂν ἐξ-

έλθητε ἐκεῖθεν.

3

καὶ εἶπεν

πρὸς αὐτοὺς· μηδὲν

αἴρετε εἰς τὴν ὁδόν,

μήτε ῥάβδον μήτε πῆ-

ραν μήτε ἄρτον μήτε

ἀργύριον, μήτε ἀνὰ δύο

χιτῶνας ἔχειν.

4

καὶ εἰς ἣν

ἂν οἰκίαν εἰσέλθητε,

ἐκεῖ μένετε καὶ ἐκεῖθεν

ἐξέρχεσθε.

## MARK VI.

## LUKE IX.

11 καὶ ὃς

ἂν τόπος μὴ δέξηται

ὑμᾶς μηδὲ ἀκούσωσιν

ὑμῶν, ἐκπορευόμενοι

ἐκεῖθεν ἐκτινάξατε τὸν

χοῦν τὸν ὑποκάτω τῶν

ποδῶν ὑμῶν εἰς μαρ-

τύριον αὐτοῖς.

5

καὶ ὅσοι

ἂν μὴ δέχωνται ὑμᾶς,

ἐξερχόμενοι ἀπὸ τῆς

πόλεως ἐκεῖνης καὶ τὸν

κοινορτὸν ἀπὸ τῶν πο-

δῶν ὑμῶν ἀποτινάσ-

σετε εἰς μαρτύριον ἐπ'

αὐτούς.

Lc. 9: 2. ἰᾶσθαι B Rev.mg.; add τοὺς  
ἀσθενεῖς (-νοῦντας C Rev.txt.) N A C D L E  
vg cop syrr [Treg.] Rev.txt. 3 ἀνὰ Λ  
C<sup>3</sup> D; om N B C\* L E vg cop [Treg.] West.  
Rev.

Mt. 10:14. ἐκ N C 33 it vg West.mg.;  
om B D cop Treg. West.txt.

Lc. 9:5. καὶ sc A C<sup>3</sup> vg syrr; om N B C\*  
D L E 33 cop Treg. West. Rev.

Mc. 6:11. αὐτοῖς N B C D L Δ vg; add

MATT. X.

λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ.

- 16 Ἴδου ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων · γίνεσθε οὖν φρόνιμοι  
 17 ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστέραί. προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων ·  
 18 παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώ-  
 19 σουσιν ὑμᾶς · καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἁχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρ-  
 20 τύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς  
 21 ἢ τί λαλήσητε · δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ᾠρᾷ τί λαλήσητε · <sup>1</sup> οὐ γὰρ  
 22 ὑμεῖς ἐστέ οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.  
 23 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσου-  
 24 νται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς. καὶ ἔσεσθε μισούμενοι ὑπὸ πάν-  
 25 των διὰ τὸ ὄνομά μου · ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. ὅταν δὲ διώ-  
 26 κωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν · ἀμὴν γὰρ λέγω ὑμῖν,  
 27 οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.  
 28 Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ.  
 29 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος  
 30 αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκια-  
 31 κούς αὐτοῦ. μὴ οὖν φοβηθῆτε αὐτούς · οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ  
 32 ἀποκαλυφθήσεται, καὶ κρυπτόν ὃ οὐ γνωσθήσεται. ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ,  
 33 εἴπατε ἐν τῷ φωτί · καὶ ὃ εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων. καὶ  
 34 μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀπο-  
 35 κτείνειν · φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν  
 36 γεέννῃ. οὐχὶ δύο στρονθία ἀσσαρίου πωλεῖται; καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται  
 37 ἐπὶ τὴν γῆν ἅνεν τοῦ πατρὸς ὑμῶν. ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι  
 38 ἡριθμημέναι εἰσίν. μὴ οὖν φοβεῖσθε · πολλῶν στρονθίων διαφέρετε ὑμεῖς.  
 39 Πᾶς οὖν ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ γὰρ  
 40 ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς · ὅστις δ' ἂν ἀρνήσῃται με  
 41 ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι καὶ γὰρ αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου τοῦ  
 42 ἐν οὐρανοῖς.
- 34 Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν · οὐκ ἦλθον βαλεῖν εἰρή-  
 35 νην ἀλλὰ μάχαιραν. ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐ-  
 36 τοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτοῦ καὶ νύμφην κατὰ  
 37 τῆς πενθερᾶς αὐτοῦ, καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ  
 38 αὐτοῦ.<sup>a</sup> Ὁ φιλὼν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος, καὶ ὁ  
 39 φιλὼν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος, <sup>1</sup> καὶ ὁς οὐ λαμβάνει τὸν  
 40 σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος. ὁ εὕρων τὴν  
 41 ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ  
 42 εὕρήσει αὐτήν.
- 40 Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά  
 41 με. ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ  
 42 ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται. καὶ ὁς ἐὰν

<sup>a</sup> 36 Comp. Mic. 7 : 6.

ἀμὴν λέγω ὑμῖν ἀνεκτότερον ἔσται Σοδόμοις ἢ  
 Γομόρροις ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ  
 Δ. syrr.

Mt. 10 : 32. οὐρανοῖς N D L; pm τοῖς B  
 C [Treg.] West.

## MATT. X.

ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπωλέσῃ τὸν μισθὸν αὐτοῦ.

XI. 1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

## MARK VI.

12 καὶ ἐξελθόντες ἐκήρυξαν ἵνα με-  
13 τανῶσιν, καὶ δαιμόνια πολλὰ ἐξε-  
βαλλον, καὶ ἡλειφον ἐλαίῳ πολλοὺς  
ἀρρώστους καὶ ἐθεράπευον.

## LUKE IX.

6 ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς  
κώμας εὐαγγελιζόμενοι καὶ θεραπεύ-  
οντες πανταχοῦ.

§ 63. Herod holds Jesus to be John the Baptist, whom he had just before beheaded. — Galilee? *Peræa*.

MATT. XIV. 1, 2, 6-12.

MARK VI. 14-16, 21-29.

LUKE IX. 7-9.

1 Ἐν ἐκείνῳ τῷ καιρῷ  
ἤκουσεν Ἡρώδης ὁ τε-  
τραάρχης τὴν ἀκοὴν  
2 Ἰησοῦ, ἵ καὶ εἶπεν τοῖς  
παισιν αὐτοῦ· οὗτός  
ἐστὶν Ἰωάννης ὁ βαπ-  
τιστής· αὐτὸς ἡγέρθη  
ἀπὸ τῶν νεκρῶν, καὶ  
διὰ τοῦτο αἱ δυνάμεις  
ἐνεργοῦσιν ἐν αὐτῷ. —

14 Καὶ ἤκουσεν ὁ βασι-  
λεὺς Ἡρώδης, φανερόν  
γὰρ ἐγένετο τὸ ὄνομα  
αὐτοῦ, καὶ ἔλεγεν ὅτι  
Ἰωάννης ὁ βαπτίζων  
ἐγήγερται ἐκ νεκρῶν,  
καὶ διὰ τοῦτο ἐνεργοῦ-  
σιν αἱ δυνάμεις ἐν αὐ-  
15 τῷ. ἄλλοι δὲ ἔλεγον  
ὅτι Ἡλείας ἐστίν· ἄλ-  
λοι δὲ ἔλεγον ὅτι προ-  
φήτης ὡς εἷς τῶν προ-  
16 φητῶν. ἀκούσας δὲ ὁ  
Ἡρώδης ἔλεγεν· ὃν  
ἐγὼ ἀπεκεφάλισα Ἰω-  
άννην, οὗτος ἡγέρθη. —

7 Ἦκουσεν δὲ Ἡρώδης  
ὁ τετραάρχης τὰ γινό-  
μενα πάντα, καὶ διηπό-  
ρει διὰ τὸ λέγεσθαι ὑπο-  
τινων ὅτι Ἰωάννης ἡ-  
8 γέρθη ἐκ νεκρῶν, ἵ πό-  
τινων δὲ ὅτι Ἡλεί-  
ας ἐφάνη, ἄλλων δὲ  
ὅτι προφήτης τις τῶν  
9 ἀρχαίων ἀνέστη. εἶ-  
πεν δὲ Ἡρώδης· Ἰω-  
άννην ἐγὼ ἀπεκεφά-  
λισα· τίς δὲ ἐστὶν οὗ-  
τος περὶ οὗ ἀκούω  
τοιαῦτα; καὶ ἐζήτει  
ιδεῖν αὐτόν.

6 Γενεσίους δὲ γενομέ-  
νοισ τοῦ Ἡρώδου ὠρ-  
χήσατο ἡ θυγάτηρ τῆς  
Ἡρωδιάδος ἐν τῷ μέ-  
σῳ καὶ ἤρεσεν τῷ  
7 Ἡρώδῃ, ὅθεν μεθ' ὅρ-  
κου ὡμολόγησεν αὐτῇ  
δοῦναι ὃ ἐὰν αἰτήσῃται.  
8 ἡ δὲ προβιβασθεῖσα

## MARK VI.

21 Καὶ γενομένης ἡμέρας εὐκαίρου, ὅτε Ἡρώδης τοῖς  
γενεσίους αὐτοῦ δαίπνον ἐποίησεν τοῖς μεγιστάσιν  
αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γα-  
22 λιλαιῆς, ἵ καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς  
Ἡρωδιάδος καὶ ὀρχησαμένης, ἤρεσεν τῷ Ἡρώδῃ καὶ  
τοῖς συνανακειμένοις. ὁ δὲ βασιλεὺς εἶπεν τῷ  
κορασίῳ· αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοι·  
23 καὶ ὡμοσεν αὐτῇ ὅτι ὃ ἐὰν με αἰτήσῃς δώσω σοι ἕως

Mc. 6:14. ἔλεγεν **Ν** **Α** **ϸ** **Δ** **vg** **cop** **syrr** 22 αὐτῆς ([Treg. mg.]) τῆς **Α** **ϸ** **vg**; αὐ-  
West. mg.; ἔλεγον (-γοσαν **D**) **B** **D** Treg. mg. τοῦ **Ν** **B** **D** **L** **Δ** 2<sup>pe</sup> West. Rev. mg.  
West. txt. Rev. mg.

## MATT. XIV.

ὑπὸ τῆς μητρὸς αὐτῆς·  
 δός μοι, φησὶν, ὧδε ἐπὶ  
 πίνακι τὴν κεφαλὴν  
 Ἰωάννου τοῦ βαπτιστοῦ.  
 9 καὶ λυπηθεὶς ὁ βασιλεὺς διὰ τοὺς ὄρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν  
 10 δοθῆναι, καὶ πέμψας ἀπεκεφάλισεν Ἰωάννην ἐν τῇ φυλακῇ.  
 11 καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ, καὶ ἠνεγκεν τῇ  
 12 μητρὶ αὐτῆς. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ πτῶμα καὶ ἔθαψαν αὐτόν, καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.

## MARK VI.

24 ἡμίους τῆς βασιλείας μου. καὶ ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς· τί αἰτήσωμαι; ἡ δὲ εἶπεν· τὴν κεφαλὴν Ἰωάννου τοῦ βαπτίζοντος. καὶ εἰσελθοῦσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα ᾗτήσατο λέγουσα· θέλω ἵνα ἔξω τῆς δῶς μοι ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. καὶ περίλυπος γενόμενος ὁ βασιλεὺς διὰ τοὺς ὄρκους καὶ τοὺς ἀνακειμένους οὐκ ᾔθελῆσεν ἀθετῆσαι αὐτήν.  
 27 καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ. καὶ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἠνεγκεν, τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.  
 29 καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἤλθαν καὶ ἦραν τὸ πτῶμα αὐτοῦ, καὶ ἔθηκαν αὐτὸν ἐν μνημείῳ.

§ 64. The Twelve return, and Jesus retires with them across the Lake. Five Thousand are fed. — *N. W. Coast of the Lake of Galilee. N. E. Coast of the Same.*

## MARK VI. 30-44.

## LUKE IX. 10-17.

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν καὶ ἀπήγγειλαν αὐτῷ  
 31 πάντα ὅσα ἐποίησαν καὶ ἐδίδασκαν. καὶ λέγει αὐτοῖς· δευτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύσασθε ὁλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν.

## MATT. XIV. 13-21.

## MARK VI.

## LUKE IX.

## JOHN VI. 1-14.

13 ἀκούσας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζοὶ ἀπὸ τῶν πόλεων.  
 32 καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν.  
 33 καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν αὐτοὺς πολλοί, καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ καὶ προῆλθον αὐτούς.  
 10 — καὶ παραλάβων αὐτοὺς ὑπεχώρησεν κατ' ἰδίαν εἰς πόλιν καλουμένην Βηθσαϊδά. οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ, —  
 1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος· ἠκολούθει δὲ αὐτῷ ὄχλος πολὺς, ὅτι ἑώρων τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν  
 3 ἀσθενούντων. ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς,

Mt. 14: 13. πεζοὶ S L Z vg West.mg.;  
 πεζῇ B C D Treg. West. txt.

Mt. 6: 29. αὐτὸν S; αὐτὸ A B C D L Δ

Treg. West. Rev. 30 ἐδίδεξαν S<sup>c</sup> C<sup>a</sup> 2<sup>pe</sup>  
 it vg; pm ὅσα S<sup>c</sup> A B C<sup>3</sup> D L Δ cop syt  
 Treg. West. Rev.



## JOHN VI.

4 καὶ ἐκεῖ ἐκαθέζετο μετὰ τῶν μαθητῶν αὐτοῦ. ἦν δὲ ἐγγὺς τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων.

## MATT. XIV.

## MARK VI.

## LUKE IX.

## JOHN VI.

- 14 Καὶ ἐξελθὼν εἰ- 34 Καὶ ἐξελθὼν εἰ- 11 — καὶ ἀποδεξά- 5 ἐπάρας οὖν τοὺς  
 δειν πολλὸν ὄχλον, δειν πολλὸν ὄχλον, μενος αὐτοὺς ἐ- ὀφθαλμοὺς ὁ Ἰη-  
 καὶ ἐσπλαγχνί- καὶ ἐσπλαγχνί- λάλει αὐτοῖς περὶ τοῦ θεοῦ, καὶ  
 σθη ἐπ' αὐτοῖς ὅτι ἦσαν ὡς πρόβατα μὴ ἔ- χοντας θεραπείας  
 καὶ ἐθεράπευ- πρὸς αὐτόν,  
 σεν τοὺς ἀρ-  
 ρώστους αὐτῶν.  
 15 ὁψίας δὲ γενομέ- 35 πολλά. καὶ ἡδὴ 12 ἡ δὲ ἡμέρα  
 νης προσῆλθον ὥρας πολλῆς γι- ἡρξάτο κλίνειν·  
 αὐτῷ οἱ μαθηταὶ νομένης προσελ- προσελθόντες δὲ  
 λέγοντες· ἔρη- θόντες οἱ μαθη- οἱ δώδεκα εἶπον  
 μὸς ἐστὶν ὁ τό- ται αὐτοῦ ἔλεγον λέ-  
 πος καὶ ἡ ὥρα ὅτι ἔρημὸς ἐστὶν ὁ τόπος, καὶ ἡδὴ γει πρὸς Φίλιπ-  
 παρῆλθεν ἡδὴ 36 ὥρα πολλή· ἀ- πορευθέντες εἰς πον· πόθεν ἀγο-  
 ἀπόλυσον οὖν ὅρα πολλή· ἀ- τὰς κύκλῳ κώ- ράσωμεν ἄρτους  
 τοὺς ὄχλους, ἵνα ἵνα ἀπελθόντες ἵνα φάγωσιν οὐ-  
 ἀπελθόντες εἰς εἰς τοὺς κύκλῳ εἰς τοὺς ἀρ-  
 τὰς κώμας ἀγο- μας ἀγοράσωσιν ἅρτους ἵνα φάγωσιν οὐ-  
 ράσωσιν ἑαυτοῖς ἐαυτοῖς τί φάγω- ράσωσιν οὐ-  
 βρώματα. σιν. 13 εἶπεν δὲ  
 16 ὁ δὲ 37 ὁ δὲ ἀπο- 13 εἶπεν δὲ  
 εἶπεν αὐτοῖς· οὐ πρὸς αὐτοὺς·  
 χρεῖαν ἔχουσιν διότι αὐ- πρὸς αὐτοὺς·  
 ἀπελθεῖν· δότε αὐ- δότε αὐτοῖς φα-  
 αὐτοῖς ὑμεῖς φα- γεῖν. καὶ λέγου- γαίν ὑμεῖς.  
 γεῖν. σιν αὐτῷ· ἀπελθόν-  
 τες ἀγοράσωμεν δη-  
 ναρίων διακοσίων ἄρ-  
 τούς, καὶ δώσωμεν

Mt. 6:35. γινομένης (γειν. D) N D West. mg.; γενομένης A B L Δ Treg. West.txt. | προσελθόντες N\* A D (sed add αὐτῷ ante λεγ. A, post. λεγ. D) vg; add αὐτῷ N\* B Δ cop syrr Treg. West. Rev.

Mt. 14:15. παρῆλθεν ἡδὴ N Z West.mg.; ἡδὴ παρῆλθεν B C D Treg. West.txt. Rev. | οὖν N C Z cop West.mg.; om B D L it vg

Treg. West.txt. Rev.

16 ὁ δὲ N\* D cop; add Ἰησοῦς N\* B C L Treg. West. Rev.

Joh. 6:7. ἀποκρίνεται N\* D<sup>ss</sup>; ἀπεκρίθη N\* A B L it vg Treg. West. Rev.

Mt. 6:37. δώσωμεν N D 33 Treg.mg.; δώσομεν A B L Δ 2<sup>pe</sup> it vg Treg.txt. West. Rev.

MATT. XIV.	MARK VI.	LUKE IX.	JOHN VI.
17 οἱ δὲ λέγουσιν αὐτῷ· οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. ὁ δὲ εἶπεν· φέρετέ μοι ὧδε αὐτούς. καὶ κελεύσας τοὺς ὄχλους ἔπηρθε τὸν χορτὸν, καὶ ἀνέπεσαν κατὰ ἑκατὸν καὶ κατὰ πενή- 40 κοντα. καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν, καὶ κλάσας ἔδωκεν, τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις.	38 αὐτοῖς φαγεῖν· ὁ δὲ λέγει αὐτοῖς· πόσους ἄρτους ἔχετε; ὑπάγετε ἴδετε. καὶ γινόντες λέγουσιν· πέντε, καὶ δύο ἰχθύας. καὶ ἐπέταξεν αὐτοῖς ἀνακλίνειν πάντας συμπόσια τῆς συμπόσιας ἐπὶ τῷ χλωρῷ χορτῷ. καὶ ἀνέπεσαν πρασιαὶ πρασιαί, καὶ κατὰ πενή- 41 κοντα. καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν, καὶ κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς ἵνα πα- ρατιθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισεν πα-	οἱ δὲ εἶπαν· οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἅρτοι πέντε καὶ ἰχθύες δύο, εἰ μὴ τι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. — εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· κατακλινάτε αὐτοὺς κλισίας ἀνά πενήκοντα. καὶ ἐποίησαν οὕτως καὶ κατέκλιναν ἅπαντας. λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτούς καὶ κατέκλασεν, καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ.	9 ὁ ἀδελφὸς Σίμων Πέτρον· ἔστιν παιδάριον ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους; εἶπεν ὁ Ἰησοῦς· ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χορτὸς πολλὸς ἐν τῷ τόπῳ. — 11 ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαρίστησεν καὶ ἔδωκεν τοῖς ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν ὀπαρίων ὅσον ἤθελον. 12 ὥς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ· συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπολήται. 13 συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσαν τοῖς βεβρωκόσιν. —
20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν,	42 σιν. καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν· αγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπολήται.	17 καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες,	12
καὶ ἦσαν τὸ πε- ρισσεύον τῶν κλασμάτων δώ- δεκα κοφίνους πλήρεις.	43 καὶ ἦσαν κλασμάτων δώδεκα κοφίνων πληρώματα, καὶ ἀπὸ τῶν ἰχθύων.	καὶ ἦρθη τὸ πε- ρισσεύσαν αὐ- τοῖς κλασμάτων, κόφινον δώδεκα.	13

Lc. 9 : 14. δὲ S\* et<sup>cb</sup> L vg cop; γὰρ S<sup>ca</sup> A B C D E syrr Treg. West. Rev. | ἀνὰ A vg cop syrr; pm ὡσεὶ S B C D L E 33 [Treg.] West. Rev.

Jn. 6 : 11. εὐχαρίστησεν (ἡχ. D) καὶ S D; εὐχαριστήσας A B L vg cop Treg. West. Rev. | ἔδωκεν S D; διέδωκεν A B L vg Treg. West. Rev.

MATT. XIV.	MARK VI.	LUKE IX.	JOHN VI.
21 οἱ δὲ 44 καὶ ἦσαν οἱ φα- 14 ἦσαν δὲ ὡσεὶ 10 ἀνέπεσαν οὖν οἱ ἐσθίοντες ἦσαν γόντες τοὺς ἄρ- ἀνδρες πεντακισ- ἀνδρες τὸν ἀριθ- ἄνδρες ὡσεὶ πεν- τους πεντακισχί- χίλιοι. — μὸν ὡς πεντακισ- τακισχίλιοι χω- λιοι ἄνδρες. 14 χίλιοι. — Οἱ οὖν ρὶς γυναικῶν καὶ παιδίων.		ἄνθρωποι ἰδόντες ὁ ἐποίησεν σημεῖον ἔλεγον ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφή- της ὁ εἰς τὸν κόσμον ἐρχόμενος.	

§ 65. Jesus walks upon the Water. — *Lake of Galilee. Gennesaret.*

MATT. XIV. 22–36.

22 Καὶ ἠνάγκασεν τοὺς μαθητὰς ἐμ-  
βῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐ-  
τὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ  
23 τοὺς ὄχλους. καὶ ἀπολύσας τοὺς  
ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν  
προσεύξασθαι.

MARK VI. 45–56.

45 Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθη-  
τὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ  
προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊ-  
δάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον.  
46 καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς  
τὸ ὄρος προσεύξασθαι.

JOHN VI. 15–21.

15 Ἰησοῦς οὖν γινὼς ὅτι μέλλουσιν ἔρχεσθαι  
καὶ ἀρπάζειν αὐτὸν ἵνα ποιήσωσιν αὐτὸν βασι-  
λέα, φεύγει πάλιν εἰς  
τὸ ὄρος αὐτὸς μόνος.

MATT. XIV.

ὀψίας δὲ γενομένης  
24 μόνος ἦν ἐκεῖ. τὸ δὲ  
πλοῖον ἤδη μέσον τῆς  
θαλάσσης ἦν βασανι-  
ζόμενον ὑπὸ τῶν κυμά-  
των· ἦν γὰρ ἐναντίος  
25 ὁ ἄνεμος. τετάρτῃ δὲ  
φυλακῇ τῆς νυκτὸς ἤλ-  
θεν πρὸς αὐτοὺς περι-  
πατῶν ἐπὶ τῆς θάλασ-  
26 σαν. ἰδόντες δὲ αὐτὸν  
ἐπὶ τῆς θαλάσσης περι-  
πατοῦντα ἐταράχθη-  
σαν, λέγοντες ὅτι φάν-

MARK VI.

47 καὶ ὀψίας γενομένης  
ἦν τὸ πλοῖον ἐν μέσῳ  
τῆς θαλάσσης, καὶ αὐ-  
τὸς μόνος ἐπὶ τῆς γῆς.  
48 καὶ ἰδὼν αὐτοὺς βασα-  
νιζομένους ἐν τῷ ἐλαύ-  
νειν, ἦν γὰρ ὁ ἄνεμος  
ἐναντίος αὐτοῖς, περὶ  
τετάρτην φυλακὴν τῆς  
νυκτὸς ἔρχεται πρὸς αὐ-  
τοὺς περιπατῶν ἐπὶ τῆς  
θαλάσσης. καὶ ἤθελεν  
49 παρελθεῖν αὐτούς· οἱ  
δὲ ἰδόντες αὐτὸν ἐπὶ

16 Ὡς δὲ ὀψία ἐγένετο,  
κατέβησαν οἱ μαθηταὶ  
αὐτοῦ ἐπὶ τὴν θάλασ-  
17 σαν, καὶ ἐμβάντες εἰς  
πλοῖον ἤρχοντο περαν-  
τῆς θαλάσσης εἰς Κα-  
φαρναούμ. κατέλα-  
βεν δὲ αὐτοὺς ἡ σκο-  
τία καὶ οὐπω ἐληλύθει  
18 Ἰησοῦς πρὸς αὐτούς, ἡ  
τε θάλασσα ἀνέμου  
μεγάλου πνέοντος διη-  
19 γείρετο. ἐληλακότες  
οὖν ὡς στάδια εἴκοσι

Joh. 6: 14. ὁ ἐποίησεν σημεῖον **S A D L vg**  
syrr West mg.; ἂ ἐπ. σημεῖα **B cop Treg.**  
mg. West.txt. Rev.mg.

Mt. 14: 22. καὶ pr **S\* C\***; add εὐθὺς **S<sup>b</sup>**  
**B C<sup>3</sup> vg Treg.** [West.] Rev.

Joh. 6: 15. φεύγει **S\* vg**; ἀνεχώρησεν **S<sup>c</sup>**  
**A B D L cop syrr Treg. West. Rev.**

Mt. 14: 24. μέσον τῆς θαλάσσης ἦν **S C L it**  
**vg Treg.mg. West.mg.**; ἦν εἰς μέσον τῆς θαλ.

**D**; σταδίου πολλοὺς ἀπὸ τῆς γῆς ἀπέειχεν **B**  
**cop Treg.txt. West.txt. Rev.mg.**

Joh. 6: 17. κατέλαβεν δὲ αὐτοὺς ἡ σκο-  
τία **S D**; καὶ σκοτία ἥδη ἐγεγόνει **A B L vg**  
**Treg. West. Rev.** 19 στάδια **S\* D**;

σταδίου **S<sup>a</sup> vel<sup>b</sup> A B L Treg. West.**

Mt. 14: 26. ἰδόντες δὲ (καὶ ἰδ. vg) αὐτὸν  
**S\* vg**; καὶ ἰδ. αὐτ. οἱ μαθηταὶ **C L cop syrr**  
**Treg.**; οἱ δὲ μαθ. ἰδ. αὐτ. **S<sup>a</sup> B D West.**

## MATT. XIV.

τασμά ἐστιν, καὶ ἀπὸ  
27 τοῦ φόβου ἔκραξαν.  
εὐθὺς δὲ ἐλάλησεν αὐ-  
τοῖς λέγων· θαρσεῖτε,  
ἐγὼ εἰμι· μὴ φοβεῖσθε.  
28 ἀποκριθεὶς δὲ αὐτῷ ὁ  
Πέτρος εἶπεν· κύριε,  
εἰ σὺ εἶ, κέλευσόν με  
ἐλθεῖν πρὸς σε ἐπὶ τὰ

29 ὕδατα. ὁ δὲ εἶπεν· ἐλ-  
θέ. καὶ καταβὰς ἀπὸ τοῦ πλοίου Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν  
30 πρὸς τὸν Ἰησοῦν. βλέπων δὲ τὸν ἄνεμον ἐφοβήθη, καὶ ἀρξάμενος καταποντίζε-  
31 σθαι ἔκραξεν λέγων· κύριε, σῶσόν με. εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπε-  
λάβετο αὐτοῦ, καὶ λέγει  
αὐτῷ· ὀλιγόπιστε, εἰς

32 τί εἰδύσασας; καὶ ἀνα-  
βάντων αὐτῶν εἰς τὸ  
πλοῖον ἐκόπασεν ὁ ἄνε-  
33 mos. οἱ δὲ ἐν τῷ πλοίῳ  
προσεκύνησαν αὐτῷ  
λέγοντες· ἀληθῶς θεοῦ  
υἱὸς εἶ.

## MATT. XIV.

34 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν  
35 γῆν εἰς Γεννησαρέτ. καὶ ἐπιγνόντες  
αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου  
ἀπέστειλαν εἰς ὅλην τὴν περίχωρον  
ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάν-  
36 τας τοὺς κακῶς ἔχοντας, καὶ παρεκά-  
λουν αὐτὸν ἵνα μόνον ἄψωνται τοῦ  
κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ  
ὅσοι ἤψαντο διεσώθησαν.

## MARK VI.

τῆς θαλάσσης περιπα-  
τοῦντα ἔδοξαν ὅτι φάν-  
τασμα ἐστιν, καὶ ἀνέ-  
50 κραξαν. πάντες γὰρ αὐ-  
τὸν εἶδαν καὶ ἐταράχθη-  
σαν. ὁ δὲ εὐθὺς ἐλάλη-  
σεν μετ' αὐτῶν, καὶ λέ-  
γει αὐτοῖς· θαρσεῖτε,  
ἐγὼ εἰμι, μὴ φοβεῖσθε.

## MARK VI.

51 καὶ ἀνέβη πρὸς αὐ-  
τοὺς εἰς τὸ πλοῖον, καὶ  
ἐκόπασεν ὁ ἄνεμος·  
καὶ λίαν ἐκ περισσοῦ  
ἐν ἑαυτοῖς ἐξίσταντο.  
52 οὐ γὰρ συνῆκαν ἐπὶ

τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ καρδιά  
πεπωρωμένη.

53 Καὶ διαπεράσαντες ἐπὶ τὴν γῆν  
ἦλθον εἰς Γεννησαρέτ καὶ προσωρμί-  
54 σθησαν. καὶ ἐξεληθόντων αὐτῶν ἐκ τοῦ  
55 πλοίου εὐθὺς ἐπιγνόντες αὐτὸν ἡ περιέ-  
δραμον ὅλην τὴν χώραν ἐκείνην καὶ  
ἤρξαντο ἐπὶ τοῖς κραβάττοις τοὺς κα-  
κῶς ἔχοντας περιφέρειν, ὅπου ἤκουον  
56 ὅτι ἐστίν. καὶ ὅπου ἐὰν εἰσεπορεύετο  
εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγροὺς,  
ἐν ταῖς ἀγοραῖς ἐτίθεσαν τοὺς ἀσθε-  
νοῦντας, καὶ παρεκάλουν αὐτὸν ἵνα κἀν τοῦ κρασπέδου τοῦ ἱμα-  
τίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤψαντο αὐτοῦ ἐσώζοντο.

## JOHN VI.

πέντε ἢ τριάκοντα θεω-  
ροῦσιν τὸν Ἰησοῦν πε-  
ριπατοῦντα ἐπὶ τῆς θα-  
λάσσης καὶ ἐγγὺς τοῦ  
πλοίου γινόμενον, καὶ  
20 ἐφοβήθησαν. ὁ δὲ λέ-  
γει αὐτοῖς· ἐγὼ εἰμι,  
μὴ φοβεῖσθε.

## JOHN VI.

21 ἥθελον οὖν  
λαβεῖν αὐτὸν εἰς τὸ  
πλοῖον, καὶ εὐθέως ἐγέ-  
νετο τὸ πλοῖον ἐπὶ τὴν  
γῆν εἰς ἣν ὑπήγον.

§ 66. Our Lord's Discourse to the Multitude in the Synagogue at Capernaum.  
Many Disciples turn back. Peter's Profession of Faith. — *Capernaum.*

## JOHN VI. 22-71. VII. 1.

22 Τῇ ἐπαύριον ὁ ὄχλος ὁ εἰσθηκὼς πέραν τῆς θαλάσσης εἶδον ὅτι πλοῦμαριον ἄλλο  
οὐκ ἦν ἐκεῖ εἰ μὴ ἓν, καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς

Mt. 16:27. αὐτοῖς S\* D cop; add ὁ Ἰη-  
σοῦς C L Treg.txt. et [mg.] Rev.; pm ὁ Ἰησ.  
S<sup>a</sup> B vg [West.]

29 καὶ ἦλθεν B C\*<sup>vid</sup> Treg.mg. Rev.mg.; (D); om S B L Δ [Treg.] West. Rev.

ἐλθεῖν S<sup>c</sup> C<sup>2</sup> D L Treg.txt. West.mg. Rev.  
txt.; ἐλθεῖν ἦλθεν οὖν S\*.

Mc. 6:51. ἐκ περισσοῦ (περισσῶς D) A



## JOHN VI.

- 23 τὸ πλοῦον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· ἄλλα ἦλθον πλουρία ἐκ Τι-  
 βεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου.  
 24 ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν  
 25 αὐτοὶ εἰς τὰ πλοιαρία καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν. καὶ  
 εὐρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ· ῥαββί, πότε ὧδε γέγονας;  
 26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι  
 27 εἶδτε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. ἐργάζεσθε μὴ  
 τὴν βρώσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον,  
 ἣν ὁ υἱὸς τοῦ ἀνθρώπου δίδωσιν ὑμῖν· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν, ὁ θεός.  
 28 29 εἶπον οὖν πρὸς αὐτόν· τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ; ἡ ἀπε-  
 κρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύητε εἰς  
 30 ὃν ἀπέστειλεν ἐκείνους. εἶπον οὖν αὐτῷ· τί οὖν ποιῆς σὺ σημεῖον, ἵνα ἴδωμεν καὶ  
 31 πιστεύσωμέν σοι, τί ἐργάζῃ; οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ,  
 καθὼς ἔστιν γεγραμμένον·<sup>a</sup> ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς  
 32 φαγεῖν. εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς  
 33 δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατὴρ μου δίδωσιν ὑμῖν τὸν ἄρτον  
 34 ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. ὁ γὰρ ἄρτος ὁ τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ  
 35 τοῦ οὐρανοῦ καὶ ζωὴν διδούς τῷ κόσμῳ. εἶπον οὖν πρὸς αὐτόν· κύριε, πάντοτε  
 36 δὸς ἡμῖν τὸν ἄρτον τοῦτον. εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς·  
 ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε.  
 37 38 ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἐωράκατε καὶ οὐ πιστεύετε. πᾶν ὃ δίδωσίν μοι ὁ  
 39 πατὴρ πρὸς ἐμὲ ἤξει, καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἔξω, ὅτι κατα-  
 βέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιήσω τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ  
 40 πέμψαντός με. τοῦτο δὲ ἐστὶν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶν ὃ δέδωκέν  
 41 μοι μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. τοῦτο  
 γὰρ ἐστὶν τὸ θέλημα τοῦ πατρός μου, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς  
 αὐτὸν ἔχῃ ζωὴν αἰώνιον καὶ ἀναστήσω αὐτὸν ἐγὼ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.  
 42 43 Ἐγὼ γινώσκον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν· ἐγὼ εἰμι ὁ ἄρτος ὁ κατα-  
 βὰς ἐκ τοῦ οὐρανοῦ, ἡ καὶ ἔλεγον· οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὐ  
 ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει οὗτος ὅτι ἐκ τοῦ οὐρα-  
 44 νοῦ καταβέβηκα; ἡ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· μὴ γογγίζετε μετ' ἀλλή-  
 45 λων. οὐδεὶς δύναται ἔλθειν πρὸς με ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἑλκύσῃ αὐτόν,  
 46 καὶ γὰρ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ἔστιν γεγραμμένον ἐν τοῖς προφή-  
 ταις·<sup>b</sup> καὶ ἔσονται πάντες διδασκατοὶ θεοῦ· πᾶς οὖν ὁ ἀκούσας παρὰ  
 47 τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμὲ. οὐχ ὅτι τὸν πατέρα ἐώρακέν τις, εἰ μὴ ὁ  
 48 ὢν παρὰ τοῦ θεοῦ, οὗτος ἐώρακεν τὸν θεόν. ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων  
 49 ἔχει ζωὴν αἰώνιον. ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. οἱ πατέρες ὑμῶν ἔφαγον ἐν  
 50 τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον·<sup>c</sup> οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ κατα-

<sup>a</sup> 31. Ps. 78: 24. Comp. Ex. 16: 13, sq.<sup>b</sup> 45. Is. 54: 13. Comp. Jer. 31: 33, sq.<sup>c</sup> 49. Comp. Ex. 16: 15.

Joh. 6: 23. πλοιαρία A (D) L; πλοῖα (S)  
 B vg Treg. mg. West. 27 δίδωσιν ὑμῖν  
 S D; ὑμῖν δώσει A B L Treg. West.

35 οὖν S D 33; δὲ A vg; om B L T cop  
 Treg. West. Rev.

38 ποιήσω S D L\*; ποιῶ A B L<sup>2</sup> T Treg.  
 West. 42 οὗτος sc S A vg syrr; om

B C D L T cop Treg. West. Rev.

46 θεόν S\* D; πατέρα S<sup>c</sup> A B C L T vg  
 cop syrr Treg. West. Rev.

- 51 βαίνων, ἵνα τις ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ. ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγη ἐκ τοῦ ἐμοῦ ἄρτου, ζήσκει εἰς τὸν αἰῶνα· καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς, ἡ σὰρξ μου ἐστίν.
- 52 Ὑμᾶρχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες· πῶς δύναται ἡμῖν οὗτος
- 53 δοῦναι τὴν σάρκα φαγεῖν; ἱ εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ
- 54 ἔχετε ζωὴν ἐν ἑαυτοῖς. ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει
- 55 ζωὴν αἰώνιον, καὶ γὰρ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. ἡ γὰρ σὰρξ μου ἀλη-
- 56 θής ἐστιν βρώσις, καὶ τὸ αἷμά μου ἀληθὴς ἐστιν πόσις. ὁ τρώγων μου τὴν
- 57 σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει καὶ γὰρ ἐν αὐτῷ. καθὼς ἀπέστειλὲν
- 58 ἐμέ. οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες
- 59 καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσκει εἰς τὸν αἰῶνα. ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ.
- 60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον· σκληρὸς ἐστιν ὁ λόγος
- 61 οὗτος· τίς δύναται αὐτοῦ ἀκοῦειν; ἱ εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν
- 62 περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς· τοῦτο ὑμᾶς σκανδαλίζει; ἱ ἐὰν οὖν
- 63 θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; τὸ πνεῦμά
- 64 ἐστιν τὸ ζωοποιῶν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν
- 65 πνεῦμά ἐστιν καὶ ζωὴ ἐστιν. ἱ ἀλλ' εἰσὶν ἐξ ὑμῶν τινὲς οἱ οὐ πιστεύουσιν. ἡδεῖ
- 66 γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσω
- 67 αὐτόν. καὶ ἔλεγεν· διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἔλθειν πρὸς ἐμέ
- 68 ἐὰν μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς.
- 69 Ἐκ τούτου οὖν πολλοὶ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ οὐκέτι
- 70 μετ' αὐτοῦ περιεπάτουν. εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα· μὴ καὶ ὑμεῖς θέλετε
- 71 ὑπάγειν; ἱ ἀπεκρίθη αὐτῷ Σίμων Πέτρος· κύριε, πρὸς τίνα ἀπελευσόμεθα; ἱ ῥήματα ζωῆς αἰωνίου ἔχεις· καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ
- 72 ἅγιος τοῦ θεοῦ. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξά-
- 73 μην; καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν. ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκα-
- 74 ριώτου· οὗτος γὰρ ἔμελλεν αὐτὸν παραδιδόναι, εἰς ὃν ἐκ τῶν δώδεκα.
- VII. 1 Μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ
- Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν.

Joh. 6 : 51. τοῦ ἐμοῦ **Σ**; τούτου τοῦ **B C**  
**L T** vg cop syrr Treg. West. Rev. | ὑπὲρ τῆς  
 τοῦ κόσμου ζωῆς **h. l. Σ**; post ἡ σὰρξ μου ἐσ-  
 τίν **B C D L T** 33 vg Treg. West. Rev.

66 οὖν **Σ D**; om **B C L T** vg syrr Treg.

West. | τῶν μαθητῶν **Σ C D L** vg; pm ἐκ **B**  
**T** Treg. West.

Joh. 7 : 1. Μετὰ ταῦτα **Σ\*** <sup>etcb</sup> **C<sup>2</sup> D**; pm  
 καὶ **Σ<sup>ca</sup> B C\*** **L** cop Treg. West. Rev.

## PART V.

FROM OUR LORD'S THIRD PASSOVER UNTIL HIS FINAL DEPARTURE FROM GALILEE AT THE FESTIVAL OF TABERNACLES.

TIME: *Six months.*

§ 67. Our Lord justifies his Disciples for eating with Unwashed Hands.  
Pharisaic Traditions. — *Capernaum.*

MATT. XV. 1-20.

MARK VII. 1-23.

1 **Τ**ότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς λέγοντες·

1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων. καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι κοι-

3 ναῖς χερσίν, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίουσιν τοὺς ἄρτους, — <sup>1</sup> οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἔαν μὴ πυκνὰ νύφωνται τὰς χεῖρας  
4 οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων, <sup>1</sup> καὶ ἀπὸ ἀγορῶς ἔαν μὴ βαπτίσωνται οὐκ ἐσθίουσιν, καὶ ἄλλα πολλά ἔστιν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων —

2 διατί οἱ μαθηταί σου παραβαίνουν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νύπτονται  
3 τὰς χεῖρας ὅταν ἄρτον ἐσθίωσιν. ὁ  
7 δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· — ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν  
8 Ἡσαΐας λέγων·<sup>a</sup> ὁ λαὸς οὗτος τοῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδίᾳ αὐτῶν πόρρῳ ἀπέχει

5 καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς· διατί οὐ περιπατοῦσιν οἱ μαθηταί κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ κοιναῖς  
6 χερσὶν ἐσθίουσιν τὸν ἄρτον; ὁ δὲ εἶπεν αὐτοῖς· καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται<sup>a</sup> ὅτι οὗτος ὁ λαὸς τοῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδίᾳ αὐτῶν πόρρῳ ἀπέχει

<sup>a</sup> 7 etc. Is. 29:13.

Mc. 7:1. ἀπὸ Ἱεροσολύμων καὶ ἰδόντες West. Rev.

3 πυκνὰ B vg cop; πυγμῇ (πυκμῇ D) A B D L Treg. West. Rev.

4 βαπτίσωνται A D al pler vg West.mg.; ῥαντίσωνται B West.txt. Rev.mg. | χαλκίων B B L Δ cop; add καὶ κλινῶν A D vg syrr Treg. West.mg. Rev.mg.

## MATT. XV.

9 ἀπ' ἐμοῦ· μάτην δὲ σέβον-  
ταί με διδάσκοντες διδα-  
σκαλίας ἐντάλματα ἀνθρώ-  
πων. —

3 — διατί καὶ ὑμεῖς παραβαίνετε τὴν  
ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν  
4 ὑμῶν; ὁ γὰρ θεὸς ἐνετείλατο λέ-  
γων·<sup>a</sup> τίμα τὸν πατέρα καὶ  
τὴν μητέρα, καὶ ὁ κακολο-  
γῶν πατέρα ἢ μητέρα θανά-  
5 τω τελευτάτω. ὑμεῖς δὲ λέγετε·  
ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ·  
δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφελήθῃς, οὐ μὴ  
τιμήσει τὸν πατέρα αὐτοῦ ἢ τὴν μητέ-  
ρα αὐτοῦ.

6 καὶ ἠκυρώσατε τὸν νόμον  
τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν. —

10 Καὶ προσκαλεσάμενος τὸν ὄχλον  
εἶπεν αὐτοῖς· ἀκούετε καὶ συνίετε.  
11 οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοι-  
νοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευ-  
όμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ  
τὸν ἄνθρωπον.

τοῦ ἀνθρώπου ἐκπορευόμενά ἐστιν τὰ κοινούντα τὸν ἄνθρωπον.

## MATT. XV.

12 Τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ· οἶδας ὅτι οἱ Φαρισαῖοι ἀκού-  
13 σαντες τὸν λόγον ἐσκανδαλίσθησαν; ὁ δὲ ἀποκριθεὶς εἶπεν· πάντα φυτεία ἦν  
14 οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται. ἀφετε αὐτούς· ὁδηγοί  
εἰσιν τυφλοὶ τυφλῶν· τυφλὸς δὲ  
τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βό-  
15 θινον πεσοῦνται. ἀποκριθεὶς δὲ ὁ  
Πέτρος εἶπεν αὐτῷ· φράσον ἡμῖν τὴν

<sup>a</sup> 4 etc. Ex. 20 : 12. Comp. Ex. 21 : 17; Deut. 5 : 16.

## MARK VII.

7 ἀπ' ἐμοῦ· μάτην δὲ σέβον-  
ταί με διδάσκοντες διδα-  
σκαλίας ἐντάλματα ἀνθρώ-  
8 πων. ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ  
κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώ-  
9 πων. καὶ ἔλεγεν αὐτοῖς· καλῶς ἀθε-  
τεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν  
10 παράδοσιν ὑμῶν τηρήσῃτε. Μωϋ-  
σῆς γὰρ εἶπεν·<sup>a</sup> τίμα τὸν πα-  
τέρα σου καὶ τὴν μητέρα  
σου, καὶ ὁ κακολογῶν πα-  
τέρα ἢ μητέρα θανάτῳ τε-  
11 λευτάτω. ὑμεῖς δὲ λέγετε· ἐὰν  
εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ·  
κορβάν, ὃ ἐστὶν δῶρον, ὃ ἐὰν ἐξ ἐμοῦ  
12 ὠφελήθῃς, οὐκέτι ἀφίετε αὐτὸν οὐδὲν  
13 ποιῆσαι τῷ πατρὶ ἢ τῇ μητρὶ, ὁ ἀκυ-  
ροῦντες τὸν λόγον τοῦ θεοῦ τῇ παρα-  
δόσει ὑμῶν ἢ παρεδώκατε. καὶ παρό-  
μοια τοιαῦτα πολλὰ ποιεῖτε.

14 καὶ προσ-  
καλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν  
αὐτοῖς· ἀκούσατέ μου πάντες καὶ  
15 σύνετε. οὐδὲν ἐστιν ἕξωθεν τοῦ ἀν-  
θρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ  
δύναται κοινῶσαι αὐτὸν· ἀλλὰ τὰ ἐκ

## MARK VII.

17 Καὶ ὅτε εἰσῆλθεν εἰς τὸν οἶκον ἀπὸ  
τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθη-

Mt. 15 : 4. ἐνετείλατο λέγων S\* et<sup>cb</sup> C  
L; εἶπεν S<sup>ca</sup> B D it vg cop Treg. West.  
Rev. 5 ἢ τὴν μητέρα αὐτοῦ C L it  
vg cop syrr Rev.mg.; om S B D [Treg.mg.]  
West. Rev.txt. 6 τὸν νόμον S\* et<sup>cb</sup>  
C West.mg. Rev.mg.; τὴν ἐντολὴν L vg;  
τὸν λόγον S<sup>ca</sup> B D cop Treg. West.txt. Rev.  
txt.

Mc. 7 : 16. εἴ τις ἔχει ὅσα ἀκούειν, ἀκουέτω  
A D Δ<sup>corr</sup> \* it vg syrr [Treg.] Rev.mg.; om  
S B L Δ\* cop Tisch. West. Rev.txt.

Mt. 15 : 14. τυφλῶν S<sup>ca</sup> C L Z it vg syrr  
[West.mg.]; om S\* et<sup>cb</sup> B D [Treg.mg.]  
West.txt. Rev.

Mc. 7 : 17. τὸν οἶκον S Δ; om τὸν A B L  
Treg. West.; τὴν οἰκίαν D.



MATT. XV.

MARK VII.

16 παραβολήν. ὁ δὲ εἶπεν· ἀκμὴν καὶ  
17 ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι  
πάν τὸ εἰσπορευόμενον εἰς τὸ στόμα  
εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφε-  
δρῶνα ἐκβάλλεται;

18 τὰ δὲ ἐκπορευόμενα  
ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξ-  
έρχεται, κακὰ ἐκείνα κοινοὶ τὸν ἄνθρωπον.  
19 ἐκ γὰρ τῆς καρδίας ἐξέρχονται δια-  
λογισμοὶ πονηροί, φόνοι, μοιχεῖαι,  
πορνείαι, κλοπαί, ψευδομαρτυρίαι,  
20 βλασφημίαι. ταῦτά ἐστιν τὰ κοι-  
νοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις  
χερσὶν φαγεῖν οὐ κοινοὶ τὸν ἄνθρω-  
πον.

18 ταὶ αὐτοῦ τὴν παραβολήν. καὶ λέ-  
γει αὐτοῖς· οὕτως καὶ ὑμεῖς ἀσύνετοί  
ἐστε; οὐ νοεῖτε ὅτι πάν τὸ ἔξωθεν  
εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ  
19 δύναται αὐτὸν κοινῶσαι, ὅτι οὐκ εἰσ-  
πορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ'  
εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα  
ἐκπορεύεται, καθαρίζων πάντα τὰ βρώ-  
ματα; ἔλεγεν δὲ ὅτι τὸ ἐκ τοῦ ἄν-  
θρώπου ἐκπορευόμενον, ἐκείνο κοινοὶ  
21 τὸν ἄνθρωπον. ἔσωθεν γὰρ ἐκ τῆς  
καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ  
οἱ κακοὶ ἐκπορεύονται, πορνείαι, κλο-  
22 παί, φόνοι, ἰμοιχεῖαι, πλεονεξίαι, πο-  
νηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς  
πονηρὸς, βλασφημία, ὑπερηφανία,  
23 ἀφροσύνη· πάντα ταῦτα τὰ πονηρὰ  
ἔσωθεν ἐκπορεύεται καὶ κοινοὶ τὸν  
ἄνθρωπον.

§ 68. The Daughter of a Syrophenician Woman is healed. — *Region of Tyre and Sidon.*

MATT. XV. 21-28.

MARK VII. 24-30.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνε-  
χώρησεν εἰς τὰ μέρη Τύρου καὶ Σι-  
22 δῶνος. καὶ ἰδοὺ γυνὴ Χανααῖα ἀπὸ  
τῶν ὀρίων ἐκείνων ἐξεληθούσα ἔκραξεν  
λέγουσα· ἐλέησόν με, κύριε υἱὸς  
Δαυεὶδ· ἡ θυγάτηρ μου κακῶς δαι-  
23 μονίζεται. ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ  
λόγον. καὶ προσελθόντες οἱ μαθηταὶ  
αὐτοῦ ἠρώτουν αὐτὸν λέγοντες· ἀπό-  
λυσον αὐτήν, ὅτι κράζει ὀπισθεν  
24 ἡμῶν. ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ  
ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ  
25 ἀπολωλότα οἴκου Ἰσραὴλ. ἡ δὲ ἐλ-  
θοῦσα προσεκύνει αὐτῷ λέγουσα·  
26 κύριε, βοήθει μοι. ὁ δὲ ἀποκρι-  
θεὶς εἶπεν· οὐκ ἔξεστιν λαβεῖν τὸν  
ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς

24 Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ  
ὄρια Τύρου. καὶ εἰσελθὼν εἰς οἰκίαν  
οὐδένα ἠθέλησεν γινῶναι, καὶ οὐκ ἦδυ-  
25 νάσθη λαθεῖν· ἀλλὰ εὐθὺς ἀκούσασα  
γυνὴ περὶ αὐτοῦ, ἥς εἶχεν τὸ θυγά-  
τριον αὐτῆς πνεῦμα ἀκάθαρτον, εἰσελ-  
θοῦσα προσέπεσεν πρὸς τοὺς πόδας  
26 αὐτοῦ· ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συ-  
ροφοινίκισσα τῷ γένει. καὶ ἠρώτα  
αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς  
θυγατρὸς αὐτῆς.

27 καὶ ἔλεγεν αὐτῇ· ἄφες  
πρῶτον χορτασθῆναι τὰ τέκνα· οὐ  
γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον  
τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν.

Mc. 7: 19. εἰς τὴν ἀφεδρῶνα ἐκπορεύεται;  
καθαρίζων πάντα τὰ βρώματα. West. Rev.

24 Τύρου D L Δ Rev. mg.; add καὶ Σιδῶ-

vos B A B vg cop syrr Treg. txt. et [mg.]  
[West.] Rev. txt.

Mt. 15: 26. ἔξεστιν D; ἔστιν καλὸν B B  
C L vg cop syrr Treg. West. Rev.

## MATT. XV.

27 κυναρίοις. ἡ δὲ εἶπεν· ναί, κύριε·  
καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν  
ψυχίων τῶν πιπτόντων ἀπὸ τῆς τρα-  
28 πέξης τῶν κυρίων αὐτῶν. τότε ἀπο-  
κριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· ὦ γύ-  
ναι, μεγάλη σου ἡ πίστις· γενη-  
θήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ  
θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκεί-  
νης.

## MARK VII.

28 ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· ναί,  
κύριε· καὶ τὰ κυνάρια ὑποκάτω τῆς  
τραπέξης ἐσθίουσιν ἀπὸ τῶν ψυχίων  
29 τῶν παιδίων. καὶ εἶπεν αὐτῇ· διὰ  
τοῦτον τὸν λόγον ὑπαγε, ἐξεληλύθεν  
ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον.  
30 καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς  
εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν  
κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.

§ 69. A Deaf and Dumb Man healed; also many others. Four Thousand are fed. — *The Decapolis.*

## MATT. XV. 29-38.

29 Καὶ μεταβὰς ἐκείθεν ὁ Ἰησοῦς ἦλ-  
θεν παρὰ τὴν θάλασσαν τῆς Γαλι-  
λαίας, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο  
ἐκεῖ.  
33 καλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ  
ὄχλου κατ' ἰδίαν ἔβαλεν τοὺς δακτύλους εἰς τὰ ὕδατα αὐτοῦ καὶ πτύσας ἤψατο τῆς  
34 γλώσσης αὐτοῦ, ἡ καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν καὶ λέγει αὐτῷ·  
35 ἐφθαθά, ὃ ἐστίν διανοίχθητι. καὶ ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ εὐθὺς ἐλύθη ὁ  
36 δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ  
λέγωσιν· ὅσον δὲ αὐτοῖς διεστέλλετο, αὐτοὶ μᾶλλον περισσώτερον ἐκήρυσσον.  
37 καὶ ὑπερπερισσῶς ἐξεπλήρουντο λέγοντες· καλῶς πάντα πεποίηκεν, καὶ τοὺς  
κωφοὺς ποιεῖ ἀκούειν καὶ ἀλάλους λαλεῖν.

## MARK VII. 31-37. VIII. 1-9.

31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων  
Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θά-  
λασσαν τῆς Γαλιλαίας ἀνὰ μέσον ὧν  
32 ὁρίων Δεκαπόλεως. καὶ φέρουσιν  
αὐτῷ κωφὸν καὶ μογιλάλον, καὶ παρα-  
καλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ  
ὄχλου κατ' ἰδίαν ἔβαλεν τοὺς δακτύλους εἰς τὰ ὕδατα αὐτοῦ καὶ πτύσας ἤψατο τῆς  
γλώσσης αὐτοῦ, ἡ καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν καὶ λέγει αὐτῷ·  
ἐφθαθά, ὃ ἐστίν διανοίχθητι. καὶ ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ εὐθὺς ἐλύθη ὁ  
δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ  
λέγωσιν· ὅσον δὲ αὐτοῖς διεστέλλετο, αὐτοὶ μᾶλλον περισσώτερον ἐκήρυσσον.  
καὶ ὑπερπερισσῶς ἐξεπλήρουντο λέγοντες· καλῶς πάντα πεποίηκεν, καὶ τοὺς  
κωφοὺς ποιεῖ ἀκούειν καὶ ἀλάλους λαλεῖν.

## MATT. XV.

30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλοὺς τυφλοὺς κω-  
φοὺς κυλλοὺς καὶ ἐτέρους πολλούς, καὶ ἔριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ·  
31 καὶ ἐθεράπευσεν αὐτούς, ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφοὺς λαλοῦν-  
τας, κυλλοὺς ὑγιεῖς καὶ χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδό-  
ξαζον τὸν θεὸν Ἰσραὴλ.

## MARK VIII.

## MATT. XV.

32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς  
μαθητὰς αὐτοῦ εἶπεν· σπλαγχνίζομαι  
ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς  
προσμένουσίν μοι, καὶ οὐκ ἔχουσιν  
τί φάγωσιν· καὶ ἀπολῦσαι αὐτοὺς  
νῆστις οὐ θέλω, μήποτε ἐκλυθῶσιν

1 Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολ-  
λοῦ ὄχλον ὄντος καὶ μὴ ἐχόντων τί  
φάγωσιν, προσκαλεσάμενος τοὺς μα-  
2 θητὰς λέγει αὐτοῖς· σπλαγχνίζομαι  
ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς  
προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί  
3 φάγωσιν. καὶ ἂν ἀπολύσω αὐτοὺς  
νῆστις εἰς οἶκον αὐτῶν, ἐκλυθήσονται

Mc. 7 : 33. δακτύλους **N** L; add αὐτοῦ A  
B D Δ vg Treg. West.

35 εὐθὺς **N** L Δ; om A B D it vg Treg.  
West.

## MATT. XV.

33 ἐν τῇ ὁδῷ. καὶ λέγουσιν αὐτῷ οἱ μαθηταί· πόθεν ἡμῖν ἐν ἔρημίᾳ ἄρτοι το-  
 34 σοῦτοι ὥστε χορτάσαι ὄχλον τοσούτον; καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον· ἑπτὰ, καὶ  
 35 ὀλίγα ἰχθύδια. καὶ παραγγέλλας τῷ  
 36 ὄχλῳ ἀναπεσεῖν ἐπὶ τὴν γῆν, ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας καὶ εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

37 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ τὸ περισσεῖον τῶν κλασμάτων ἦσαν ἑπτὰ σπυρίδας πλήρεις. οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς παιδίων καὶ γυναικῶν.

## MARK VIII.

ἐν τῇ ὁδῷ· καὶ τινες αὐτῶν ἀπὸ μα-  
 4 κρόθεν ἤκασιν. καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι πόθεν τοὺς δυνήσεται τις ὧδε χορτάσαι  
 5 ἄρτων ἐπ' ἐρημίας; καὶ ἠρώτα αὐτούς· πόσους ἔχετε ἄρτους; οἱ δὲ  
 6 εἶπαν· ἑπτὰ. καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρτιθώσιν· καὶ παρέ-  
 7 θηκαν τῷ ὄχλῳ. καὶ εἶχαν ἰχθύδια ὀλίγα· καὶ εὐλογήσας αὐτὰ παρέθηκεν.  
 8 καὶ ἔφαγον καὶ ἐχορτάσθησαν, καὶ ἦσαν περισσεύματα κλασμάτων ἑπτὰ  
 9 σπυρίδας. ἦσαν δὲ ὡς τετρακισχίλιοι· καὶ ἀπέλυσεν αὐτούς.

§ 70. The Pharisees and Sadducees again require a Sign. [See § 49.]—  
*Near [Magadan].*

## MATT. XV. 39. XVI. 1-4.

39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὅρια Μαγαδάν.

XVI. 1 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτων αὐτὸν σημεῖον ἐκ τοῦ οὐρα-  
 2 νοῦ ἐπιδείξαι αὐτοῖς. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· [ὀψίας γενομένης  
 3 λέγετε· εὐδία, πυρῥάζει γὰρ ὁ οὐρανός·<sup>1</sup> καὶ πρωὶ· σήμερον χειμῶν, πυρῥάζει γὰρ στυγνάζων ὁ οὐρανός. τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;]  
 4 γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωῆ. —

## MARK VIII. 10-12.

10 Καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά. >

11 Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συνζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.

12 καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει· τί ἡ γενεὰ αὐτῆς ζητεῖ σημεῖον; ἀμὴν λέγω ὑμῖν εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.

Mc. 8 : 3. ἤκασιν S A D 33; ἠκούσιν E K; εἰσὶν B L Δ cop Treg. mg. West.

7. παρέθηκεν S\*; εἶπεν (ἐκέλευσεν D<sup>tr</sup> it vg) καὶ ταῦτα (καὶ αὐτὰ post παρ. A; καὶ αὐτοὺς ante ἐκέλ. D) παρατιθέναι (παρ. τεθῆναι A; παράθετε C 33) S<sup>a</sup> B L Δ Treg. West. Rev.

Mt. 15 : 38. παιδίων καὶ γυναικῶν S D vg cop West. mg.; γυν. καὶ παιδ. B C syrr Treg. West. txt. Rev.

Mt. 16 : 2, 3. ὀψίας... οὐ δύνασθε C D L 33 vg cop; om S B [Tisch.] [West.] Rev. mg.

§ 71. The Disciples cautioned against the Leaven of the Pharisees, etc. —  
*N. E. Coast of the Lake of Galilee.*

MATT. XVI. 4-12.

- 4 — καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.  
 5 Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάβοντο ἄρτους λαβεῖν.  
 6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ὁράτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι  
 7 ἄρτους οὐκ ἐλάβομεν. γνοὺς δὲ ὁ Ἰησοῦς εἶπεν· τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ  
 9 ἐλάβετε; οὐπω νοεῖτε,  
 οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων καὶ πόσους κοφίνους ἐλάβετε;  
 10 οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων καὶ πόσας σπυρίδας ἐλάβετε;  
 11 πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.  
 12 τότε συνήκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων, ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

MARK VIII. 13-21.

- 13 καὶ ἀφείς αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν.  
 14 Καὶ ἐπελάβοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. καὶ διεστέλλετο αὐτοῖς λέγων· ὁράτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἑρώδου. καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι ἄρτους οὐκ ἔχομεν.  
 17 καὶ γνοὺς λέγει αὐτοῖς· τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην  
 18 ἔχετε τὴν καρδίαν ὑμῶν; ὀφθαλμοὺς ἔχοντες οὐ βλέπετε, καὶ ὧτα ἔχοντες οὐκ ἀκούετε, καὶ οὐ μνημονεύετε, ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, καὶ πόσους κοφίνους κλασμάτων πληρεῖς ἦρατε; λέγουσιν αὐτῷ· δώδεκα. ὅτε καὶ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἦρατε;  
 21 καὶ λέγουσιν· ἑπτὰ. <sup>1</sup> καὶ ἔλεγεν αὐτοῖς· οὐπω συνίετε;

§ 72. A Blind Man healed. — *Bethsaida (Julias).*

MARK VIII. 22-26.

- 22 Καὶ ἔρχονται εἰς Βηθσαϊδάν. καὶ φέρουσιν αὐτῷ τυφλόν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται. Καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθείς τὰς χεῖρας αὐτῷ,  
 24 ἐπρώτα αὐτὸν εἶ τι βλέπει. καὶ ἀναβλέψας ἔλεγεν· βλέπω τοὺς ἀνθρώπους,

Mc. 8 : 16. ἔχομεν **Σ Α C L Δ** vg syrr Treg.mg.; ἔχουσιν **B 2<sup>pe</sup>** cop Treg.txt. West. Rev.mg.; εἶχαν **D**.

Mt. 16 : 8. ἐλάβετε **C L Δ** syrr; ἔχετε **Σ B D** vg.cop<sup>vid</sup> West. Rev.

Mc. 8 : 18. βλέπετε; Rev. | ἀκούετε; Treg. West. Rev. | μνημονεύετε; Treg. Rev.

19 καὶ **Σ C D Δ 1 33**; om **A B L** vg<sup>ed</sup> cop syrr Treg. West. Rev. 20 λέγουσιν **Σ Α**

**D**; add αὐτῷ **B C L Δ** vg cop Treg.mg. West. Rev.

Mt. 16 : 12. τῶν Φαρισαίων καὶ Σαδδουκαίων pr **Σ\*** 33 (om καὶ Σαδδ.); τῶν ἄρτων **Σ<sup>c</sup> B L** vg cop Treg. [West.] Rev.; τοῦ ἄρτου **C Δ** al.; om **D**.

Mc. 8 : 23. βλέπει **Σ Α D<sup>2</sup> L** it vg syrr West.mg.; βλέπεις (?) **B C D\*** <sup>ετ</sup> **Δ 2<sup>pe</sup>** cop Treg.mg. West.txt. Rev.



MARK VIII.

25 ὅτι ὡς δένδρα ὥρῳ περιπατοῦντας. εἶτα πάλιν ἐπέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεψεν καὶ ἀπεκατέστη, καὶ ἐνέβλεπεν δηλαυγῶς ἅπαντα.  
26 καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων· μὴ εἰς τὴν κώμην εἰσεέλθῃς.

§ 73. Peter and the Rest again profess their Faith in Christ. [See § 66.] —  
*Region of Cæsarea Philippi.*

MATT. XVI. 13-20.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρίας τῆς Φιλίππου ἡρώτα τοὺς μαθητὰς αὐτοῦ λέγων· τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;  
14 οἱ δὲ εἶπαν· οἱ μὲν Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἡλείαν, ἕτεροι δὲ Ἰερεμίαν ἢ ἓνα τῶν προφητῶν.  
15 λέγει αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι;  
16 ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν· σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ  
17 θεοῦ τοῦ ζῶντος. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπε-  
18 κάλυψέν σοι ἄλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. καγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλη-  
19 σίαν, καὶ πύλαι ᾄδου οὐ κατισχύσουσιν αὐτῆς. δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδε-  
20 μένον ἐν τοῖς οὐρανοῖς. τότε διεστείλατο τοῖς μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ Χριστός.

MARK VIII. 27-30.

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρίας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς· τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; οἱ δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἡλείαν, ἄλλοι δὲ ὅτι εἰς τῶν προφη-  
29 τῶν. καὶ αὐτὸς ἐπηρώτα αὐτοὺς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ· σὺ εἶ ὁ Χριστός.

30 καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.

LUKE IX. 18-21.

18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς λέγων· τίνα με οἱ ὅ-  
19 χλοι λέγουσιν εἶναι; οἱ δὲ ἀποκριθέντες εἶπαν· Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἡλείαν, ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέ-  
20 στη. εἶπεν δὲ αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν· τὸν Χριστὸν τοῦ θεοῦ.

21 ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο,

Mc. 8:26. μὴ ἑ; μὴδὲ ἑc A B C L Δ cop μὴδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ A C Δ Treg. et Treg. West. Rev. | εἰσεέλθῃς ἑ B L cop; add [Treg.mg.]; D vg similiter.

§ 74. Our Lord foretells his own Death and Resurrection, and the Trials of his Followers. — *Region of Caesarea Philippi*.

MATT. XVI. 21–28. MARK VIII. 31–38, IX. 1. LUKE IX. 22–27.

- 21 Ἀπὸ τότε ἤρξατο ὁ 31 Καὶ ἤρξατο διδά- 22 εἰπὼν ὅτι δεῖ τὸν υἱὸν  
Ἰησοῦς δεικνύειν τοῖς σκειν αὐτοὺς ὅτι δεῖ τὸν τοῦ ἀνθρώπου πολλὰ  
μαθηταῖς αὐτοῦ ὅτι δεῖ υἱὸν τοῦ ἀνθρώπου πολ- παθεῖν καὶ ἀποδοκι-  
αὐτὸν εἰς Ἱεροσόλυμα λὰ παθεῖν, καὶ ἀποδο- μασθῆναι ἀπὸ τῶν  
ἀπελθεῖν καὶ πολλὰ κιασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ ἀρ-  
παθεῖν ἀπὸ τῶν πρεσ- χιερῶν καὶ γραμμα-  
βυτέρων καὶ ἀρχιερέων τέων καὶ ἀποκτανθῆναι  
καὶ γραμματέων καὶ ἀπο- καὶ τῇ τρίτῃ ἡμέρᾳ  
ἀποκτανθῆναι καὶ μετὰ ἐγερεθῆναι.  
22 ναι. καὶ προσλαβόμε- 32 ναι. ἰ καὶ παρῆρσά τὸν λόγον ἐλάλει. καὶ προσ-  
νος αὐτὸν ὁ Πέτρος λαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο  
ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων· ἰλεώς 33 ἐπιτιμᾶν αὐτῷ. ὁ δὲ ἐπιστραφεὶς καὶ  
23 σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο. ὁ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν  
δὲ στραφεὶς εἶπεν τῷ Πέτρῳ· ὕπαγε Πέτρῳ καὶ λέγει· ὕπαγε ὀπίσω μου,  
ὀπίσω μου, σατανᾶ· σκάνδαλον εἶ σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ  
ἐμοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ ἀλλὰ τὰ τῶν ἀνθρώπων.  
τὰ τῶν ἀνθρώπων.

MATT. XVI.

MARK VIII.

LUKE IX.

- 24 Τότε ὁ Ἰησοῦς εἶ- 34 Καὶ προσκαλεσάμε- 23 Ἐλεγεν δὲ πρὸς πάν-  
πεν τοῖς μαθηταῖς αὐ- νος τὸν ὄχλον σὺν τοῖς τας· εἴ τις θέλει ὀπί-  
τοῦ· εἴ τις θέλει ὀπί- μαθηταῖς αὐτοῦ εἶπεν σω μου ἔρχεσθαι ἀπαρ-  
σω μου ἐλθεῖν, ἀπαρ- αἰτοῖς· ὅστις θέλει νησάσθω ἑαυτὸν καὶ  
νησάσθω ἑαυτὸν καὶ ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν  
ἀράτω τὸν σταυρὸν αὐ- καὶ ἀράτω τὸν σταυ- τοῦ καθ' ἡμέραν, καὶ  
τοῦ, καὶ ἀκολουθεῖτω ρὸν αὐτοῦ, καὶ ἀκολου- ἀκολουθεῖτω μοι.  
μοι.  
25 ὃς γὰρ ἔαν θέλῃ 35 θείτω μοι. ὃς γὰρ ἔαν 24 ὃς γὰρ  
τὴν ψυχὴν αὐτοῦ σώ- θέλῃ τὴν ψυχὴν αὐτοῦ ἔαν θέλῃ τὴν ψυχὴν  
σαι, ἀπολέσει αὐτήν· σώσαι, ἀπολέσει αὐ- αὐτοῦ σώσαι, ἀπολέσει  
ὃς δ' ἂν ἀπολέσῃ τὴν αὐτήν· ὃς δ' ἂν ἀπολέ- αὐτήν· ὃς δ' ἂν ἀπο-  
ψυχὴν αὐτοῦ ἔνεκεν σει τὴν ψυχὴν αὐτοῦ λέσῃ τὴν ψυχὴν αὐτοῦ  
ἐμοῦ, εὐρήσει αὐτήν. ἔνεκεν ἐμοῦ καὶ τοῦ ἔνεκεν ἐμοῦ, οὗτος σώ-  
26 τί γὰρ ὠφέληθήσε- εὐαγγελίου, σώσει αὐ- 25 σει αὐτήν. τί γὰρ  
ται ἄνθρωπος, ἔαν τὸν 36 τὴν. τί γὰρ ὠφελεῖ ἄν- ὠφελεῖται ἄνθρωπος

Mt. 16: 21. ὁ Ἰησοῦς <sup>h</sup>eb C L Δ; om δ B<sup>2</sup> D [Treg.]; Ἰησοῦς Χριστὸς <sup>h</sup> N\* B\* cop West. Rev.mg.; om plane <sup>h</sup>ca.

Mt. 8: 34. ὅστις A C<sup>2</sup> cop syrr; εἴ τις <sup>h</sup> N

B C\* D L Δ it vg Treg. West. Rev. | ἀκο-  
λουθεῖν C\* D vg Treg.txt.; ἐλθεῖν <sup>h</sup> N A B C<sup>2</sup>  
L (ἐλθεῖν καὶ ἀκολουθεῖν Δ) cop syrr Treg.mg.  
West. Rev.

MATT. XVI.

MARK VIII.

LUKE IX.

κόσμον ὅλον κερδήσῃ,  
τὴν δὲ ψυχὴν αὐτοῦ  
ζημιωθῇ; ἢ τί δώσει  
ἄνθρωπος ἀντάλλαγμα  
27 τῆς ψυχῆς αὐτοῦ; μέ-  
λει γὰρ ὁ υἱὸς τοῦ ἀν-  
θρώπου ἔρχεσθαι ἐν  
τῇ δόξῃ τοῦ πατρὸς  
αὐτοῦ μετὰ τῶν ἁγ-  
γέλων αὐτοῦ, καὶ τότε  
ἀποδώσει ἑκάστῳ κατὰ  
τὴν πράξιν αὐτοῦ.

θρωπον κερδήσαι τὸν  
κόσμον ὅλον καὶ ζημι-  
ωθῆναι τὴν ψυχὴν αὐ-  
37 τοῦ; τί γὰρ δοῖ ἄνθρω-  
πος ἀντάλλαγμα τῆς  
38 ψυχῆς αὐτοῦ; ὃς γὰρ  
ἐὰν ἐπαισχυθῇ με καὶ  
τοὺς ἐμοὺς λόγους  
ἐν τῇ γενεᾷ ταύτῃ τῇ  
μοιχαλίδι καὶ ἁμαρ-  
τωλῷ, καὶ ὁ υἱὸς τοῦ  
ἀνθρώπου ἐπαισχυθῇ-  
σεται αὐτόν, ὅταν ἔλθῃ

κερδίσας τὸν κόσμον  
ὅλον, ἑαυτὸν δὲ ἀπο-  
λέσας ἢ ζημιωθείς;

26 ὃς γὰρ ἂν ἐπαισχυθῇ  
με καὶ τοὺς ἐμοὺς λό-  
γους, τοῦτον ὁ υἱὸς τοῦ  
ἀνθρώπου ἐπαισχυθῇ-  
σεται, ὅταν ἔλθῃ ἐν  
τῇ δόξῃ αὐτοῦ καὶ τοῦ  
πατρὸς καὶ τῶν ἁγίων  
ἀγγέλων.

ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν

IX. 1 ἀγίων. καὶ ἔλεγεν

28 ἀμὴν λέ-  
γω ὑμῖν ὅτι εἰσὶν τινες  
τῶν ὧδε ἐστῶτων οἵ-  
τινες οὐ μὴ γεύσωνται  
θανάτου ἕως ἂν ἴδωσιν  
τὸν υἱὸν τοῦ ἀνθρώπου  
ἐρχόμενον ἐν τῇ βασι-  
λείᾳ αὐτοῦ.

αὐτοῖς· ἀμὴν λέγω  
ὑμῖν ὅτι εἰσὶν τινες  
ὧδε τῶν ἐστηκότων οἵ-  
τινες οὐ μὴ γεύσωνται  
θανάτου ἕως ἂν ἴδωσιν  
τὴν βασιλείαν τοῦ θεοῦ  
ἐληλυθῆσαν ἐν δυνάμει.

27 λέγω δὲ ὑμῖν  
ἀληθῶς, εἰσὶν τινες  
τῶν αὐτοῦ ἐστηκότων  
οἱ οὐ μὴ γεύσωνται  
θανάτου ἕως ἂν ἴδω-  
σιν τὴν βασιλείαν τοῦ  
θεοῦ.

§ 75. The Transfiguration. Our Lord's subsequent Discourse with the Three Disciples. — *Region of Caesarea Philippi.*

MATT. XVII. 1-13.

MARK IX. 2-13.

LUKE IX. 28-36.

1 Καὶ μεθ' ἡμέρας ἑξ  
παραλαμβάνει ὁ Ἰη-  
σοῦς τὸν Πέτρον καὶ  
Ἰάκωβον καὶ Ἰωάννην  
τὸν ἀδελφὸν αὐτοῦ, καὶ  
ἀναφέρει αὐτοὺς εἰς  
ὄρος ὑψηλὸν κατ' ἰδίαν.  
2 καὶ μετεμορφώθη ἔμ-  
προσθεν αὐτῶν, καὶ  
ἐλαμψεν τὸ πρόσωπον  
αὐτοῦ ὡς ὁ ἥλιος, τὰ  
δὲ ἱμάτια αὐτοῦ ἐγένετο  
3 λευκὰ ὡς τὸ φῶς. καὶ  
ἰδοὺ ὤφθη αὐτοῖς Μωϋ-  
σῆς καὶ Ἠλείας συν-  
λαλοῦντες μετ' αὐτοῦ.

2 Καὶ μετὰ ἡμέρας ἑξ  
παραλαμβάνει ὁ Ἰη-  
σοῦς τὸν Πέτρον καὶ  
τὸν Ἰάκωβον καὶ τὸν  
Ἰωάννην, καὶ ἀναφέρει  
αὐτοὺς εἰς ὄρος ὑψηλὸν  
κατ' ἰδίαν μόνους, καὶ  
μετεμορφώθη ἔμπροσ-  
3 θεν αὐτῶν, ἡ καὶ τὰ  
ἱμάτια αὐτοῦ ἐγένετο  
στίλβοντα λευκὰ λίαν,  
οἷα γναφεὺς ἐπὶ τῆς  
γῆς οὐ δύναται οὕτως  
4 λευκᾶναι. καὶ ὤφθη  
αὐτοῖς Ἠλείας σὺν  
Μωϋσέϊ, καὶ ἦσαν συν-  
λαλοῦντες τῷ Ἰησοῦ.

28 Ἐγένετο δὲ μετὰ  
τοὺς λόγους τούτους,  
ὥσεὶ ἡμέραι ὀκτώ, καὶ  
παραλαβὼν Πέτρον  
καὶ Ἰωάννην καὶ Ἰά-  
κωβον ἀνέβη εἰς τὸ  
ὄρος προσεύξασθαι.  
29 καὶ ἐγένετο ἐν τῷ προσ-  
εύχεσθαι αὐτὸν τὸ εἶ-  
δος τοῦ προσώπου αὐ-  
τοῦ ἕτερον καὶ ὁ ἱμα-  
τισμὸς αὐτοῦ λευκὸς  
30 ἐξαστράπτων. καὶ ἰ-  
δοὺ ἄνδρες δύο συνελά-  
λουν αὐτῷ, οἵτινες  
ἦσαν Μωϋσῆς καὶ Ἠ-  
31 λείας, ἃ οὐ ὀφθέντες ἐν

## LUKE IX.

32 δόξῃ ἔλεγον τὴν ἑξοδὸν αὐτοῦ, ἣν ἤμελλεν πληροῦν ἐν Ἱερουσαλήμ. ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὑπνω· διαγρηγορήσαντες δὲ εἶδαν τὴν δό-

ξαν αὐτοῦ καὶ τοὺς δύο  
ἀνδρας τοὺς συνεστῶ-

## MATT. XVII.

4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ· κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσῇ μίαν καὶ

5 Ἡλείᾳ μίαν. ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα·<sup>a</sup> οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα·

6 ἀκούετε αὐτοῦ. καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν

7 σφόδρα. καὶ προσήλθεν ὁ Ἰησοῦς καὶ ἀψάμενος αὐτῶν εἶπεν· ἐγέρθητε

8 καὶ μὴ φοβεῖσθε. ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν μόνον.

9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων· μηδενὶ εἴπητε τὸ ὄραμα ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἔγερθῇ.

10 καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες· τί ὧν οἱ γραμματεῖς λέγουσιν ὅτι Ἡλείαν δεῖ ἔλθεῖν πρῶ-

11 τον; ὁ δὲ ἀποκριθεὶς εἶπεν· Ἡλείας μὲν ἔρχεται καὶ ἀποκαταστήσει πάν-

12 τα. λέγω δὲ ὑμῖν ὅτι Ἡλείας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτόν, ἀλλ'

## MARK IX.

5 καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ· ῥαββεί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσῇ μίαν καὶ Ἡ-

6 λείᾳ μίαν. οὐ γὰρ ᾔδει τί ἀποκριθῇ· ἔκφοβοι

7 γὰρ ἐγένοντο. καὶ ἐγένετο νεφέλη ἐπισκίαζουσα αὐτοῖς, καὶ ἐγένετο φωνὴ ἐκ τῆς νεφέλης·<sup>a</sup> οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός,

8 ἀκούετε αὐτοῦ. καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.

νὴν εὐρέθη Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν.

## MARK IX.

9 Καὶ καταβαινόντων αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς ἵνα μηδενὶ ᾗ εἶδον διηγήσωνται, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.

10 καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συνζητοῦντες τί ἐστὶν τὸ ἐκ νε-

11 κρῶν ἀναστῆναι. καὶ ἐπηρώτων αὐτὸν λέγοντες· ὅτι λέγουσιν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς ὅτι Ἡλείαν

12 δεῖ ἔλθεῖν πρῶτον; ὁ δὲ ἔφη αὐτοῖς· Ἡλείας ἔλθων πρῶτον ἀποκαθιστάνει

<sup>a</sup> 5 etc. Comp. 2 Pet. 1:17.

Mc. 9:8. ἀλλὰ A C L Δ West.mg.; εἰ μὴ S B D 33 it vg cop West. txt. Rev.

Lc. 9:34. αὐτοὺς sc S B C L vg cop; ἐκείνους A D Δ al pler Treg.mg.

Mt. 17:8. τὸν Ἰησοῦν West.mg.; αὐτὸν Ἰησοῦν B\* West.txt.; Ἰησοῦν αὐτὸν S.

Mc. 9:11. οἱ φαρισαῖοι καὶ S L vg; om A B C D Δ cop syrr Treg. West. Rev.



## MATT. XVII.

ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν. οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει  
 13 πάσχειν ὑπ' αὐτῶν. τότε συνήκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

## MARK IX.

πάντα. καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου; ἵνα πολλὰ πάθῃ καὶ ἔξουθενωθῇ. ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἡλείας ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλον, καθὼς γέγραπται ἐπ' αὐτόν.

§ 76. The Healing of a Demoniac, whom the Disciples could not heal. — *Region of Caesarea Philippi.*

## MATT. XVII. 14-21.

14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον,

καὶ γραμματεῖς συνζητοῦντας πρὸς αὐτούς.

15 καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν, καὶ προστρέχοντες ἤσπαζον αὐτόν. καὶ ἐπηρώτησεν αὐτούς· τί

προσῆλθεν

αὐτῷ ἄνθρωπος γονυπετῶν αὐτόν· καὶ λέγων· κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πᾶσχει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ.

16 καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτόν θεραπεῦσαι. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ' ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτόν ὧδε.

καὶ ἰδὼν αὐτόν, τὸ πνεῦμα εὐθὺς συνεσπάραξεν αὐ-

## MARK IX. 14-29.

14 Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδον ὄχλον πολὺν περὶ αὐτοῦ

15 καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτόν ἐξεθαμβήθησαν, καὶ προστρέχοντες ἤσπαζον αὐτόν. καὶ ἐπηρώτησεν αὐτούς· τί

17 τοῦς; καὶ ἀπεκρίθη αὐτῷ εἷς ἐκ τοῦ ὄχλου· διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σε, ἔχοντα πνεῦμα ἄλαλον, καὶ ὅπου ἔαν αὐτὸν καταλάβῃ ῥήσσει, καὶ ἀφρίξει καὶ τρίξει τοὺς ὀδόντας καὶ ξηραίνεται· καὶ εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυ-

18 σαν. ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει· ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτόν πρὸς με. καὶ ἤνεγκαν αὐτόν πρὸς αὐτόν.

19 20 τὸν πρὸς με. καὶ ἤνεγκαν αὐτόν πρὸς αὐτόν.

## LUKE IX. 37-43.

37 Ἐγένετο δὲ τῇ ἑξῆς ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους συνήνησεν αὐτῷ ὄχλος πολὺς.

38 καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων· διδάσκαλε, δέομαί σου, ἐπίβλεψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς μοι ἐ-

39 στίν, καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτόν καὶ ἐξαίφνης κράζει καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ συντρίβον αὐτόν. καὶ ἔδε-  
 40 ἦθην τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν.

41 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξο-

Mc. 9:12. ἐξουθενωθῇ S A C Δ; ἐξουδενωθῇ B D 2<sup>pe</sup> Treg. West. | ἀνθρώπου; Lachm. Tisch.; ἀνθρώπου . . . ἐξουδενωθῇ; Steph. West. Rev.

Mt. 17:15. πάσχει C D Δ al it vg Treg.

mg. West.mg.; ἔχει S B L Z<sup>vid</sup> Or Treg. txt. West.txt.

Lc. 9:38. ἐπίβλεψαι A B L Δ al (ἐπιβλέψαι G H K Π Treg. West. Rev.); ἐπιβλεψον S D.

## MARK IX.

## LUKE IX.

- 21 τόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων· καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ· πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπεν· ἐκ παιδιοῦθεν·  
 22 καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλὰ εἴ τι δύνῃ, βοήθησον ἡμῖν  
 23 σπλαγχνισθεῖς ἐφ' ἡμᾶς. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ  
 24 τὸ εἰ δύνῃ; πάντα δυνάτῃ τῷ πιστεύοντι. εὐθύς κρά-  
 25 ξας ὁ πατὴρ τοῦ παιδιοῦ ἔλεγεν· πιστεύω· βοήθει μου τῇ ἀπιστίᾳ. ἰδὼν δὲ ὁ

μαὶ ὑμῶν; προσάγαγε  
 42 ὧδε τὸν υἱὸν σου· ἔτι  
 δὲ προσερχομένου αὐ-  
 τοῦ ἔβρῃξεν αὐτὸν τὸ  
 δαιμόνιον καὶ συνε-  
 σπάραξεν·

## MATT. XVII.

- 18 καὶ ἐπετίμησεν αὐτῷ ὁ  
 Ἰησοῦς, καὶ ἐξῆλθεν  
 ἀπ' αὐτοῦ τὸ δαιμόνιον,  
 καὶ ἐθεραπεύθη ὁ παῖς  
 19 ἀπὸ τῆς ὥρας ἐκείνης.  
 Τότε προσελθόντες οἱ  
 μαθηταὶ τῷ Ἰησοῦ κατ'  
 ἰδίαν εἶπον· διατί ἡμεῖς  
 οὐκ ἠδυνήθημεν ἐκβα-  
 20 λεῖν αὐτό; ὁ δὲ λέγει

αὐτοῖς· διὰ τὴν ὀλιγοπιστίαν ὑμῶν·  
 ἀμὴν γὰρ λέγω ὑμῖν, ἂν ἔχητε πίστιν  
 ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει  
 τούτῳ· μεταβα εἴθνη ἐκεῖ, καὶ μετα-  
 βήσεται, καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν.

Ἰησοῦς ὅτι ἐπισυντρέ-  
 χει ὁ ὄχλος, ἐπετίμη-  
 σεν τῷ πνεύματι τῷ  
 ἀκαθάρτῳ λέγων αὐτῷ·  
 τὸ ἄλαλον καὶ κωφὸν  
 πνεῦμα, ἐγὼ ἐπιτάσσω  
 σοι, ἔξελθε ἐξ αὐτοῦ  
 καὶ μηκέτι εἰσελθῆς εἰς  
 26 αὐτόν. καὶ κράξας καὶ  
 πολλὰ σπαράξας ἐξῆλ-  
 θεν· καὶ ἐγένετο ὥσει

## LUKE IX.

ἐπιτίμησεν δὲ  
 ὁ Ἰησοῦς τῷ πνεύματι  
 τῷ ἀκαθάρτῳ, καὶ ἰάσα-  
 το τὸν παῖδα καὶ ἀπέ-  
 δωκεν αὐτὸν τῷ πατρὶ  
 43 αὐτοῦ. ἐξεπλήσσοντο  
 δὲ πάντες ἐπὶ τῇ μεγα-  
 λειότητι τοῦ θεοῦ. —

νεκρός, ὥστε τοὺς πολλοὺς λέγειν ὅτι  
 27 ἀπέθανεν. ὁ δὲ Ἰησοῦς κρατήσας τῆς  
 χειρὸς αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέ-  
 28 στη. καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον  
 οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων  
 αὐτόν· ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκ-  
 29 βαλεῖν αὐτό; καὶ εἶπεν αὐτοῖς· τοῦτο  
 τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ.

§ 77. Jesus again foretells his own Death and Resurrection. — [See § 74.] —  
*Galilee.*

## MATT. XVII. 22, 23.

## MARK IX. 30-32.

## LUKE IX. 43-45.

- 22 Συστρεφομένων δὲ  
 αὐτῶν ἐν τῇ Γαλιλαίᾳ  
 εἶπεν αὐτοῖς ὁ Ἰησοῦς·

- 30 Κάκειθεν ἐξελθόντες  
 παρεπορεύοντο διὰ τῆς  
 Γαλιλαίας, καὶ οὐκ  
 ᾔθελεν ἵνα τις γνῷ·  
 31 ἐδίδασκεν γὰρ τοὺς μα-  
 θητὰς αὐτοῦ, καὶ ἔλε-

- 43 — Πάντων δὲ θαναμα-  
 ζόντων ἐπὶ πᾶσιν οἷς  
 ἐποίει, εἶπεν πρὸς τοὺς  
 44 μαθητὰς αὐτοῦ· ἴθε-  
 σθε ὑμεῖς εἰς τὰ ὧτα  
 ὑμῶν τοὺς λόγους τού-

Mc. 9:23. τὸ  $\aleph$  A B C L  $\Delta$  (West.  $\tau\acute{o}$ ·);  
 om D 2<sup>pc</sup> | δύνῃ  $\aleph^*$  B D  $\Delta$  (Treg. West.  
 δύνῃ,); δύνασαι  $\aleph^c$  A C L Rev.; sine add.  
 $\aleph$  B C\* L  $\Delta$  cop; add πιστεύσαι A C<sup>3</sup> D it  
 vg syrr [Treg.mg.] 24 ἔλεγεν  $\aleph$  A\* B  
 C\* L  $\Delta$  cop; pm. μετὰ δακρύων  $\Delta^2$  C<sup>3</sup> D vg  
 West.mg. Rev.mg.

Mt. 17:21. deest in  $\aleph^*$  B 33 Treg.mg.;  
 add τοῦτο δὲ τὸ γένος οὐκ ἐκ πορεύεται, εἰ μὴ  
 ἐν προσευχῇ καὶ νηστείᾳ  $\aleph^b$  C D L  $\Delta$  vg Or  
 Aug [Treg.txt.] Rev.mg.

Mc. 9:29. προσευχῇ  $\aleph^*$  et<sup>ca</sup> B; add καὶ  
 (τῇ  $\Delta$ ) νηστείᾳ  $\aleph^b$  A C D L  $\Delta$  it vg cop syrr  
 Treg.txt. et [mg.] West.mg. Rev.mg.

MATT. XVII.

MARK IX.

LUKE IX.

μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων,  
23 ἰ καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. καὶ ἐλυπήθησαν σφόδρα.

γεν αὐτοῖς ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται. οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβούντο αὐτὸν ἐπερωτῆσαι.

τοὺς· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μὴ αἰσθωνται αὐτό, καὶ ἐφοβούντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

§ 78. The Tribute-money miraculously provided. — *Capernaum*.

MATT. XVII. 24–27.

MARK IX. 33.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν· ὁ διδάσκαλος ὑμῶν οὐ τελεῖ δίδραχμα;

25 ἰ λέγει· ναί. καὶ εἰσελθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων· τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κήνσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων; ἰ ἐπὶ νότος δέ· ἀπὸ τῶν ἀλλοτρίων, ἔφη αὐτῷ ὁ Ἰησοῦς· ἄραγε ἐλεύθεροὶ εἰσιν οἱ υἱοί. ἵνα δὲ μὴ σκανδαλίζωμεν αὐτούς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατήρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

33 Καὶ ἦλθον εἰς Καφαρναοὺμ. —

§ 79. The Disciples contend who should be the Greatest. Jesus exhorts to Humility, Forbearance, and Brotherly Love. — *Capernaum*.

MATT. XVIII. 1–35.

MARK IX. 33–50.

LUKE IX. 46–50.

1 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες· τίς ἄρα μέζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;

33 — Καὶ ἐν τῇ οἰκίᾳ γινόμενος ἐπηρώτα αὐτούς· τί ἐν τῇ ὁδοῦ διελογίζεσθε; οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδοῦ τίς μέζων.

46 Εἰσὼν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴη μέζων αὐτῶν. 47 ὁ δὲ Ἰησοῦς εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς· εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος.

2 καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίου ἑνὸς ἐκ τῶν μαθητῶν, καὶ λέγει αὐτῷ· εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος.

35 καὶ καθίσας ἐφώνησεν τοὺς δώδεκα, καὶ λέγει αὐτοῖς· εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος.

48 καὶ λαβὼν τὸ παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς· εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος.

Mt. 17: 24. δίδραχμα sc. <sup>N</sup> D; pm τὰ <sup>N</sup> B et omn Treg. West. Rev. 25 εἰσελθόντα <sup>N</sup> <sup>et</sup> <sup>cb</sup> D (-ντι) West.mg.; ἐλθόντα <sup>N</sup> <sup>ea</sup> B Treg. West.txt.; ἔτε· εἰσὼν E K L Δ et pler vg cop; alii aliter. 27 σκαν- δαλίζωμεν <sup>N</sup> L Z West.mg.; σκαδαλίσωμεν B D et omn <sup>vid</sup> Treg. West.txt. Rev. Lc. 9: 47. εἰδὼς <sup>N</sup> B syrr Treg.mg.; ἰδὼν A C D L Δ <sup>Ξ</sup> it vg cop Treg.txt. West.mg. Rev.

## MATT. XVIII.

δίων ἔσθησεν αὐτὸ ἐν  
 3 μέσῳ αὐτῶν ἰ καὶ εἶ-  
 πεν· ἀμὴν λέγω ὑμῖν,  
 ἔαν μὴ στραφῇτε καὶ  
 γέννησθε ὡς τὰ παιδία,  
 οὐ μὴ εἰσέλθῃτε εἰς τὴν  
 4 νῶν. ὅστις οὖν τα-  
 πεινώσει ἑαυτὸν ὡς τὸ  
 παιδίον τοῦτο, οὗτός  
 ἔστιν ὁ μείζων ἐν τῇ  
 5 βασιλείᾳ τῶν οὐρανῶν. καὶ ὅς ἔαν δέξηται ἐν  
 παιδίῳ τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.

## MARK IX.

στήσεν αὐτὸ ἐν μέσῳ  
 αὐτῶν, καὶ ἐναγκαλι-  
 σάμενος αὐτὸ εἶπεν αὐ-  
 37 τοῖς· ὅς ἂν ἐν τῶν παι-  
 δίων τούτων δέξηται  
 ἐπὶ τῷ ὀνόματί μου,  
 ἐμὲ δέχεται· καὶ ὅς ἂν  
 ἐμὲ δέξηται, οὐκ ἐμὲ  
 δέχεται ἀλλὰ τὸν ἀπο-  
 στείλαντά με.

## LUKE IX.

48 αὐτὸ παρ' ἑαυτῷ, ἰ καὶ  
 εἶπεν αὐτοῖς· ὅς ἔαν δέ-  
 ξῃται τοῦτο τὸ παιδίον  
 ἐπὶ τῷ ὀνόματί μου,  
 ἐμὲ δέχεται· καὶ ὅς ἂν  
 ἐμὲ δέξηται, δέχεται  
 τὸν ἀποστείλαντά με·  
 ὁ γὰρ μικρότερος ἐν  
 παῶσιν ὑμῖν ὑπάρχων,  
 οὗτός ἐστιν μέγας.

## MARK IX.

38 Ἐφῇ αὐτῷ ὁ Ἰωάννης· διδάσκαλε, εἶδομέν τινα  
 ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὅς οὐκ  
 39 λουθεῖ ἡμῖν. ὁ δὲ Ἰησοῦς εἶπεν· μὴ κωλύετε αὐτόν·  
 οὐδεὶς γάρ ἐστιν ὅς ποιήσῃ δύναμιν ἐπὶ τῷ ὀνόματί  
 40 μου καὶ δυνήσεται ταχὺ κακολογῆσαί με· ὅς γὰρ  
 41 οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστίν. ὅς γὰρ ἂν  
 ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματί μου, ὅτι  
 Χριστοῦ ἐστέ, ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ  
 τὸν μισθὸν αὐτοῦ.

49 Ἀποκριθεὶς δὲ ὁ Ἰω-  
 ἀννης εἶπεν· ἐπιστάτα,  
 εἶδομέν τινα ἐπὶ τῷ ὀνό-  
 ματί σου ἐκβάλλοντα  
 δαιμόνια, καὶ ἐκωλύσα-  
 μεν αὐτόν, ὅτι οὐκ ἀκο-  
 50 λουθεῖ μεθ' ἡμῶν. εἶ-  
 πεν δὲ πρὸς αὐτὸν Ἰη-  
 σοῦς· μὴ κωλύετε· ὅς  
 γὰρ οὐκ ἔστιν καθ'  
 ἡμῶν, ὑπὲρ ἡμῶν ἐστίν.

## MATT. XVIII.

6 ὅς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν  
 τούτων τῶν πιστευόντων εἰς ἐμέ, συμ-  
 φέροι αὐτῷ ἵνα κρεμασθῇ μύλος ὀνι-  
 κὸς περὶ τὸν τράχηλον αὐτοῦ καὶ κα-  
 ταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσ-  
 7 σης. Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκαν-  
 δάλων· ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ  
 σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ δι'  
 8 οὗ τὸ σκάνδαλον ἔρχεται. εἰ δὲ ἡ  
 χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει

## MARK IX.

42 Καὶ ὅς ἂν σκανδαλίσῃ ἓνα τῶν μι-  
 κρῶν τούτων τῶν πιστευόντων, καλὸν  
 ἐστὶν αὐτῷ μᾶλλον εἰ περικείται μύ-  
 λος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ  
 43 καὶ βέβληται εἰς τὴν θάλασσαν. καὶ  
 ἔαν σκανδαλίξῃ σε ἡ χεὶρ σου, ἀπό-  
 κοψον αὐτήν· καλὸν ἐστὶν σε κυλλὸν  
 εἰσελθεῖν εἰς τὴν ζωὴν, ἢ τὰς δύο  
 χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γένε-  
 45 ναν, εἰς τὸ πῦρ τὸ ἄσβεστον. καὶ

Mc. 9: 37. παιδίον τούτων N C Δ; τοιού-  
 των παιδίων A B D L it vg Treg. West. Rev.

38 ὅς . . . ἡμῖν A D it vg syr<sup>p</sup> [Treg.]  
 West.mg.; om N B C L Δ (cf. Lc.) Treg.  
 mg. West.txt. Rev. (om ὅτι . . . ἡμῖν D it vg.)

41 μου N<sup>c</sup> C<sup>3</sup> D Δ it vg cop; om N<sup>c</sup> A B  
 C<sup>\*</sup> L Treg. West. Rev.

Lc. 9: 49. ἐκωλύσαμεν A C D Δ vg; ἐκω-  
 λύομεν N B L Ξ Treg.mg. West. Rev.

Mc. 9: 42. πιστευόντων (πίστιν ἔχόντων  
 C<sup>\*</sup> D Treg.mg.) N C<sup>\*</sup> D Δ Rev.mg.; add  
 εἰς ἐμέ A B C<sup>2</sup> L vg syrr Treg.txt. et [mg.]  
 West. Rev.txt.

44 (46) totum versum om N B C L Δ



MATT. XVIII.

MARK IX.

σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ·  
καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν  
ζωὴν κυλλὸν ἢ χωλὸν, ἢ δύο χεῖρας ἢ  
δύο πόδας ἔχοντα βληθῆναι εἰς τὸ  
9 πῦρ τὸ αἰώνιον. καὶ εἰ ὁ ὀφθαλμός σου  
σκανδαλίζει σε, ἔξελε αὐτὸν καὶ  
βάλε ἀπὸ σοῦ· καλὸν σοὶ ἐστὶν μο-  
νόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ  
δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς  
τὴν γέενναν τοῦ πυρός.

ἐὰν ὁ πούς σου σκανδαλίζῃ σε, ἀπό-  
κοψον αὐτόν· καλὸν ἐστὶν σε εἰσελ-  
θεῖν εἰς τὴν ζωὴν χωλόν, ἢ τοὺς δύο  
πόδας ἔχοντα βληθῆναι εἰς τὴν γέεν-  
47 ναν. καὶ ἐὰν ὁ ὀφθαλμός σου σκαν-  
δαλίζῃ σε, ἔκβαλε αὐτόν· καλὸν  
σε ἐστὶν μονόφθαλμον εἰσελθεῖν εἰς  
τὴν βασιλείαν τοῦ θεοῦ, ἢ δύο ὀφθαλ-  
μοὺς ἔχοντα βληθῆναι εἰς τὴν γέεν-  
48 ναν, ὅπου ὁ σκῶληξ αὐτῶν οὐ  
τελευτᾷ καὶ τὸ πῦρ οὐ σβέν-  
49 νυται.<sup>a</sup> πᾶς γὰρ πυρὶ ἀλισθίσεται. καλὸν τὸ ἅλα·  
50 ἐὰν δὲ τὸ ἅλα ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε;  
ἔχετε ἐν ἑαυτοῖς ἅλα καὶ εἰρηνεύετε ἐν ἀλλήλοις.

MATT. XVIII.

- 10 Ὅρατε μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν ὅτι οἱ  
ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσιν τὸ πρόσωπον τοῦ πατρὸς μου  
12 τοῦ ἐν οὐρανοῖς. Τί ὑμῖν δοκεῖ; ἐὰν γένηται τι ἀνθρώπῳ ἑκατὸν πρόβατα  
καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφείς τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη πορευθεὶς  
13 ζητεῖ τὸ πλανώμενον; καὶ ἐὰν γένηται εὐρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει  
14 ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις. οὕτως  
οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόλῃται ἐν  
τῶν μικρῶν τούτων.  
15 Ἐὰν δὲ ἁμαρτήσῃ ὁ ἀδελφός σου, ὕπαγε ἔλεξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ  
μόνου.<sup>b</sup> ἐάν σου ἀκούσῃ, ἐκέδησας τὸν ἀδελφόν σου. ἐὰν δὲ μὴ ἀκούσῃ, παρά-  
λαβε μετὰ σεαυτοῦ ἔτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ  
17 πᾶν ῥῆμα.<sup>c</sup> ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὸν τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλη-  
18 σίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικός καὶ ὁ τελώνης. Ἀμὴν λέγω ὑμῖν,  
ὅσα ἐὰν δῇσῃτε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν τῷ οὐρανῷ, καὶ ὅσα ἐὰν λύσῃτε  
19 ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν τῷ οὐρανῷ. Πάλιν λέγω ὑμῖν ὅτι ἐὰν δύο συμ-  
φωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενή-  
20 σεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. οὐ γάρ εἰσιν δύο ἢ τρεῖς  
συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.  
21 Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ· κύριε, ποσάκις ἁμαρτήσῃ εἰς ἐμέ ὁ  
22 ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἐπτάκις; ἡ λέγει αὐτῷ ὁ Ἰησοῦς· οὐ λέγω

<sup>a</sup> 48. Comp. Isa. 66 : 24.<sup>b</sup> 15. Comp. Lev. 19 : 17, 18.<sup>c</sup> 16. Dent. 19 : 15.

2<sup>pe</sup> cop ; add (= ver. 48.) Δ D it<sup>pler</sup> vg syrr [Treg.]

Mt. 9 : 45. γένναν Ἕ B C L Δ 1 cop ; add  
εἰς τὸ πῦρ τὸ ἄσβεστον (= ver. 43) Δ D.

46 vide 44. 47 γένναν Ἕ B D L Δ ; add  
τοῦ πυρός Δ C syrr [Treg. mg.]. 49 πυρὶ  
ἀλισθίσεται Ἕ B L Δ 1 2<sup>pe</sup> Treg. mg. ; add  
καὶ πᾶσα θυσία ἀλλ' ἀλισθίσεται Δ C D it vg  
syrr [Treg. txt.] West. mg. Rev. mg.

Mt. 18 : 11. totum versum om Ἕ B L\* 1  
33 cop ; add ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου  
σῶσαι τὰ ἀπολωλὸς D Δ et multi vg syrr Rev.  
mg. 14 ὑμῶν Ἕ D<sup>b</sup> (ἡμῶν D\*) L Δ it vg

Aug West. mg. ; μοῦ B Ξ cop Or Treg. West.  
txt. Rev. mg. 15 ἁμαρτήσῃ Ἕ B 1 Or  
Rev. mg. ; add εἰς σέ D et multi it vg cop syrr  
Treg. txt. et [mg.] Rev. txt.

## MATT. XVIII.

23 σοι ἕως ἐπτάκις, ἀλλ' ἕως ἐβδομηκοντάκις ἐπτά. διὰ τοῦτο ὁμοιώθη ἡ βασι-  
 24 λεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησεν συναίρειν λόγον μετὰ τῶν δού-  
 25 μῶν ταλάντων. μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος  
 26 παραθῆναι καὶ τὴν γυναικα καὶ τὰ τέκνα καὶ πάντα ὅσα εἶχεν, καὶ ἀποδοθῆναι.  
 27 πεσὼν οὖν ὁ δοῦλος ἐκείνος προσεκύνει αὐτῷ λέγων· μακροθύμησον ἐπ' ἐμοί, καὶ  
 28 πάντα ἀποδώσω σοι. σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δοῦλου ἐκείνου ἀπέλυσεν  
 29 αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. ἐξελθὼν δὲ ὁ δοῦλος ἐκείνος εὗρεν ἕνα τῶν  
 30 συνδούλων αὐτοῦ, ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἐπνιγεν  
 31 λέγων· ἀπόδος εἴ τι ὀφείλεις. πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτόν  
 32 λέγων· μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω σοι. ὁ δὲ οὐκ ἠθέλην, ἀλλὰ ἀπει-  
 33 θῶν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως ἀποδῶ τὸ ὀφειλόμενον. ἰδόντες οὖν οἱ σύν-  
 34 δουλοι αὐτοῦ τὰ γινόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ  
 35 κυρίῳ ἐαυτῶν πάντα τὰ γενόμενα. τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ  
 λέγει αὐτῷ· δοῦλε πονηρὲς, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκᾳ σοι, ἐπεὶ παρεκά-  
 33 λεσάς με· οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὥς καὶ γὰρ σε ἠλέησα;  
 34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδῶ  
 35 πᾶν τὸ ὀφειλόμενον αὐτῷ. οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος ποιήσει ὑμῖν, ἐὰν  
 μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

§ 80. The Seventy instructed and sent out. — *Capernaum*. [Galilee.]

## LUKE X. 1-16.

1 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἐτέρους ἐβδομήκοντα, καὶ ἀπέστειλεν  
 αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἡμελλεν  
 αὐτοὺς ἔρχεσθαι.  
 2 Ἐλεγεν δὲ πρὸς αὐτοὺς· ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε  
 οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐργάτας ἐκβάλλῃ εἰς τὸν θερισμὸν αὐτοῦ.  
 3 4 ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. μὴ βαστάξετε  
 βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα· μηδὲνα κατὰ τὴν ὁδὸν ἀσπάσθησθε.<sup>a</sup>  
 5 6 εἰς ἣν δ' ἂν εἰσέλθῃτε οἰκίαν, πρῶτον λέγετε· εἰρήνη τῷ οἴκῳ τούτῳ. καὶ ἐὰν  
 ἢ ἐκεῖ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς  
 7 ἀνακάμψει. ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἔσθοντες καὶ πίνοντες τὰ παρ' αὐτῶν·  
 ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.  
 8 καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν,  
 9 καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς· ἡγγικεν ἐφ' ὑμᾶς  
 10 ἡ βασιλεία τοῦ θεοῦ. εἰς ἣν δ' ἂν πόλιν εἰσέλθῃτε καὶ μὴ δέχωνται ὑμᾶς, ἐξελ-  
 11 θόντες εἰς τὰς πλατείας αὐτῆς εἴπατε· καὶ τὸν κοινορτὸν τὸν κολληθέντα ἡμῖν

<sup>a</sup> 4. Comp. 2 K. 4:29.

Mt. 18:26. ἐκείνος <sup>Sc</sup> D L Δ 33 it vg cop  
 syrr; om <sup>N</sup> B et multi Treg. West. Rev.

34 αὐτῷ <sup>N</sup>\*et<sup>eb</sup> C et multi cop syrr;  
 om <sup>Sc</sup> B D it vg (cf. ver. 30) Treg. West.  
 Rev.

Lc. 10:1. καὶ pr. <sup>S</sup> A C D fere omn it

vg; om B L Δ 33 cop [Treg.] West. Rev. |  
 ἐβδομήκοντα <sup>S</sup> A C L Δ Ξ cop syrr Iren Tert  
 Treg.; add δύο B D vg Aug [West.] Rev.  
 mg.

4 μηδὲνα <sup>N</sup>\* 33; pm καὶ <sup>Sc</sup> A B  
 C D et omn it vg al Treg. West. Rev.

5 οἰκίαν πρῶτον, (it syr) Rev.mg.

## LUKE X.

ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, 12 ὅτι ἡγγικεν ἡ βασιλεία τοῦ θεοῦ. λέγω δὲ ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ 13 ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ. Οὐαὶ σοι Χοραζεῖν, οὐαὶ σοι Βηθσαῖδά· 14 ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι 15 ἂν ἐν σάκκῳ καὶ σποδῷ καθήμενοι μετενόησαν. πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτό- 16 τερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. καὶ σὺ Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψω- θήσῃ; ἕως ᾧδου καταβιβασθήσῃ. Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με.

§ 81. Jesus goes up to the Festival of Tabernacles. His Final Departure from Galilee. Incidents in Samaria.

## JOHN VII. 2-10.

2 3 Ἦν δὲ ἐγγὺς ἡ ἐορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. εἶπον οὖν πρὸς αὐτὸν οἱ 4 ἀδελφοὶ αὐτοῦ· μετὰβῆθι ἐντεῦθεν καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθη- 5 ταί σου θεωρήσωσιν τὰ ἔργα σου ἃ ποιεῖς· οὐδεὶς γάρ τι ἐν κρυπτῷ ποιεῖ καὶ 6 ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. 7 οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. λέγει αὐτοῖς ὁ Ἰησοῦς· ὁ 8 καιρὸς ὁ ἐμὸς οὕτω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἔστιν ἔτοιμος. οὐ 9 δύνатаι ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ 10 ἔργα αὐτοῦ πονηρά ἔστιν. ὑμεῖς ἀνάβητε εἰς τὴν ἐορτὴν· ἐγὼ οὐκ ἀναβαίνω εἰς 11 τὴν ἐορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὕτω πεπλήρωται. ταῦτα εἰπὼν αὐτοῖς 12 ἔμεινεν ἐν τῇ Γαλιλαίᾳ. ὥς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἐορτὴν, 13 τότε καὶ αὐτοὺς ἀνέβη, οὐ φανερώς ἀλλ' ἐν κρυπτῷ.

## LUKE IX. 51-56.

51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ, καὶ αὐτοὺς 52 τὸ πρόσωπον αὐτοῦ ἐστῆρτισεν τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ, ἵνα καὶ ἀπέστείλῃ 53 ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ πορευθέντες εἰσῆλθον εἰς πόλιν Σαμαριτῶν, 54 ὥστε ἐτοιμάσαι αὐτῷ· καὶ οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευό- 55 μενον εἰς Ἱερουσαλήμ. ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης εἶπαν· 56 κύριε, θέλεις εἰπῶμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς; 57 στραφεῖς δὲ ἐπετίμησεν αὐτοῖς. καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

Lc. 10: 12. δὲ **ND** **Ξ** cop; om **A B C L** Δ vg syrr Treg. West. Rev.

15 καταβιβασθήσῃ **N A C L Δ Ξ** al it cop syrr West mg.; καταβήσῃ **B D** Treg. mg. West.txt. (cf. Mt. 11: 23).

Joh. 7: 4. αὐτοὺς **ND** **D** **et** vg syrr al; ἀπὸ **B D\*** cop Treg. mg. West. mg. Rev. mg.

6 λέγει **N\*** **D** **et**; add οὖν **N** **B L Δ** vg cop Treg. West. Rev. 8 οὐκ **ND** vg cop Treg. West. mg. Rev. mg. (Am.txt.); οὕτω **B L T Δ** syrr West.txt. Rev.txt (Am. mg.)

9 ταῦτα **ND** 1 33 **2<sup>pe</sup>** vg Treg.; add δὲ **B L Δ** cop West. Rev. | αὐτοὺς **ND\*** **L** 1 vg cop

Treg. mg. West. mg.; αὐτοῖς **B D<sup>2</sup> Δ** Treg. txt. West.txt. Rev. 10 ἐν κρυπτῷ **N**

**D**; pm ὥς **B L T** vg cop syrr Treg. West. Rev.

Lc. 9: 52. πόλιν **N\*** 69 vg; κώμην **N** **A B C D L Δ Ξ** cop syrr Treg. West. Rev.

54 αὐτοὺς **N B L Ξ** vg; add ὥς καὶ Ἡλίας (Ἡλίας) ἐποίησεν **A C D Δ** it<sup>pl</sup> syrr Aug [Treg. mg.] West. mg. Rev. mg.

55 αὐτοῖς **N A B C L Ξ Δ**; add καὶ εἶπεν· οὐκ οἴδατε ὅλου (ποίου **D** West. mg.) πνεύμα- τὸς ἐστε ὑμεῖς· (;) **D** min vg syrr West. mg. Rev. mg. 56 om ὁ γὰρ . . . σῶσαι **N B**

§ 82. Ten Lepers cleansed. — *Samaria*.

LUKE XVII. 11–19.

11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλήμ, καὶ αὐτὸς διήρχετο διὰ μέσον  
 12 Σαμαρίας καὶ Γαλιλαίας. καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην ὑπήντησαν  
 13 αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἕστησαν πόρρωθεν, ἡ καὶ αὐτοὶ ἤραν φωνὴν λέγοντες·  
 14 Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. καὶ ἰδὼν εἶπεν αὐτοῖς· πορευθέντες ἐπιδείξατε  
 15 ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἑκαθαρίσθησαν. ἡ εἰς  
 16 δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν,  
 17 ἡ καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ. καὶ αὐτὸς  
 18 ἦν Σαμαρίτης. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· οὐχὶ οἱ δέκα ἑκαθαρίσθησαν; οἱ  
 19 ἐννέα ποῦ; οὐχ εὗρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἄλλογε-  
 19 νὴς οὗτος; ἡ καὶ εἶπεν αὐτῷ· ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε.

C D L Δ Ξ 33 al; add ὁ γὰρ (om West.  
 mg.) υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀν-  
 θρώπων ἀπολέσαι, ἀλλὰ σῶσαι I<sup>w</sup> K al vg  
 syrr [West.mg.] Rev.mg.

Lc. 17:17. ἐννέα A D it<sup>pler</sup> cop Or; pm  
 δε B L Δ al [Treg.] [West.] Rev.  
 18 οὗτος. Rev.mg.



## PART VI.

THE FESTIVAL OF TABERNACLES AND THE SUBSEQUENT TRANSACTIONS  
UNTIL OUR LORD'S ARRIVAL AT BETHANY SIX DAYS  
BEFORE THE FOURTH PASSOVER.

TIME: *Six months less six days.*

§ 83. Jesus at the Festival of Tabernacles. His public teaching. — *Jerusalem.*

JOHN VII. 11–52.

11 Οἱ οὖν Ἰουδαῖοι ἐξήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον· τοῦ ἐστὶν ἐκεῖνος;  
12 καὶ γογγυσμὸς ἦν περὶ αὐτοῦ πολλὸς ἐν τῷ ὄχλῳ· οἱ μὲν ἔλεγον ὅτι ἀγαθὸς ἐστίν·  
13 ἄλλοι ἔλεγον· οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον. ὁ οὐδείς μέντοι παρῆρσιν ἐλάλει  
περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.  
14 15 Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκεν. ἐθαύ-  
μαζον οὖν οἱ Ἰουδαῖοι λέγοντες· πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς;  
16 ἀπεκρίθη οὖν αὐτοῖς Ἰησοῦς καὶ εἶπεν· ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ  
17 πέμψαντός με· ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς,  
18 πότερον ἐκ θεοῦ ἐστὶν ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. ὁ ἀφ' ἐαυτοῦ λαλῶν τὴν δόξαν  
τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθὴς ἐστίν  
19 καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδείς ἐξ  
20 ὑμῶν ποιεῖ τὸν νόμον· τί με ζητεῖτε ἀποκτεῖναι; ὁ ἀπεκρίθη ὁ ὄχλος· δαιμόνιον  
21 ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι; ὁ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· ἔν ἔργον  
22 ἐποίησα καὶ πάντες θαυμάζετε. ὁ Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομήν, οὐχ ὅτι  
ἐκ τοῦ Μωϋσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων, καὶ ἐν σαββάτῳ περιτέμνετε ἄν-  
23 θρωπον.<sup>a</sup> εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος ὁ  
24 Μωϋσέως, ἐμοὶ χολᾷτε ὅτι ὅλον ἄνθρωπον ὑγίη ἐποίησα ἐν σαββάτῳ; ὁ μὴ κρί-  
νετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.  
25 Ἐλεγον οὖν τινὲς ἐκ τῶν Ἱεροσολυμειτῶν· οὐχ οὗτος ἐστὶν ὃν ζητοῦσιν ἀπο-

<sup>a</sup> 22. Lev. 12:3.

Joh. 7:12. τῷ ὄχλῳ **S D 33** it vg cop; τοῖς  
ὄχλοις **B L Δ** al Treg. West. Rev. | ἄλλοι  
**S D L Δ**; add δὲ **B T** vg cop Treg. [West.]  
Rev. 19 δέδωκεν **S L T Δ** West.mg.;  
ἔδωκεν **B D** Treg. West.txt. Rev.

σῆς) **S<sup>e</sup> B D L T Δ** et omn it vg al | διὰ  
τοῦτο Μω. **D K L Δ** al cop syrr Treg.mg.  
West. Rev. (Ang.txt.); θαυμάζετε διὰ τοῦτο.  
Μω. **X** Treg.txt. Rev.mg. (Am.txt.); **S<sup>e</sup> B**  
al non distingu. 24 κρίνατε **S Δ** al;  
κρίνετε **B D L T** Treg. West.

22 ὁ Μωϋσῆς **S\*; διὰ τοῦτο Μωϋσῆς (Μω-**

## JOHN VII.

26 κτείναι ; <sup>1</sup> καὶ ἴδε παρῥήσια λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσιν. μήποτε ἀληθῶς  
 27 ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ Χριστός ; <sup>1</sup> ἀλλὰ τοῦτον οἶδαμεν πόθεν  
 28 ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν. ἔκραξεν οὖν  
 ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων· καὶ με οἶδατε καὶ οἶδατε πόθεν εἰμί·  
 καὶ ἅπ' ἐμαντοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ  
 29 30 οἶδατε· ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμί καὶ κείνός με ἀπέσταλκεν. ἐζήτουν  
 οὖν αὐτὸν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ  
 31 ὥρα αὐτοῦ. Πολλοὶ δὲ ἐπίστευσαν ἐκ τοῦ ὄχλου εἰς αὐτόν, καὶ ἔλεγον· ὁ Χρι-  
 32 στὸς ὅταν ἔλθῃ, μὴ πλείονα σημεῖα ποιήσῃ ὢν οὗτος ποιεῖ ; ἤκουσαν οἱ Φαρι-  
 σαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν ὑπηρέτας οἱ  
 33 ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἵνα πιάσωσιν αὐτόν. εἶπεν οὖν ὁ Ἰησοῦς· ἔτι χρόνον  
 34 μικρὸν μεθ' ὑμῶν εἰμί καὶ ὑπάγω πρὸς τὸν πέμψαντά με. ζητήσετε με καὶ οὐχ  
 35 εὐρήσετε, καὶ ὅπου εἰμί ἐγὼ ὑμεῖς οὐ δύνασθε ἔλθειν. εἶπον οὖν οἱ Ἰουδαῖοι  
 πρὸς ἑαυτούς· ποῦ μέλλει οὗτος πορεύεσθαι, ὅτι οὐχ εὐρήσομεν αὐτόν ; μὴ εἰς  
 τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἑλλήνας ;  
 36 τίς ἐστιν ὁ λόγος οὗτος ὃν εἶπεν· ζητήσετε με καὶ οὐχ εὐρήσετε, καὶ ὅπου εἰμί  
 ἐγὼ ὑμεῖς οὐ δύνασθε ἔλθειν ;  
 37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς εἰσθήκει ὁ Ἰησοῦς καὶ ἔκραξεν  
 38 λέγων· ἐάν τις διψᾷ, ἐρχέσθω καὶ πινέτω. ὁ πιστευὼν εἰς ἐμέ, καθὼς εἶπεν ἡ  
 γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶν-  
 39 τος.<sup>a</sup> τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος οὗ ἡμελλον λαμβάνειν οἱ πιστεύοντες  
 40 εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη. Ἐκ τοῦ ὄχλου  
 οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον· οὗτός ἐστιν ἀληθῶς ὁ προφήτης·  
 41 <sup>1</sup> ἄλλοι ἔλεγον· οὗτός ἐστιν ὁ Χριστός· ἄλλοι ἔλεγον· μὴ γὰρ ἐκ τῆς Γαλι-  
 42 λαίας ὁ Χριστὸς ἔρχεται ; οὐχὶ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυεὶδ καὶ  
 43 ἀπὸ Βηθλεὲμ τῆς κώμης, ὅπου ἦν Δαυεὶδ, ὁ Χριστὸς ἔρχεται ; <sup>b</sup> <sup>1</sup> σχίσμα οὖν  
 44 ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν· τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς  
 ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας.

45 Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς  
 46 ἐκεῖνοι· διατί οὐκ ἠγάγετε αὐτόν ; <sup>1</sup> ἀπεκρίθησαν οἱ ὑπηρέται· οὐδέποτε ἐλάλη-  
 47 σεν οὕτως ἄνθρωπος, ὥς οὗτος λαλεῖ ὁ ἄνθρωπος. ἀπεκρίθησαν αὐτοῖς οἱ Φαρι-  
 48 σαῖοι· μὴ καὶ ὑμεῖς πεπλάνησθε ; <sup>1</sup> μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν  
 49 ἢ ἐκ τῶν Φαρισαίων ; ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοί

<sup>a</sup> 38. Is. 55 : 1 ; 58 : 11. Comp. Is. 44 : 3 ; Zech. 13 : 1 ; 14 : 8.

<sup>b</sup> 42. Comp. Ps. 89 : 4 ; 132 : 11 ; Mic. 5 : 1 [2].

Joh. 7 : 29. ἀπέσταλκεν **S** **D** ; ἀπέστειλεν  
**B** **L** **T** al Treg. West. Rev.

31 πολλοὶ δὲ ἐπίστευσαν ἐκ τοῦ ὄχλου **S**  
**D** cop ; ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν  
**B** **L** **T** vg Treg. West. Rev. | ποιεῖ **S**<sup>\*</sup> **D** 69  
 vg ; ἐποίησεν **S**<sup>\*</sup> **B** **L** **T** cop Treg. West. Rev.

34 εὐρήσετε **S** **D** **L** **Δ** it vg ; add με **B** **T**  
 2<sup>pe</sup> cop syrr [Treg.mg.] West. Rev.

35 ὅτι **S** **D** vg cop ; add ἡμεῖς **B** **L** **T** **Δ**  
 Treg. West. Rev. 36 εὐρήσετε **S** **D** **L**  
**Δ** it vg ; add με **B** **T** 1 cop syrr [Treg.mg.]

West. Rev. 37 ἐρχέσθω **S**<sup>\*</sup> **D** ; add πρὸς  
 με **S**<sup>\*</sup> **B** (εμε) **L** **T** al vg cop syrr Treg. West.  
 Rev.

39 πνεῦμα **S** **T** cop ; add ἅγιον  
**L** **Δ** [Treg.] ; add ἅγιον δεδομένον **B** Rev.mg. ;  
 add ἅγιον ἐπ' αὐτοῖς **D**. 41 ἄλλοι sc  
 (ἄλλοι δὲ cop) **S** **D** **Δ** cop syrr ; οἱ δὲ **B** **L** **T**  
 1 33 vg Treg. West. Rev. 46 ὥς οὗτος

λαλεῖ ὁ ἄνθρωπος **S**<sup>\*</sup> (sine λαλεῖ **X** **Δ** vg  
 [Treg.] ; sine ὁ ἄνθρ. **D**) ; om **S**<sup>\*</sup> **B** **L** **T** cop  
 West. Rev. 50 αὐτοῦς **S**<sup>\*</sup> ; add ὁ ἐλθὼν

πρὸς αὐτὸν πρότερον **S**<sup>\*</sup> **B** **L** **T** (add νυκτὸς

## JOHN VII.

50 51 εἰσιν. λέγει Νικόδημος πρὸς αὐτούς, εἰς ὃν ἐξ αὐτῶν· μὴ ὁ νόμος ἡμῶν κρί-  
 52 νει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ καὶ γνῶ τί ποιεῖ; ἀπεκρίθη-  
 σαν καὶ εἶπαν αὐτῷ· μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐραύνησον καὶ ᾔδει ὅτι προ-  
 φήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγείρεται.

§ 84. The Woman taken in Adultery. — *Jerusalem.*

## JOHN VII. 53. VIII. 1-11.

53. VIII. 1 [Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ· Ἰησοῦς δὲ ἐπορεύθη  
 2 εἰς τὸ ὄρος τῶν ἐλαιῶν. ὄρθρου δὲ πάλιν παραγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ  
 3 λαὸς ἤρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς. ἄγουσιν δὲ οἱ γραμμα-  
 τεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ μοιχείᾳ κατελημμένην, καὶ στήσαντες αὐτὴν  
 4 ἐν μέσῳ ἰλέγουσιν αὐτῷ· διδάσκαλε, αὕτη ἡ γυνὴ κατελήπται ἐπαντοφώρῳ  
 5 μοιχευομένη. ἐν δὲ τῷ νόμῳ Μωϋσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθάζειν·<sup>a</sup>  
 6 σὺ οὖν τί λέγεις περὶ αὐτῆς; τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχῃσιν κατη-  
 γορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν εἰς τὴν γῆν.  
 7 ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνακύψας εἶπεν πρὸς αὐτούς· ὁ ἀναμάρτητος  
 8 ὑμῶν πρῶτος λίθον ἐπ' αὐτῇ βαλέτω. καὶ πάλιν κάτω κύψας τῷ δακτύλῳ ἔγρα-  
 9 φεν εἰς τὴν γῆν· οἱ δὲ ἀκούσαντες ἐξήρχοντο εἰς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν  
 10 πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν  
 11 μέσῳ οὔσα. ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ· ἡ γυνή, ποῦ εἰσίν; οὐδεὶς σε  
 12 κατέκρινεν; ἡ δὲ εἶπεν· οὐδεὶς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς· οὐδὲ ἐγὼ σε κατα-  
 κρίνω· πορεύου, ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε.]

§ 85. Further Public Teaching of our Lord. He reproves the Unbelieving  
 Jews, and escapes from their hands. — *Jerusalem.*

## JOHN VIII. 12-59.

12 Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων· ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ  
 ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.  
 13 εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι· σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ  
 14 ἔστιν ἀληθής. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· κὰν ἐγὼ μαρτυρῶ περὶ ἐμαυ-

<sup>a</sup> 5. Lev. 20 : 10. Comp. Deut. 22 : 21.

alii) Treg. West. Rev.  
 Rev.mg.

52. ἴδε· ὅτι

Joh. 7 : 53—8 : 11. om SA B C L T Δ  
 33 2<sup>pe</sup> al et patres Treg. West. Habent D  
 F G et min pler vg [Rev.]. [Textum ex-  
 hibemus, quem versio Anglicana (1881) ut  
 acceptum indicat, sed in notis dabimus lec-  
 tiones varias e Treg. et West.]

2 [καὶ πᾶς . . . αὐτούς] West.

5 [ἡμῖν] West.; om D; ἡμῖν Μωϋσῆς  
 Treg. West. | περὶ αὐτῆς M S V al Aug  
 West.mg.; om. D al Treg.

6 [τοῦτο . . . αὐτοῦ] West.; om D.

7 [αὐτόν] West.; om D | καὶ εἶπεν αὐτοῖς  
 D vg Treg.; [αὐτοῖς] West.; om M.

8 τῷ δακτύλῳ D al West.mg.; om. Treg.

9 ἕως τῶν ἐσχάτων S V al [Treg.]; om E  
 vg West. 10 ὁ Ἰησοῦς D I vg West.; add

καὶ μηδένα θεασάμενος πλὴν τῆς γυναίκος E K  
 al [Treg.] | ἡ γυνή min; γύναι M al Treg.  
 West.txt. (mg. aliter); om D unc<sup>5</sup> al | εἰσιν  
 D West.; add ἐκείνοι οἱ κατήγοροί σου [Treg.].

11 πορεύου D<sup>gr</sup> West.; add καὶ pler Treg.  
 | ἀπὸ τοῦ νῦν D M S al vg cop West.; om  
 E F G al Treg. 14 ὑμεῖς S; add

δὲ B D L T vg al Treg. West. Rev.

## JOHN VIII.

τοῦ, ἀληθὴς ἐστὶν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω. ὑμεῖς  
 15 οὐκ οἶδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω. ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ  
 16 οὐ κρίνω οὐδένα. καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστίν, ὅτι μό-  
 17 νος οὐκ εἰμὶ, ἀλλ' ἐγὼ καὶ ὁ πέμψας με. καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γεγραμ-  
 18 μένον ἐστίν<sup>a</sup> ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθὴς ἐστίν. ἐγὼ εἰμι ὁ μαρτυ-  
 19 ρῶν περὶ ἑμαντοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ. ἔλεγον οὖν αὐτῷ·  
 20 ποῦ ἐστὶν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς· οὔτε ἐμὲ οἶδατε οὔτε τὸν πατέρα  
 μου· εἰ ἐμὲ ᾗδετε, καὶ τὸν πατέρα μου ἂν ᾗδετε. ταῦτα τὰ ῥήματα ἐλάλησεν  
 ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω  
 ἐληλύθει ἡ ὥρα αὐτοῦ.

21 Εἶπεν οὖν πάλιν αὐτοῖς· ἐγὼ ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν  
 22 ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἔλθειν. ἔλεγον οὖν οἱ Ἰουδαῖοι·  
 23 μῆτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἔλθειν; ἡ καὶ  
 ἔλεγεν αὐτοῖς· ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμὶ· ὑμεῖς ἐκ τοῦ κόσμου  
 24 τούτου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. εἶπον οὖν ὑμῖν ὅτι ἀποθα-  
 νεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε  
 25 ἐν ταῖς ἁμαρτίαις ὑμῶν. ἔλεγον οὖν αὐτῷ· σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς·  
 26 τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν. πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ'  
 ὁ πέμψας με ἀληθὴς ἐστίν, καὶ γὰρ ἡ ἡκουσα παρ' αὐτοῦ, ταῦτα λαλῶ εἰς τὸν κό-  
 27 28 σμον. οὐκ ἔγνωσαν ὅτι τῶν πατέρα αὐτοῖς ἔλεγεν. εἶπεν οὖν ὁ Ἰησοῦς· ὅταν  
 ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ' ἑμαντοῦ  
 29 ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ, ταῦτα λαλῶ. καὶ ὁ πέμψας με  
 μετ' ἐμοῦ ἐστίν· οὐκ ἀφήκεν με μόνον, ὅτι ἐγὼ τὰ ἄρεστὰ αὐτῷ ποιῶ πάντοτε.  
 30 31 Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν. ἔλεγεν οὖν ὁ Ἰησοῦς  
 πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· ἐὰν ὑμεῖς μένητε ἐν τῷ λόγῳ τῷ ἐμῷ,  
 32 ἀληθῶς μαθηταί μου ἐστέ, ἡ καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθε-  
 33 ρώσει ὑμᾶς. ἀπεκρίθησαν πρὸς αὐτόν· σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδεὶν δεδου-  
 34 λεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι ἐλεύθεροι γενήσεσθε; ἀπεκρίθη αὐτοῖς ὁ  
 Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς  
 35 ἁμαρτίας. ὁ δὲ δοῦλός οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν  
 36 37 αἰῶνα. ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε. οἶδα ὅτι  
 σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτείναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ  
 38 ἐν ὑμῖν. ἡ ἐγὼ ἑώρακα παρὰ τῷ πατρὶ λαλῶ· καὶ ὑμεῖς οὖν ἡ ἀκούσατε παρὰ  
 τοῦ πατρὸς ποιεῖτε.  
 39 Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· ὁ πατήρ ἡμῶν Ἀβραάμ ἐστίν. λέγει αὐτοῖς  
 40 ὁ Ἰησοῦς· εἰ τέκνα τοῦ Ἀβραάμ ἐστέ, τὰ ἔργα τοῦ Ἀβραάμ ποιεῖτε. νῦν δὲ  
 ζητεῖτέ με ἀποκτείνειν, ἀνθρώπων ὅς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἡκουσα παρὰ  
 41 τοῦ θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν. ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.  
 εἶπαν αὐτῷ· ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα, ἕνα πατέρα ἔχομεν τὸν θεόν.

<sup>a</sup> 17. Deut. 17:6. Comp. Deut. 19:15.

Joh. 8:16. πέμψας με S\* D; add πατήρ txt. Rev. mg. (Am. aliter). 39 ἐποιεῖτε  
 S\* B L T al it vg al Treg. [West.] Rev. S B<sup>2</sup> D L T West. mg.; ποιεῖτε B\* Or West.  
 17 γεγραμμένον ἐστίν S; γέγραπται B D txt. Rev. mg. 41 οὐ γεγεννήμεθα S\* C  
 L T al Treg. West. Rev. 25 ὑμῖν. D<sup>2</sup> Δ West. mg.; οὐκ ἐγεννήθημεν B D\* Treg.  
 Steph. Treg. West. mg.; ὑμῖν; Lach. West. West. txt. Rev



## JOHN VIII.

42 εἶπεν αὐτοῖς ὁ Ἰησοῦς· εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ  
τοῦ θεοῦ ἐξῆλθον καὶ ἤκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέ-  
43 στειλεν. διατί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν  
44 λόγον τὸν ἐμόν. ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ  
πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς καὶ ἐν τῇ ἀλη-  
θείᾳ οὐχ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν  
45 ἰδίων λαλεῖ, ὅτι φεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ. ἐγὼ δὲ ὅτι τὴν ἀλήθειαν  
46 λέγω, οὐ πιστεύετέ μοι. τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν  
47 λέγω, διατί ὑμεῖς οὐ πιστεύετέ μοι; ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει·  
διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.

48 Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ· οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμα-  
49 ρίτης εἰ σὺ καὶ δαιμόνιον ἔχεις; ὁ ἀπεκρίθη Ἰησοῦς· ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ  
50 τιμὴ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με. ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου·  
51 ἔστιν ὁ ζητῶν καὶ κρίνων. ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ,  
52 θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. εἶπαν αὐτῷ οἱ Ἰουδαῖοι· νῦν ἐγνώκαμεν  
ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις· ἐάν  
53 τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα. μὴ σὺ μεί-  
ζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον·  
54 τίνα σεαυτὸν ποιεῖς; ὁ ἀπεκρίθη Ἰησοῦς· ἐάν ἐγὼ δοξάζω ἐμαυτόν, ἡ δόξα μου  
οὐδὲν ἐστίν· ἔστιν ὁ πατὴρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν  
55 ἐστίν, ὁ καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν. κἂν εἴπω ὅτι οὐκ οἶδα αὐ-  
τόν, ἔσομαι ὅμοιος ὑμῶν ψεύστης· ἀλλὰ οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ τηρῶ.  
56 Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα εἶδῃ τὴν ἡμέραν τὴν ἐμὴν, καὶ εἶδεν καὶ  
57 ἐχάρη. εἶπαν οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· πεντήκοντα ἔτη οὕτω ἔχεις καὶ Ἀβρα-  
58 ἂμ ἐώρακας; εἶπεν αὐτοῖς Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γε-  
νέσθαι ἐγὼ εἰμί.

59 Ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ  
τοῦ ἱεροῦ.

§ 86. A Lawyer instructed. Love to our Neighbor defined. Parable of the Good Samaritan. — *Near Jerusalem.*

## LUKE X. 25-37.

25 Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτόν, λέγων· διδάσκαλε, τί ποι-  
26 ἤσας ζωὴν αἰώνιον κληρονομῆσω; ὁ δὲ εἶπεν πρὸς αὐτόν· ἐν τῷ νόμῳ τί γέ-  
27 γραπται; πῶς ἀναγινώσκεις; ὁ δὲ ἀποκριθεὶς εἶπεν.<sup>a</sup> ἀγαπήσεις κύ-  
ριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐν ὅλῃ τῇ  
ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου,  
28 καὶ τὸν πλησίον σου ὡς σεαυτόν. εἶπεν δὲ αὐτῷ· ὁρθῶς ἀπεκρίθης·  
τοῦτο ποίει, καὶ ζήσῃ.

<sup>a</sup> 27. Deut. 6 : 5 ; Lev. 19 : 18. Comp. Lev. 18 : 5.

Joh. 8 : 54. ἡμῶν A B<sup>2</sup> et<sup>3</sup> C L Δ vg<sup>codd</sup> vg; add καὶ (om A Δ al) διελθὼν διὰ μέσου  
cop syrr West.mg.; ὑμῶν S B\* D vg<sup>ed</sup> Treg. αὐτῶν ἐπορεύετο (om A Δ al)\* καὶ παρήγεν  
mg. West.txt. Rev. 59 ἱεροῦ. S B D it οὕτως S<sup>c</sup> A C L Δ 33 cop syrr Rev.mg.

## LUKE X.

29 Ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν· καὶ τίς ἐστίν μου πλη-  
 30 σίον; ὑπολαβὼν ὁ Ἰησοῦς εἶπεν· ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλήμ  
 εἰς Ἱερειχῶν, καὶ λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπι-  
 31 θέντες ἀπῆλθον, ἄφέντες ἡμιθανήν. κατὰ συγκυρίαν δὲ ἱερέως τις κατέβαινεν ἐν  
 32 τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν. ὁμοίως δὲ καὶ Λευεΐτης γενόμενος  
 33 κατὰ τὸν τόπον, ἔλθων καὶ ἰδὼν ἀντιπαρήλθεν. Σαμαρίτης δὲ τις δδεύων ἦλθεν  
 34 κατ' αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη, καὶ προσελθὼν κατέδωκεν τὰ τραύματα αὐτοῦ  
 ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτήνος ἤγαγεν αὐτὸν  
 35 εἰς πανδοκίον καὶ ἐπεμελήθη αὐτοῦ. καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν δύο δηνάρια  
 ἔδωκεν τῷ πανδοκεῖ καὶ εἶπεν· ἐπιμελήθητι αὐτοῦ, καὶ ὅτι ἂν προσδαπανήσης  
 36 ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. τίς τούτων τῶν τριῶν πλησίον δοκεῖ  
 37 σοι γεγονέναι τοῦ ἐμπεσοντός εἰς τοὺς ληστές; ὁ δὲ εἶπεν· ὁ ποιήσας τὸ ἔλεος  
 μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· πορεύου καὶ σὺ ποιεῖ ὁμοίως.

§ 87. Jesus in the House of Martha and Mary. — *Bethany.*

## LUKE X. 38-42.

38 Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά·  
 39 γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὴν οἰκίαν. καὶ τῇδε ἦν  
 ἀδελφὴ καλουμένη Μαριάμ, ἣ καὶ παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ κυρίου  
 40 ἤκουεν τὸν λόγον αὐτοῦ. ὁ δὲ Μάρθα περισπᾶτο περὶ πολλὴν διακονίαν. ἐπι-  
 στάσα δὲ εἶπεν· κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνην με κατέλιπεν δια-  
 41 κονεῖν; εἰπὼν οὖν αὐτῇ ἵνα μοι συναντιλάβηται. ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ  
 42 κύριος· Μάρθα Μάρθα, μεριμνᾷς καὶ θορυβάζῃ περὶ πολλὰ, ὁ ἐνὸς δὲ ἐστιν χρεία·  
 Μαρία γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἣτις οὐκ ἀφαιρεθήσεται αὐτῆς.

§ 88. The Disciples again taught how to pray. — *Near Jerusalem.*

## LUKE XI. 1-13.

1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπεν  
 τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς  
 2 καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ. εἶπεν δὲ αὐτοῖς· ὅταν προσεύχησθε,  
 3 λέγετε· πάτερ, ἁγιασθήτω τὸ ὄνομά σου· ἐλθάτω ἡ βασιλεία σου· ὁ τὸν ἄρ-  
 4 τον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· καὶ ἄφες ἡμῖν τὰς ἁμαρτίας  
 ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενεγκῆς ἡμᾶς  
 εἰς πειρασμόν.  
 5 Καὶ εἶπεν πρὸς αὐτούς· τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν

Lc. 10 : 32. γενόμενος A C Δ syrr; om  
 N<sup>c</sup> (N<sup>a</sup> om versum) B D L Ξ 1 33 vg cop  
 Treg. West. Rev. 38 Ἐγένετο . . .  
 αὐτοὺς καὶ A C D (sed var) it vg syrr; Ἐν  
 δὲ τῷ πορεύεσθαι αὐτοὺς (om καὶ) N B L Ξ  
 cop Treg.txt. [καὶ] West. Rev. | οἰκίαν N<sup>a</sup> etc  
 C<sup>3</sup> L Ξ 33; add αὐτῆς N<sup>a</sup> A C<sup>2</sup> Δ it vg  
 [Treg.] [West.ing.] Rev.; om εἰς . . . αὐτῆς B.

41, 42. μεριμνᾷς . . . χρεία A C<sup>a</sup> et<sup>3</sup> Δ vg  
 syrr; om μεριμνᾷς καὶ et περὶ . . . χρεία D it<sup>mu</sup>  
 West.ing. Rev.ing.; μεριμνᾷς . . . πολλὰ, ὁλί-  
 γων δὲ ἐστιν χρεία ἢ ἐνός N B C<sup>2</sup> L 1 33  
 cop West.txt. Rev.ing. sc. | γὰρ N B L 1 69  
 Treg.ing.; δὲ A C D cop syrr Treg.txt.; om  
 D it<sup>mu</sup> vg West.ing. Rev.ing.

## LUKE XI.

6 μεσονυκτίον καὶ εἶπεν αὐτῷ· φίλε, χρήσόν μοι τρεῖς ἄρτους, <sup>1</sup> ἐπειδὴ φίλος μου  
 7 παρεγένετο ἐξ ὁδοῦ πρὸς με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ. καὶ κείνος ἔσωθεν  
 ἀποκριθεὶς εἶπη· μὴ μοι κόπους πάρεχε· ἥδη ἡ θύρα κέκλεισται, καὶ τὰ παιδιά  
 8 μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. λέγω ὑμῖν,  
 εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε τὴν ἀναιδίαν  
 9 αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει. Καὶ γὰρ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθήσεται  
 10 ὑμῖν· ζητεῖτε, καὶ εὐρήσετε· κρούετε, καὶ ἀνοιχθήσεται ὑμῖν. πᾶς γὰρ ὁ αἰτῶν  
 11 λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει, καὶ τῷ κρούοντι ἀνοιχθήσεται. τίνα δὲ ἐξ ὑμῶν  
 τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσῃ αὐτῷ; ἢ καὶ ἰχθύν, μὴ ἀντὶ  
 12 13 ἰχθύος ὄφιν αὐτῷ ἐπιδώσῃ; ἢ καὶ αἰτήσῃ ὠόν, μὴ ἐπιδώσῃ αὐτῷ σκορπίον; <sup>1</sup> εἰ  
 οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ δοῦναι τοῖς τέκνοις ὑμῶν,  
 πόσω μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν.

§ 89. The Seventy return. — *Jerusalem?*

## LUKE X. 17-24.

17 Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς λέγοντες· κύριε, καὶ τὰ δαιμόνια  
 18 ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. εἶπεν δὲ αὐτοῖς· ἐθεώρουν τὸν σατανᾶν  
 19 ὡς ἄστραπην ἐκ τοῦ οὐρανοῦ πεσόντα. ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν  
 ἐπάνω ὄφειν καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν  
 20 ὑμᾶς οὐ μὴ ἀδικήσῃ. πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑπο-  
 τάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐνγέγραπται ἐν τοῖς οὐρανοῖς.  
 21 Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο ἐν τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν· ἐξομολο-  
 γοῦμαι σοι πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σο-  
 22 φῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ ὁ πατήρ, ὅτι οὕτως ἐγένετο  
 εὐδοκία ἐμπροσθέν σου. καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν· πάντα μοι  
 παρεδόθη ὑπὸ τοῦ πατρὸς μου, καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πα-  
 23 τήρ, καὶ τίς ἐστὶν ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.  
 24 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν· μακάριοι οἱ ὀφθαλμοὶ οἱ  
 βλέποντες ἃ βλέπετε. λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφήται καὶ βασιλεῖς ἠθέλη-  
 σαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ ἴδαν, καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

§ 90. A Man born blind is healed on the Sabbath. Our Lord's subsequent Discourses. — *Jerusalem.*

## JOHN IX. 1-41. X. 1-21.

1 2 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. καὶ ἠρώτησαν αὐτὸν οἱ  
 μαθηταὶ αὐτοῦ λέγοντες· ραββί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα  
 3 τυφλὸς γεννηθῇ; ἀπεκρίθη Ἰησοῦς· οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ,  
 4 ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ. ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ

Lc. 11: 11. ἄρτον . . . ἢ καὶ (om καὶ S L  
 33 [West.mg.]) S A C al; om B Rev.mg.  
 [Treg.mg.] West.txt.

Lc. 10: 21. ἐν sc S D L 33 it<sup>pler</sup> cop;  
 om A B C Δ vg<sup>cod</sup> al Treg. West. Rev.

22 καὶ στραφεὶς . . . εἶπεν A C\* Δ al syrr;  
 om S B D L 33 vg cop Treg. West.  
 Rev.

Joh. 9: 4. ἡμᾶς sc S\* L cop; με S<sup>a</sup> vel<sup>b</sup> A  
 B C D Δ it vg syrr Treg. West. Rev.

## JOHN XI.

- πέμψαντός ἡμᾶς ἕως ἡμέρα ἐστίν· ἔρχεται νῦν ὅτε οὐδεὶς δύνάται ἐργάζεσθαι.  
 5 6 ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμὶ τοῦ κόσμου. ταῦτα εἰπὼν ἔπτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς  
 7 ὀφθαλμοὺς, <sup>1</sup> καὶ εἶπεν αὐτῷ· ὕπαγε νύψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ, ὃ ἐρμηνεύεται ἁπεσταλμένος. ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθεν βλέπων.  
 8 Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον, ὅτι προσαίτης ἦν, ἔλε-  
 9 γον· οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; <sup>1</sup> ἄλλοι ἔλεγον ὅτι οὗτός ἐστιν.  
 10 ἄλλοι ἔλεγον· οὐχί, ἀλλὰ ὅμοιος αὐτῷ ἐστίν. ἐκεῖνος ἔλεγεν ὅτι ἐγὼ εἰμι. <sup>1</sup> ἔλε-  
 11 γον οὖν αὐτῷ· πῶς ἠνεῶχθησάν σου οἱ ὀφθαλμοί; <sup>1</sup> ἀπεκρίθη ἐκεῖνος· ὁ ἄν-  
 12 θρωπος ὁ λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμοὺς  
 13 καὶ εἶπέν μοι ὅτι ὕπαγε εἰς τὸν Σιλωάμ καὶ νύψαι. ἀπελθὼν οὖν καὶ νυψάμενος  
 14 ἀνέβλεψα. εἶπαν αὐτῷ· ποῦ ἐστὶν ἐκεῖνος; λέγει· οὐκ οἶδα.  
 15 Ἦν δὲ σάββατον ἐν τῇ ἡμέρᾳ τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμοὺς. πάλιν  
 16 οὖν ἡρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς· πηλὸν  
 17 ἐπέθηκεν μου ἐπὶ τοὺς ὀφθαλμοὺς, καὶ ἐνιψάμην καὶ βλέπω. ἔλεγον οὖν ἐκ τῶν  
 18 Φαρισαίων τινές· οὐκ ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ  
 19 τηρεῖ. ἄλλοι ἔλεγον· πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποι-  
 20 εῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. λέγουσιν οὖν τῷ τυφλῷ πάλιν· σὺ τί λέγεις  
 21 περὶ αὐτοῦ, ὅτι ἡγοιζέσθαι σου τοὺς ὀφθαλμοὺς; ὁ δὲ εἶπεν ὅτι προφήτης ἐστίν. οὐκ  
 22 ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν, ἕως οὗτου  
 23 ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος, <sup>1</sup> καὶ ἠρώτησαν αὐτοὺς λέγοντες·  
 24 οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει  
 25 ἄρτι; <sup>1</sup> ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν· οἶδαμεν ὅτι οὗτός ἐστιν ὁ  
 26 υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἡνοι-  
 27 ξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἶδαμεν· αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει,  
 28 αὐτὸς περὶ ἑαυτοῦ λαλήσει. ταῦτα εἶπον οἱ γονεῖς αὐτοῦ ὅτι ἐφοβούντο τοὺς  
 29 Ἰουδαίους· ἥδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χρι-  
 30 στόν, ἀποσυνάγωγος γένηται. διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι ἡλικίαν ἔχει,  
 31 αὐτὸν ἐπερωτήσατε.
- 24 Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου, ὃς ἦν τυφλός, καὶ εἶπαν αὐτῷ· δὸς  
 25 δόξαν τῷ θεῷ· ἡμεῖς οἶδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλὸς ἐστίν. ἀπεκρίθη  
 26 οὖν ἐκεῖνος· εἰ ἁμαρτωλός ἐστιν οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὦν ἄρτι βλέπω.  
 27 εἶπον οὖν αὐτῷ· τί ἐποίησέν σοι; πῶς ἡνοιξέν σου τοὺς ὀφθαλμοὺς; <sup>1</sup> ἀπεκρί-  
 28 θη αὐτοῖς· εἶπον ὑμῖν ἥδη καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκοῦειν; μὴ καὶ  
 29 ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; <sup>1</sup> ἐλοιδόρησαν αὐτὸν καὶ εἶπαν· σὺ μαθη-  
 30 τὴς εἰ ἐκεῖνον, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί· <sup>1</sup> ἡμεῖς οἶδαμεν ὅτι  
 31 Μωϋσεὶ λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. ἀπεκρίθη ὁ ἄν-  
 32 θρωπος καὶ εἶπεν αὐτοῖς· ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἶ-  
 33 δατε πόθεν ἐστίν, καὶ ἡνοιξέν μου τοὺς ὀφθαλμοὺς. οἶδαμεν ὅτι ἁμαρτωλὸν ὁ

Joh. 9:12. εἶπαν A vg<sup>codd</sup> cop; add οὖν  
 D Δ al [Treg.mg.]; pm καὶ Ἰ B L 1 33

2<sup>pe</sup> vg<sup>ed</sup> [Treg.txt.] West. Rev.

16 ἄλλοι A L Δ it<sup>pler</sup> vg<sup>codd</sup>; add δὲ Ἰ B  
 D vg<sup>codd</sup> et<sup>ed</sup> cop [Treg.mg.] [West.] Rev.

20 οὖν Ἰ B; δὲ A Δ al syrr; om D L 1 33  
 69 vg cop Treg. Rev.

28 ἐλοιδόρησαν A Δ vg<sup>codd</sup>; pm οἱ δὲ Ἰ B  
 L 1 33 2<sup>pe</sup> cop syrr Treg.; pm καὶ Ἰ\* B  
 [Treg.mg.] West. Rev.



## JOHN IX.

θεὸς οὐκ ἀκούει,<sup>a</sup> ἀλλ' ἐάν τις θεοσεβῆς ἢ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου  
 32 ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἡνοίξεν τις ὀφθαλμοὺς τυφλοῦ γεγεννη-  
 33 34 μένου· εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἰδύνατο ποιεῖν οὐδέν. ἀπεκρίθησαν  
 καὶ εἶπαν αὐτῷ· ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ  
 ἐξέβαλον αὐτὸν ἔξω.

35 Ἦκουσέν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὐρὼν αὐτὸν εἶπεν· σὺ πιστεύ-  
 36 εἰς τὸν υἱὸν τοῦ ἀνθρώπου; <sup>1</sup> ἀπεκρίθη ἐκείνος καὶ εἶπεν· καὶ τίς ἐστιν, κύ-  
 37 ριε, ἵνα πιστεύσω εἰς αὐτόν; <sup>1</sup> εἶπεν αὐτῷ ὁ Ἰησοῦς· καὶ ἑώρακας αὐτόν, καὶ ὁ  
 38 λαλῶν μετὰ σοῦ ἐκείνός ἐστιν. ὁ δὲ ἔφη· πιστεύω, κύριε· καὶ προσεκύνησεν  
 39 αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς· εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τούτον ἦλθον, ἵνα οἱ  
 40 μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται. ἤκουσαν ἐκ τῶν  
 Φαρισαίων οἱ μετ' αὐτοῦ ὄντες, καὶ εἶπαν αὐτῷ· μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν;  
 41 εἶπεν αὐτοῖς ὁ Ἰησοῦς· εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ λέγετε  
 ὅτι βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει.

X. 1 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν  
 2 προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκείνος κλέπτῃς ἐστὶν καὶ ληστής. <sup>1</sup> ὁ  
 3 δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶν τῶν προβάτων. τούτῳ ὁ θυρωρὸς  
 4 ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα φωνεῖ κατ'  
 5 ὄνομα καὶ ἐξάγει αὐτά. ὅταν τὰ ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύε-  
 6 ται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ· ἄλλοτρίῳ  
 δὲ οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασιν τῶν ἄλλο-  
 7 τῶν τὴν φωνήν. Ταύτην τὴν καροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκείνοι δὲ  
 οὐκ ἔγνωσαν τίνα ἦν ἢ ἐλάλει αὐτοῖς.

7 Εἶπεν οὖν ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβά-  
 8 των. πάντες ὅσοι ἦλθον κλέπται εἰσὶν καὶ λησταί, ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ  
 9 πρόβατα. ἐγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσε-  
 10 ται καὶ ἐξελεύσεται καὶ ῥομὴν εὐρήσῃ. ὁ κλέπτῃς οὐκ ἔρχεται εἰ μὴ ἵνα κλέλῃ  
 11 καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὴν ἔχωσιν. ἐγὼ  
 12 εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν  
 13 προβάτων· ὁ μισθωτὸς καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεω-  
 14 ρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει, καὶ ὁ λύκος ἀρπά-  
 15 ζει αὐτὰ καὶ σκορπίζει· ὅτι μισθωτός ἐστιν, καὶ οὐ μέλει αὐτῷ περὶ τῶν προ-  
 16 βάτων. ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὸν πατέρα, καὶ τὴν ψυχὴν  
 17 μου τίθημι ὑπὲρ τῶν προβάτων. καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς  
 αὐλῆς ταύτης· κἀκεῖνα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γε-  
 17 νήσεται μία ποίμνη, εἰς ποιμήν. διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι

<sup>a</sup> 31 Comp. Prov. 28 : 9.

Joh. 9 : 35. ἀνθρώπου <sup>1</sup> B D Rev mg.;  
 θεοῦ <sup>1</sup> A L Δ al it vg cop syrr Treg. Rev.txt.

40 Φαρισαίων <sup>1</sup> S\* et<sup>cb</sup> D it<sup>pl</sup>er vg cop; add  
 ταῦτα <sup>1</sup> S<sup>ca</sup> B L al syrr Treg. West. Rev.

Joh. 10 : 7. εἶπεν οὖν <sup>1</sup> S\*; add πάλιν B  
 West.; add αὐτοῖς <sup>1</sup> S<sup>ca</sup> 1 69 2<sup>pe</sup>; add αὐτοῖς  
 πάλιν <sup>1</sup> S<sup>a</sup> et<sup>cb</sup> A it<sup>pl</sup>er vg syrr; add πάλιν

αὐτοῖς D L Δ al Treg. | ὅτι <sup>1</sup> S A D Δ vg;  
 om B L 33 Treg. West. Rev.

8 ἦλθον <sup>1</sup> S\* Δ al it vg Aug Rev. (Am.mg.);  
 add πρὸ ἐμοῦ <sup>1</sup> S<sup>c</sup> A B D L al cop Or Treg.  
 West. Rev.txt. 16 γενήσεται <sup>1</sup> S\* A  
 Δ it<sup>pl</sup>er vg; γενήσονται <sup>1</sup> S<sup>c</sup> B D L 1 33 2<sup>pe</sup>  
 cop Treg. West. Rev.

## JOHN X.

- 18 τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν. οὐδεὶς αἶρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρὸς μου.
- 19 20 Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τούτους λόγους. ἔλεγον οὖν πολλοὶ ἐξ αὐτῶν· δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε; ἄλλοι ἔλεγον· ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίξει;

§ 91. Jesus in Jerusalem at the Festival of Dedication. He retires beyond Jordan. — *Jerusalem. Bethany beyond Jordan.*

## JOHN X. 22-42.

- 22 23 Ἐγένετο δὲ τὰ ἐγκαίνια ἐν Ἱεροσολύμοις· χειμὼν ἦν· ἰ καὶ περιεπάτει ὁ  
24 Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ Σολομῶνος. ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ· ἔως πότε τὴν ψυχὴν ἡμῶν αἶρεις; εἰ σὺ εἶ ὁ Χριστός, εἰπὼν ἡμῖν παρῆρησία. ἀπεκρίθη ὁ Ἰησοῦς· εἶπον ὑμῖν, καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ· ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἔστ' ἐκ τῶν προβάτων τῶν ἐμῶν. τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, καὶ γὰρ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι, ἰ καὶ γὰρ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλυνται εἰς τὸν αἰῶνα, καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. ὁ πατὴρ ὁ δέδωκέν μοι πάντων μείζον ἔστιν, καὶ οὐδεὶς δύναται ἄρπάξειν ἐκ τῆς χειρὸς τοῦ πατρὸς. ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν.
- 31 32 Ἐβάστασαν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· πολλὰ ἔργα καλὰ ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς· διὰ ποῖον αὐτῶν ἔργον ἐμὲ λιθάζετε; ἰ ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· περὶ καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν<sup>a</sup> ὅτι ἐγὼ εἶπα· θεοὶ ἐστέ; εἰ ἐκείνους εἶπεν θεοὺς, πρὸς οὓς ὁ λόγος ἐγένετο τοῦ θεοῦ, καὶ οὐ δύναται λυθῆναι ἡ γραφή· ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε ὅτι βλασφημεῖς, ὅτι εἶπον· υἱὸς θεοῦ εἰμι; ἰ εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι· εἰ δὲ ποιῶ, καὶ ἐμοὶ μὴ πιστεύετε, τοῖς ἔργοις πιστεύετε, ἵνα γινώτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατὴρ καὶ ἐγὼ ἐν τῷ πατρί.
- 39 40 Ἐξήλθον οὖν αὐτὸν πιάσαι, καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν. Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἔμεινεν ἐκεῖ. καὶ πολλοὶ ἦλθον πρὸς αὐτόν καὶ ἔλεγον ὅτι Ἰωάννης μὲν ση-

<sup>a</sup> 34. Ps. 82: 6. Comp. Ex. 22: 7 sq.

Joh. 10: 18. αἶρει <sup>8c</sup> A D L Δ al it vg cop syrr West.mg.; ἤρεν <sup>8\*</sup> B West.txt. Rev.mg.

20 οὖν <sup>8\*</sup> etc<sup>b</sup> D 1 2<sup>c</sup>; δὲ <sup>8ca</sup> A B L al vg cop Treg. West. Rev.

25 ἀπεκρίθη <sup>8\*</sup> D; add αὐτοῖς <sup>8c</sup> A B al it vg Treg. West. Rev.

29 πατὴρ <sup>8c</sup> it<sup>pauci</sup>; add μου <sup>8c</sup> A B D L al vg cop syrr Treg. West.

Rev. | <sup>8</sup> B <sup>8\*</sup> D L vg cop Rev.mg.; <sup>8s</sup> A B<sup>2</sup> Δ syrr West.mg. Rev.txt. | μετῴδον A B it vg cop Rev.mg.; μελίζων <sup>8</sup> D L Δ al West.mg. Rev.txt.

39 οὖν <sup>8</sup> A L Δ al it vg; om B al cop [Treg.] [West.] Rev. | αὐτὸν <sup>8\*</sup> D vg; add πάλιν <sup>8c</sup> A L Δ 1 33 West.txt.; pm πάλιν B al syrr Treg. [West.mg.] Rev.

## JOHN XI.

42 μείον ἐποίησεν οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθὴ ἦν. καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.

§ 92. The Raising of Lazarus. — *Bethany*.

## JOHN XI. 1-46.

1 Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης τῆς Μαρίας καὶ  
2 Μάρθας τῆς ἀδελφῆς αὐτῆς. ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκ-  
μάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἦσθεναι.  
3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι· κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ.  
4 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ' ὑπὲρ  
5 τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς. ἡγάπα δὲ ὁ Ἰησοῦς  
6 τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. ὥς οὖν ἤκουσεν ὅτι ἀσθε-  
7 νεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπω δύο ἡμέρας· ἔπειτα μετὰ τοῦτο λέγει τοῖς  
8 μαθηταῖς· ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν. λέγουσιν αὐτῷ οἱ μαθηταί· ῥαβ-  
9 βεῖ, νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; ἡ ἀπεκρίθη Ἰη-  
10 σοῦς· οὐχὶ δώδεκα ὥραι εἰσιν τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ  
11 προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει. ἡ ἐὰν δέ τις περιπατῇ ἐν τῇ  
12 νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.  
13 Ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν κεκοίμη-  
14 ται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν. εἶπον οὖν αὐτῷ οἱ μαθηταί· κύριε,  
15 εἰ κεκοίμηται, σωθήσεται. εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖ-  
16 νοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὑπνου λέγει. τότε οὖν εἶπεν αὐτοῖς ὁ  
17 Ἰησοῦς παρῆρσιν· Λάζαρος ἀπέθανεν, ἡ καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι  
18 οὐκ ἦμιν ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν. εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος  
19 τοῖς συνμαθηταῖς· ἄγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ.  
20 Ἐλθὼν οὖν ὁ Ἰησοῦς ἔυρεν αὐτὸν τέσσαρας ἡμέρας ἔχοντα ἐν τῷ μνημείῳ.  
21 ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὥς ἀπὸ σταδίων δεκαπέτε. πολλοὶ  
22 δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίας, ἵνα παρα-  
23 μυνθῶνται αὐτὰς περὶ τοῦ ἀδελφοῦ. ἡ οὖν Μάρθα ὥς ἤκουσεν ὅτι Ἰησοῦς ἔρ-  
24 χεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. εἶπεν οὖν ἡ Μάρθα  
25 πρὸς Ἰησοῦν· κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου. καὶ νῦν οἶδα  
26 ὅτι ὅσα ἂν αἰτήσῃ τὸν θεόν, δώσει σοι ὁ θεός. λέγει αὐτῇ ὁ Ἰησοῦς· ἀνα-  
27 στήσεται ὁ ἀδελφός σου. λέγει αὐτῷ ἡ Μάρθα· οἶδα ὅτι ἀναστήσεται ἐν τῇ  
28 ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. εἶπεν αὐτῇ ὁ Ἰησοῦς· ἐγὼ εἰμι ἡ ἀνάστασις  
29 καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμὲ καὶ ἀποθάνῃ ζήσεται, ἡ καὶ πᾶς ὁ ζῶν καὶ  
30 πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· πιστεύεις τούτου; ἡ λέγει αὐτῷ·  
31 ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον  
32 ἐρχόμενος. καὶ τούτο εἰποῖσα ἀπῆλθεν καὶ ἐφώνησεν Μαριὰμ τὴν ἀδελφὴν αὐ-  
33 τῆς Λάθρα εἰποῖσα· ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε. ἐκείνη ὥς ἤκουσεν,

Joh. 11:17. ἡμέρας A\* D cop; add ἡδη  
N A2 C3 L Δ vg Treg.mg. Rev.; pm ἡδη B  
C\* 69 Treg.txt. West. 19 τὰς περὶ A  
C3 Δ al; τὴν N B C\* L 33 it vg cop syrr  
Treg. West. Rev. 29 ἐκείνη A C2 D

Δ vg; add δὲ N B C\* L 33 69 cop Treg.txt.  
et [mg.] West. Rev. | ἐγείρεται et ἔρχεται  
(ἡγέρθη D) A C2 D Δ vg; ἡγέρθη et ἔρχεται  
N B C\* L 33 Treg. West. Rev.

## JOHN XI.

30 ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν· οὐπω δὲ ἐληλήθει ὁ Ἰησοῦς εἰς τὴν κώ-  
 31 μιν, ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου ὑπῆντησεν αὐτῷ ἡ Μάρθα. οἱ οὖν Ἰουδαῖοι οἱ  
 ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριὰμ ὅτι  
 32 ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, δόξαντες ὅτι ὑπάγει εἰς τὸ μνη-  
 33 μέιον ἵνα κλάσῃ ἐκεῖ. ἡ οὖν Μαριὰμ ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτὸν  
 ἔπεσεν αὐτοῦ εἰς τοὺς πόδας λέγουσα αὐτῷ· κύριε, εἰ ἦς ὧδε, οὐκ ἂν μου ἀπέ-  
 33 θανει ὁ ἀδελφός. Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίονσαν καὶ τοὺς συνελθόντας  
 34 αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν, ἡ καὶ  
 35 εἶπεν· ποῦ τεθείκατε αὐτόν; λέγουσιν αὐτῷ· κύριε, ἔρχου καὶ ἴδε. ἐδάκρυσεν  
 36 37 ὁ Ἰησοῦς. ἔλεγον οὖν οἱ Ἰουδαῖοι· ἴδε πῶς ἐφίλει αὐτόν. τινὲς δὲ ἐξ αὐ-  
 τῶν εἶπον· οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι  
 38 ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Ἰησοῦς οὖν πάλιν ἐμβριμούμενος ἐν ἑαυτῷ ἔρχεται  
 39 εἰς τὸ μνημεῖον. ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. ἡ λέγει ὁ Ἰησοῦς·  
 ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα· κύριε,  
 40 ἥδη ὄζει· τεταρταῖος γάρ ἐστιν. λέγει αὐτῇ ὁ Ἰησοῦς· οὐκ εἰπὼν σοι ὅτι ἐὰν  
 41 πιστεύσῃς ὀψῇ τὴν δόξαν τοῦ θεοῦ; ἡ ἦραν οὖν τὸν λίθον· ὁ δὲ Ἰησοῦς ἤρην  
 42 τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν· πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. ἐγὼ  
 δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστώτα εἶπον, ἵνα  
 43 πιστεῦσωσιν ὅτι σύ με ἀπέστειλας. καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασεν·  
 44 Δάδαρε, δεῦρο ἔξω. ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κει-  
 ραῖς, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς· λύσατε  
 αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν.  
 45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαριὰμ καὶ θεασάμενοι ἃ  
 46 ἐποίησει, ἐπίστευσαν εἰς αὐτόν· τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαί-  
 οους καὶ εἶπαν αὐτοῖς ἃ ἐποίησεν Ἰησοῦς.

§ 93. The Counsel of Caiaphas against Jesus. He retires from Jerusalem. —  
*Jerusalem. Ephraim.*

## JOHN XI. 47-54.

47 Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον· τί ποιού-  
 48 μεν, ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα; ἐὰν ἀφώμεν αὐτὸν οὕτως, πάν-  
 49 τες πιστεῦσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν  
 50 τόπον καὶ τὸ ἔθνος. εἰς δὲ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ  
 51 ἐκείνου, εἶπεν αὐτοῖς· ὑμεῖς οὐκ οἴδατε οὐδέν, ἡ οὐδὲ λογίζεσθε ὅτι συμφέρει  
 52 τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπει, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφή-  
 53 τευσεν ὅτι ἐμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, ἡ καὶ οὐχ ὑπὲρ τοῦ  
 54 ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς  
 55 ἓν. ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλευσάντο ἵνα ἀποκτείνωσιν αὐτόν.

Joh. 11 : 30. ἦν A D L Δ al syrr; add ἐτι Treg.txt. West.txt. Rev.txt. 54 διέ-  
 B C 1 33 vg cop Treg.txt. et [mg.] West. τριβεν A D Δ al it vg syrr Treg.mg.; ἐμεινεν  
 Rev. 45 & S A\* L Δ it<sup>mul</sup> vg cop B B L Treg.txt. West. Rev.  
 Treg.mg. West.mg. Rev.mg.; δ A<sup>2</sup> B C\* D 1



JOHN XI.

θεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν, καὶ ἐκεῖ διέτριβεν μετὰ τῶν μαθητῶν.

§ 94. Jesus beyond Jordan is followed by Multitudes. The Healing of the Infirm Woman on the Sabbath. — *Valley of Jordan. Perea.*

MATTH. XIX. 1, 2.

MARK X. 1.

1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετήρην ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὄρια τῆς  
2 Ἰουδαίας πέραν τοῦ Ἰορδάνου. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

1 Καὶ ἐκείθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου, καὶ συνπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς.

LUKE XIII. 10-21.

10 11 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν. καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτώ, καὶ ἦν συνκύπτουσα καὶ μὴ δυναμένη  
12 ἀνακύψαι εἰς τὸ παντελές. ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν  
13 αὐτῇ· γύναι, ἀπολέλυται ἀπὸ τῆς ἀσθενείας σου, ἡ καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας·  
14 καὶ παραχρῆμα ἀνορθώθη, καὶ ἐδόξαζεν τὸν θεόν. ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι ἐξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ  
15 μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν· ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης  
16 καὶ ἀπαγαγὼν ποτίζει; ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδωκεν ὁ σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ  
17 τοῦ σαββάτου; καὶ ταῦτα λέγοντος αὐτοῦ κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.  
18 Ἐλεγεν οὖν· τίς ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ, καὶ τίς ὁμοιώσω αὐτήν;  
19 ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ἡῤῥησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν  
20 τοῖς κλάδοις αὐτοῦ. Καὶ πάλιν εἶπεν· τίς ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ;  
21 ὁμοία ἐστὶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐξυμῶθη ὅλον.

§ 95. Our Lord goes teaching and journeying towards Jerusalem. He is warned against Herod. — *Perea.*

LUKE XIII. 22-35.

22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἱεροσόλυμα.  
23 Εἶπεν δέ τις αὐτῷ· κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς·  
24 ἡ ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν

## LUKE XIII.

- 25 εἰσελθεῖν καὶ οὐκ ἰσχύουσιν. ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ  
τὴν θύραν, καὶ ἄρξῃσθε ἕξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες· κύριε  
26 ἀνοιξον ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. τότε ἄρξῃσθε  
λέγειν· ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.  
27 καὶ ἐρεῖ· λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ· ἀπόστῃτε ἀπ' ἐμοῦ  
28 πάντες ἐργάται τῆς ἀδικίας. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς  
τῶν ὁδοιτῶν, ὅταν ὤψεσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προ-  
29 φήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. καὶ ἤξουσιν ἀπὸ  
ἀνατολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ νότον, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ  
30 τοῦ θεοῦ. καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ ἔσονται  
ἔσχατοι.  
31 Ἐν αὐτῇ τῇ ὥρᾳ προσήλθαν τινες Φαρισαῖοι λέγοντες αὐτῷ· ἔξελθε καὶ πο-  
32 ρεύου ἐντεῖθεν, ὅτι Ἡρώδης θέλει σε ἀποκτείνειν. καὶ εἶπεν αὐτοῖς· πορευθέντες  
εἶπατε τῇ ἀλώπεκι ταύτῃ· ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον  
33 καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ  
ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ.  
34 Ἱερουσαλὴμ Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς  
ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου ὃν τρό-  
35 ποι ὄρνιξ τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. ἰδοὺ ἀφίε-  
ται ὑμῖν ὁ οἶκος ὑμῶν.<sup>a</sup> λέγω ὑμῖν ὅτι οὐ μὴ ἴδῃτέ με ἕως ἥξει ὅτε εἴπητε· εὐ-  
λογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.<sup>b</sup>

§ 96. Our Lord dines with a Chief Pharisee on the Sabbath. Incidents. —  
*Peræa.*

## LUKE XIV. 1-24.

- 1 Καὶ ἐγένετο ἐν τῷ ἔλθειν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων  
2 σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. καὶ ἰδοὺ ἄνθρω-  
3 πὸς τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς  
τοὺς νομικοὺς καὶ Φαρισαίους λέγων· ἔξεστιν τῷ σαββάτῳ θεραπεῦσθαι ἢ οὐ;  
4 5 οἱ δὲ ἡσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσεν. καὶ ἀποκρι-  
θεὶς πρὸς αὐτοὺς εἶπεν· τίνας ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐ-  
6 θέως ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου; καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι  
πρὸς ταῦτα.  
7 Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς πρωτοκλισίας  
8 ἐξελέγοντο, λέγων πρὸς αὐτοὺς· ὅταν κληθῇς ἐπὶ τινος εἰς γάμους, μὴ κατακλι-  
θῇς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ᾧ κεκλημένος ὑπ' αὐτοῦ,  
<sup>a</sup> 35. Comp. Ps. 69 : 26 [25]; Jer. 12 : 7; 22 : 5. [b 35. Ps. 118 : 26.]

LC. 13 : 24. ἰσχύουσιν. A L Δ al it<sup>pl</sup> vg;  
ισχύουσιν, Treg. West. Rev.mg.

27 ὑμᾶς S A (D var) Δ 1 33 69 al vg;  
om B L Treg. West. Rev. 29 βορρᾶ  
S A D<sup>sr</sup> Δ al vg cop; pm ἀπὸ B L [Treg.]  
West. Rev. 35 λέγω S<sup>c</sup> L; add δὲ  
S<sup>c</sup> A B D Δ al vg cop Treg. [West.] Rev.;

pm ἀμὴν δὲ min mu Steph. | ἥξει ὅτε A D Δ  
al vg [Treg.]; om (add ἂν S 1 69) S B L  
cop West. Rev.

LC. 14 : 5. ἀποκριθεὶς S<sup>c</sup> et<sup>cb</sup> A Δ al vg;  
om S<sup>ca</sup> B D L it<sup>pler</sup> cop Treg. West. Rev.  
| υἱὸς A B Δ al syrr Rev.mg.; ὄνος (ut 13 :  
15) S L 1 33 vg cop Rev.txt.; πρόβατον D.

## LUKE XIV.

- 9 <sup>1</sup> καὶ ἔλθων ὁ σὲ καὶ αὐτὸν καλέσας ἔρεῖ σοι· δὸς τοῦτω τόπον, καὶ τότε ἄρξῃ  
 10 μετὰ αἰσχίνης τὸν ἔσχατον τόπον κατέχειν. ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνά-  
 πεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε ἔρεῖ σοι· φίλε, προσ-  
 ανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι.  
 11 ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.  
 12 Ἐλέγεν δὲ καὶ τῷ κεκληκότε αὐτόν· ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει  
 τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας  
 πλουσίους, μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε, καὶ γένῃται ἀνταπόδομά σοι.  
 13 14 ἀλλ' ὅταν ποιῇς δοχὴν, κἀλεῖ πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς, <sup>1</sup> καὶ  
 μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται δέ σοι ἐν τῇ  
 ἀναστάσει τῶν δικαίων.  
 15 Ἀκούσας δὲ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ· μακάριος ὅστις φά-  
 16 γεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ. ὁ δὲ εἶπεν αὐτῷ· ἄνθρωπός τις ἐποίει  
 17 δεῖπνον μέγα, καὶ ἐκάλεσεν πολλούς, <sup>1</sup> καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ τῇ ὥρᾳ  
 18 τοῦ δεῖπνου εἰπεῖν τοῖς κεκλημένοις· ἔρχεσθε, ὅτι ἡδὴ ἔτοιμά εἰσιν. καὶ ἤρξαντο  
 ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ· ἄργον ἡγόρασα, καὶ ἔχω  
 19 ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον. καὶ ἕτερος εἶ-  
 πεν· ζεύγη βοῶν ἡγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε,  
 20 ἔχε με παρητημένον. καὶ ἕτερος εἶπεν· γυναικα ἔγγραμμα, καὶ διὰ τοῦτο οὐ δύνα-  
 21 μαι ἔλθειν. καὶ παραγενόμενος ὁ δούλος ἀπηγγείλεν τῷ κυρίῳ αὐτοῦ ταῦτα.  
 τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ· ἔξελθε ταχέως εἰς τὰς  
 πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ τυφλοὺς  
 22 καὶ χωλοὺς εἰσάγαγε ὧδε. καὶ εἶπεν ὁ δούλος· κύριε, γέγονεν ὡς ἐπέταξας, καὶ  
 23 ἔτι τόπος ἐστίν. καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον· ἔξελθε εἰς τὰς ὁδοὺς καὶ  
 24 φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος· λέγω γὰρ ὑμῖν ὅτι  
 οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δεῖπνου.

§ 97. What is required of true Disciples. — *Peræa*.

## LUKE XIV. 25-35.

- 25 26 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφεῖς εἶπεν πρὸς αὐτοὺς· <sup>1</sup> εἴ  
 τις ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ τὴν γυ-  
 ναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυ-  
 27 χήν, οὐ δύναται εἶναί μου μαθητής. ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ  
 28 ἔρχεται ὀπίσω μου, οὐ δύναται εἶναί μου μαθητής. Τίς γὰρ ἐξ ὑμῶν θέλων πύρ-  
 γον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρ-  
 29 τισμὸν; ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες  
 30 οἱ θεωροῦντες ἄρξονται αὐτῷ ἐμπαῖζειν, <sup>1</sup> λέγοντες ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο  
 31 οἰκοδομεῖν καὶ οὐκ ἴσχυεν ἐκτελέσαι. Ἡ τίς βασιλεὺς πορευόμενος ἐτέρῳ βα-  
 σιλεῖ συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλευέται εἰ δυνατός ἐστιν  
 32 ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ ἑικοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; εἰ  
 δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος πρεσβεῖαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην.

Lc. 14: 14. δὲ S\*; γὰρ S<sup>c</sup> A B D L vg (vel<sup>b</sup>) B L; add πάντα (ante ἔτοιμα D cop)  
 cop syrr Treg. West. 17 εἰσιν S L; S<sup>a</sup> (vel<sup>ca</sup>) A D vg cop [Treg.] 26 δὲ  
 ἐστιν A B D Treg. West. | sine πάντα S\* etc S A D<sup>st</sup> vg cop; τε B L Treg. West. Rev.

## LUKE XV.

33 οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναί μου μαθητής.

34 35 Καλὸν οὖν τὸ ἅλα· ἐὰν δὲ καὶ τὸ ἅλα μωρανθῇ, ἐν τίνι ἀρτυθήσεται; ἢ οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὅτα ἀκούειν ἀκούετω.

§ 98. Parable of the Lost Sheep, etc. Parable of the Prodigal Son.—  
*Peræa.*

## LUKE XV. 1-32.

- 1 Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ.  
2 καὶ διεγόγγυζον οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς.  
3 4 Εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων· τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν οὐ καταλείπει τὰ ἐνεπλήκοντα ἑνέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπλωλός, ὥς εὕρῃ αὐτό; καὶ εὕρων ἐπιτίθῃσιν ἐπὶ τοὺς ὄμους ἑαυτοῦ χαίρων, ἢ καὶ ἔλθων εἰς τὸν οἶκον συνακαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς· συνχάρητέ μοι, ὅτι εἵρον τὸ πρόβατόν μου τὸ ἀπωλωλός. λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνεπλήκοντα ἑνέα δικαίοις οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας.  
8 ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον καὶ σαροὶ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ὥς οὗτο εὕρῃ; καὶ εὕρουσα συνακαλεῖ τὰς φίλας καὶ τὰς γείτονας λέγουσα· συνχάρητέ μοι, ὅτι εἵρον τὴν δραχμὴν ἣν ἀπώλεσα. οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι.  
11 12 Εἶπεν δέ· ἄνθρωπός τις εἶχεν δύο υἱούς. καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ διείλεν αὐτοῖς τὸν βίον. καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως. δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἠρξάτο ὑστερεῖσθαι. καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους· καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ. εἰς ἑαυτὸν δὲ ἔλθων ἔφη· πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων· ἐγὼ δὲ λιμῷ ὡδε ἀπόλλυμαι. ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, ἢ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου· ποιήσόν με ὥς ἓνα τῶν μισθίων σου. καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα αὐτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατήρ αὐτοῦ καὶ ἐσπλαγχνίσθη, καὶ δραμὸν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. εἶπεν δὲ αὐτῷ ὁ υἱός· πάτερ, ἡμαρτον εἰς

Lc. 14: 32. τὰ πρὸς Ν<sup>ο</sup> Α Δ L West.mg.; om τὰ Ν<sup>ο</sup> West.txt.; εἰς B West.mg.

Lc. 15: 12. καὶ sc Ν<sup>ο</sup> D it vg syrr; δ δὲ Ν<sup>ο</sup> Α B cop Treg. West. Rev.

16 γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ Α cop West.mg. Rev. (Am.txt.); χορτασθῆναι ἐκ Ν B D L Treg.mg. West.txt. Rev. (Am.mg.)



LUKE XV.

22 τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου. εἶπεν δὲ ὁ  
 23 πατὴρ πρὸς τοὺς δούλους αὐτοῦ· ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε  
 23 24 ἑαυτοὺς, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας,  
 οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ εὐρέθη. καὶ ἦρ-  
 25 ξαντο εὐφραίνεσθαι. ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρ-  
 26 χόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν,<sup>1</sup> καὶ προσκαλεσάμενος  
 27 ἕνα τῶν παίδων ἐπυνθάνετο τί εἴη ταῦτα. ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου  
 ἦκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν  
 28 ἀπέλαβεν. ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν· ὁ δὲ πατήρ αὐτοῦ ἐξελθὼν πᾶ-  
 29 ρεκάλει αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρί· ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι  
 καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ  
 30 τῶν φίλων μου εὐφρανθῶ· ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγὼν σου τὸν βίον  
 31 μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον. ὁ δὲ εἶπεν αὐτῷ· τέ-  
 32 κνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἔστιν·<sup>1</sup> εὐφρανθῆναι δὲ  
 καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, ἀπολωλὼς καὶ  
 εὐρέθη.

§ 99. Parable of the Unjust Steward. — *Peræa*.

LUKE XVI. 1-13.

1 Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητάς· αἰθροπὸς τις ἦν πλοῖσις ὃς εἶχεν οἰκονό-  
 2 μον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. καὶ φωνή-  
 3 σας αὐτὸν εἶπεν αὐτῷ· τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονο-  
 4 μίας σου· οὐ γὰρ δύνη ἐτι οἰκονομεῖν. εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· τί  
 ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ  
 5 ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. ἔγνω τὴν ποιήσω, ἵνα ὅταν μετασταθῶ τῆς οἰκονο-  
 6 μίας δέξωμαι με εἰς τοὺς οἴκους ἑαυτῶν. καὶ προσκαλεσάμενος ἕνα ἕκαστον  
 7 τῶν χρεοφειλητῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ· πόσον ὀφείλεις τῷ κυρίῳ  
 8 μου; ὁ δὲ εἶπεν· ἑκατὸν βάτους ἐλαίου. ὁ δὲ εἶπεν αὐτῷ· δέξαι σου τὰ γράμ-  
 9 ματα καὶ καθίσας ταχέως γράψον πεντήκοντα. ἔπειτα ἑτέρῳ εἶπεν· σὺ δὲ πόσον  
 10 ὀφείλεις; ὁ δὲ εἶπεν· ἑκατὸν κόρους σίτου. λέγει αὐτῷ· δέξαι σου τὰ γράμ-  
 11 ματα καὶ γράψον ὀγδοήκοντα. καὶ ἐπῆρσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας,  
 ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς  
 υἱοὺς τοῦ φωτός εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσίν.  
 9 Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα  
 10 ὅταν ἐκλίπῃ δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. ὁ πιστὸς ἐν ἐλαχίστῳ καὶ  
 11 ἐν πολλῷ πιστός ἐστιν, καὶ ὁ ἐν ἐλαχίστῳ ἀδικὸς καὶ ἐν πολλῷ ἀδικός ἐστιν. εἰ  
 12 οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεῦσει;  
 12 13 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς δώσει ὑμῖν; ὁ οὐ-

Lc. 15: 21. υἱός σου A L it vg cop; add 32 ἀπολωλὼς N D it vg cop; pm καὶ A B  
 ποίησόν με ὡς ἕνα τῶν μισθίων σου N B D · L syrr Treg. West. Rev.  
 [West.] Rev.mg. 22 ἐξενέγκατε A; Lc. 16: 12. ὑμέτερον N A D vg cop syrr  
 pm ταχὺ (-χέως D) N B D L it vg cop West.mg.; ἡμέτερον B L West.txt. Rev.mg.  
 [Treg.] West. Rev. 8

## LUKE XVI.

δοὺς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐπὶ ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.

§ 100. The Pharisees reproved. Parable of the Rich Man and Lazarus. — *Peræa.*

## LUKE XVI. 14-31.

- 14 Ἦκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλαργυροὶ ὑπάρχοντες, καὶ ἐξεμυκτή-  
 15 ριζον αὐτόν. καὶ εἶπεν αὐτοῖς· ὑμεῖς ἐστὲ οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν  
 16 ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν  
 17 ἢ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται. εὐκοπώτερον δέ  
 18 ἐστὶν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. πᾶς  
 19 ἀπὸ ἀνδρὸς γαμῶν μοιχεύει, καὶ ὁ ἀπολελυμένην  
 20 ἀπὸ ἀνδρὸς γαμῶν μοιχεύει, καὶ ἐνεδιδύσκειτο πορφύραν καὶ βύσσον εὐφραι-  
 21 νόμενος καθ' ἡμέραν λαμπρῶς. πτωχὸς δὲ τις ἦν ὀνόματι Λάζαρος ἐβέβλητο  
 22 πρὸς τὸν πυλῶνα αὐτοῦ εἰλκωμένος· καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόν-  
 23 των ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ  
 24 ἔλκη αὐτοῦ. ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν  
 25 ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη.  
 26 καὶ ἐν τῷ ᾄδει ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραάμ  
 27 ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. καὶ αὐτὸς φωνήσας εἶπεν·  
 28 πᾶτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύ-  
 29 λου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ  
 30 ταύτῃ. εἶπεν δὲ Ἀβραάμ· τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν  
 31 τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυ-  
 32 νᾶσαι. καὶ ἐν πᾶσι τοῦτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται,  
 33 ὅπως οἱ θέλοιντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωται, μηδὲ οἱ ἐκείθεν πρὸς  
 34 ὑμᾶς διαπερῶσιν. εἶπεν δὲ· ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶ-  
 35 κον τοῦ πατρός μου· ἵ ἔχω γὰρ πέντε ἀδελφοὺς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα  
 36 μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. λέγει δὲ Ἀβραάμ·  
 37 ἔχουσι Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. ὁ δὲ εἶπεν· οὐχί,  
 38 πᾶτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν.  
 39 εἶπεν δὲ αὐτῷ· εἰ Μωϋσῆς καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ  
 40 νεκρῶν ἀναστή πεισθήσονται.

§ 101. Jesus inculcates Forbearance, Faith, Humility. — *Peræa.*

## LUKE XVII. 1-10.

- 1 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλ-  
 2 θεῖν, οὐαὶ δὲ δι' οὗ ἔρχεται· λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περικείται περὶ τὸν

## LUKE XVII.

τράχληλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίση τῶν μικρῶν  
 3 τοῦτων ἓνα. <sup>1</sup> προσέχετε ἑαυτοῖς. ἐὰν ἁμάρτη ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ,  
 4 καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ. καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σέ  
 καὶ ἐπτάκις ἐπιστρέψῃ πρὸς σε λέγων· μετανῶ, ἀφήσεις αὐτῷ.<sup>a</sup>  
 5 6 Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ· πρόσθε ἡμῖν πίστιν. εἶπεν δὲ ὁ κύριος·  
 εἰ εἶχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ· ἐκριζώ-  
 7 θητι καὶ φυτεύθῃ ἐν τῇ θαλάσῃ, καὶ ὑπήκουσεν ἂν ὑμῖν. Τίς δὲ ἐξ ὑμῶν  
 δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ·  
 8 εὐθέως παρελθὼν ἀνάπεσε; <sup>1</sup> ἀλλ' οὐχὶ ἐρεῖ αὐτῷ· ἐτοίμασον τί δειπνήσω, καὶ  
 10 περὶ ὧσά μενος διακόνει μοι ἕως φάγῳ καὶ πίῳ, καὶ μετὰ ταῦτα φάγεσαι καὶ πίε-  
 9 10 σαι σὺ; μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα; οὕτως καὶ  
 ὑμεῖς, ὅταν ποιήσῃτε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι δούλοι ἀχρεῖοί  
 ἔσμεν, ὃ ὀφείλομεν ποιῆσαι πεποιήκαμεν.

§ 102. Christ's Coming will be Sudden. — *Peræa*.

## LUKE XVII. 20-37.

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ,  
 ἀπεκρίθη αὐτοῖς καὶ εἶπεν· οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως,  
 21 <sup>1</sup> οὐδὲ ἐροῦσιν· ἰδοὺ ὧδε ἢ ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν  
 ἐστίν.  
 22 Εἶπεν δὲ πρὸς τοὺς μαθητάς· ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν  
 23 ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. καὶ ἐροῦσιν ὑμῖν· ἰδοὺ ἐκεῖ,  
 24 ἰδοὺ ὧδε· μὴ ἀπέλθῃτε μὴδὲ διώξητε. ὥσπερ γὰρ ἡ ἀστραπὴ ἢ ἀστράπτουσα  
 ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀν-  
 25θρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκι-  
 26 μασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως  
 27 ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου· ἦσθιον, ἔπινον, ἐγάμιζοντο,  
 28 ἄχρι ἥς ἡμέρας εἰσῆλθαι Νῶε εἰς τὴν κιβωτόν, καὶ ἦλθαι ὁ κατακλυ-  
 29 σμός καὶ ἀπώλεσεν ἅπαντας.<sup>b</sup> ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λῴτ·  
 30 ἦσθιον, ἔπινον, ἡγοράζον, ἐπώλουν, ἐφύτευον, ὠκοδόμουν· ἢ δὲ ἡμέρᾳ ἐξῆλθεν  
 31 Λῴτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν ἅπαντας.<sup>c</sup>  
 32 31 κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. ἐν ἐκείνῃ  
 τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ κατα-  
 32 βάτω ἄραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρέψάτω εἰς τὰ ὀπίσω. μνημο-  
 33 νεύετε τῆς γυναικὸς Λῴτ.<sup>d</sup> ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι, ἀπο-  
 34 λέσει αὐτήν, καὶ ὃς ἐὰν ἀπολέσῃ, ζωογονήσῃ αὐτήν. λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ  
 35 ἔσονται δύο ἐπὶ κλίνῃ μιᾷ, ὃ εἰς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται.  
 36 36 ἔσονται δύο ἀλήθυσαι ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται, ἡ δὲ ἑτέρα ἀφεθή-  
 37 σεται. καὶ ἀποκριθέντες λέγουσιν αὐτῷ· ποῦ, κύριε; ὃ δὲ εἶπεν αὐτοῖς· ὅπου  
 τὸ σῶμα, ἐκεῖ καὶ οἱ αἶετοὶ ἐπισυναχθήσονται.

<sup>a</sup> 4. Comp. Lev. 19: 17, 18. <sup>b</sup> 27. Gen. 7: 4, 7. <sup>c</sup> 29. Gen. 19: 15 sq. <sup>d</sup> 32. Gen. 19: 26.

Lc. 17: 24. ἐν τῇ ἡμέρᾳ αὐτοῦ S A L vg ἐν τῷ (om D) ἀγρῷ· δ (om D U) εἰς παρα-  
 cop syrr West.mg.; om B D [Treg.mg.] ληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται D U vg  
 West.txt. Rev.mg. 36 hunc verum Rev.mg.  
 om S A B L cop; add δύο ἔσονται (om D vg)

§ 103. Parables: The Importunate Widow. The Pharisee and Publican. — *Peræa*.

## LUKE XVIII. 1-14.

- 1 Ἐλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ  
 2 μὴ ἐνκακεῖν, ἰ λέγων· κριτὴς τις ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ φοβούμενος καὶ  
 3 ἄνθρωπον μὴ ἐντρεπόμενος. χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐ-  
 4 τὸν λέγουσα· ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. καὶ οὐκ ᾔθελεν ἐπὶ χρό-  
 5 νον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον  
 6 ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με. εἶπεν δὲ ὁ κύριος· ἀκούσατε τί ὁ κρι-  
 7 τὴς τῆς ἀδικίας λέγει· ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν  
 8 αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς; λέγω  
 9 ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλ-  
 10 θὼν ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;  
 11 Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ  
 12 ἐξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην. ἄνθρωποι δύο ἀνέβησαν  
 13 εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἰς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. ὁ Φαρισαῖος  
 14 σταθεὶς ταῦτα προσήρχετο· ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ  
 15 τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης· νηστεύω δις  
 16 τοῦ σαββάτου, ἀποδεδέκαμαι πάντα ὅσα κτῶμαι. ὁ δὲ τελώνης μακρόθεν ἑστὼς  
 17 οὐκ ᾔθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανὸν, ἀλλ' ἔτυπεν τὸ στήθος  
 18 αὐτοῦ λέγων· ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ. λέγω ὑμῖν, κατέβη οὗτος  
 19 δεικναι ὅτι αὐτὸς ἠγαπήσεν τὸν θεόν· ὁ γὰρ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπει-  
 20 νωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

§ 104. Precepts respecting Divorce. — *Peræa*.

## MATT. XIX. 3-12.

- 3 Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι  
 4 πειράζοντες αὐτὸν καὶ λέγοντες· εἰ  
 5 ἔξεστιν ἀπολῦσαι τὴν γυναῖκα αὐτοῦ  
 6 κατὰ πᾶσαν αἰτίαν;  
 7 ὁ δὲ ἀποκριθεὶς  
 8 εἶπεν· οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας  
 9 ἀπ' ἀρχῆς ἄρσεν καὶ θήλυ ἐποίησεν

## MARK X. 2-12.

- 2 Καὶ προσελθόντες οἱ Φαρισαῖοι ἐπη-  
 3 ρώτων αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα  
 4 ἀπολῦσαι, πειράζοντες αὐτόν. ὁ δὲ  
 5 ἀποκριθεὶς εἶπεν αὐτοῖς· τί ὑμῖν ἐνε-  
 6 τειλατο Μωϋσῆς; οἱ δὲ εἶπαν· ἐπέ-  
 7 τρεψεν Μωϋσῆς βιβλίον ἀποστασίου  
 8 γράψαι καὶ ἀπολῦσαι.<sup>a</sup> ὁ δὲ Ἰησοῦς  
 9 εἶπεν αὐτοῖς· πρὸς τὴν σκληροκαρδίαν  
 10 ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύ-

<sup>a</sup> 4. Dent. 24: 1.

Lc. 18: 11. ταῦτα S<sup>\*</sup>; pm πρὸς (καθ' D)  
 ἐαυτὸν A D syrr Treg.mg. West.mg.; add  
 πρὸς ἑαυτὸν (αὐτὸν L) S<sup>c</sup> B L vg Treg.txt.  
 West.txt. Rev. 14 ἢ γὰρ ἐκεῖνος A Δ  
 Treg.mg.; παρ' (pm μάλλον D) ἐκείνον S B  
 L cop Treg.txt. West.

Mt. 10: 2. οἱ Φαρισαῖοι S C; om οἱ A B  
 L Δ Treg. West. Rev.

Mt. 19: 3. οἱ Φαρισαῖοι S D Rev.mg.; om  
 of B C L cop Treg. West. Rev.txt.

4 ποιήσας S C D Z it vg; κτίσας B 33  
 Treg. West. Rev.mg.



## MATT. XIX.

## MARK X.

5 αὐτούς; <sup>a</sup> καὶ εἶπεν· ἕνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.<sup>b</sup> ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία. ὁ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρὶς ζέτω. λέγουσιν αὐτῷ· τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι;<sup>c</sup> λέγει αὐτοῖς· ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν. ἀπ' ἀρχῆς 9 δὲ οὐ γέγονεν οὕτως. λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην, μοιχᾶται.

10 Λέγουσιν αὐτῷ οἱ μαθηταί· εἰ οὐ-

11 πως ἔστιν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέροι γαμήσαι. ὁ δὲ 12 εἶπεν αὐτοῖς· οὐ πάντες χωροῦσιν τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται. εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω.

6 τὴν. ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς.<sup>a</sup> 7 ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ 8 καὶ τὴν μητέρα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν,<sup>b</sup> ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ 9 μία σὰρξ. ὁ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.

10 καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταί περὶ τούτον 11 ἐπρωτῶν αὐτόν. καὶ λέγει αὐτοῖς· ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν. καὶ ἔαν αὐτὴ ἀπολύσασα τὸν 12 ἄνδρα αὐτῆς γαμήσῃ ἄλλον, μοιχᾶται.

§ 105. Jesus receives and blesses Little Children. — *Peræa*.

## MATT. XIX. 13-15.

## MARK X. 13-16.

## LUKE XVIII. 15-17.

13 Τότε προσηγγέχθησαν αὐτῷ παῖδιά, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξῃται· οἱ δὲ μαθηταὶ ἐπετίμησαν 14 αὐτοῖς. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἄφετε τὰ

13 Καὶ προσέφερον αὐτῷ παῖδιά ἵνα ἅψῃται αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέ- 14 ρουσιν. ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς· ἄφετε τὰ

15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἅπτῃται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων 16 αὐτοῖς. ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων· ἄφετε τὰ παι-

<sup>a</sup> 4 etc. Gen. 1: 27.

<sup>b</sup> 5 etc. Gen. 2: 24.

<sup>c</sup> 7. Deut. 24: 1.

**Mt. 10: 7.** αὐτοῦ sc (ἐαντ. D) **Σ** D cop; om A B C L Δ vg Treg. West. | sine add **Σ** B [Treg.mg.] Rev.mg.; add καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα (τῇ γυναικὶ Δ C L Δ) αὐτοῦ A C D L Δ it vg cop syrr Treg. txt. Rev.txt.

**Mt. 19: 8.** αὐτοῖς· ὅτι item Treg.; αὐτοῖς ὅτι West. Rev. 9 ἡ ἐπὶ πορνείᾳ **Σ** C Z vg syrr; παρεκτὸς λόγου πορνείας B D 33 cop West.mg. Rev.mg. | καὶ γαμήσῃ ἄλλην **Σ**

C D Z it vg syrr; om B cop West.mg. Rev. mg. | μοιχᾶται **Σ** C<sup>3</sup> D Z vg syrr; ποιεῖ αὐτὴν μοιχευθῆναι B C\* cop West.mg. Rev. mg. | μοιχᾶται sine add **Σ** C<sup>3</sup> D L Rev. mg.; add καὶ ὁ ἀπολελυμένην γαμήσας (γαμῶν C\* 33 Treg.mg.) μοιχᾶται B C\* Z 33 vg syrr [Treg.txt.] West.mg. Rev.txt.

**Mt. 10: 13.** τοῖς προσφέρουσιν A D vg syrr; αὐτοῖς **Σ** B C L Δ cop Treg.mg. West. Rev.

## MATT. XIX.

παιδιά καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς ἐμέ· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία  
 15 τῶν οὐρανῶν. καὶ ἐπιθéis τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν.

16 αὐτήν. καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει, τιθεὶς τὰς χεῖρας ἐπ' αὐτά.

## MARK X.

παιδιά ἔρχεσθαι πρὸς με, μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.  
 15 ἁμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίου, οὐ μὴ εἰσέλθῃ εἰς

## LUKE XVIII.

διὰ ἔρχεσθαι πρὸς με καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.  
 17 ἁμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίου, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

§ 106. The Rich Young Man. Parable of the Laborers in the Vineyard. — *Peræa.*

MATT. XIX. 16-30.

XX. 1-16.

16 Καὶ ἰδὼν εἰς προσελθὼν αὐτῷ εἶπεν· διδάσκαλε, τί ἀγαθὸν ποιήσω ἵνα ἔχω ζωὴν  
 17 αἰώνιον; ὃ δὲ εἶπεν αὐτῷ· τί με ἔρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός· εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς  
 18 ἐντολάς. ποίας; φησὶν. ὃ δὲ Ἰησοῦς εἶπεν· τὸ<sup>a</sup> οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, ἴτιμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυ-  
 20 τόν. λέγει αὐτῷ ὁ νεανίσκος· πάντα ταῦτα ἐφύλαξα· τί ἔτι

MARK X. 17-31.

17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμὼν εἰς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν· διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;  
 18 ὃ δὲ Ἰησοῦς εἶπεν αὐτῷ· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός. τὰς ἐντολάς οὖ-  
 19 δας·<sup>a</sup> μὴ μοιχεύσης, μὴ φονεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης, μὴ ἀποστερήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.  
 20 ὃ δὲ ἔφη αὐτῷ· διδάσκαλε, ταῦτα πάντα ἐφύλαξά μιν ἐκ νεότητός μου. ὃ δὲ Ἰησοῦς

LUKE XVIII. 18-30.

18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων· διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς θεός.  
 20 τὰς ἐντολάς οὖ-  
 21 δας·<sup>a</sup> μὴ μοιχεύσης, μὴ φονεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.  
 21 ὃ δὲ εἶπεν ταῦτα πάντα ἐφύλαξα ἐκ νεότη-  
 22 τος.

<sup>a</sup> 18 etc. Ex. 20 : 12 sq. Deut. 5 : 16 sq. — Lev. 19 : 18.

Mt. 19 : 16. διδάσκαλε S B D L; add ἀγα-  
 θέ C Δ vg cop syrr Rev.mg. 17 τί με ...  
 ὁ ἀγαθός S B D L; τί με λέγεις ἀγαθόν;  
 οὐδεὶς ἀγαθός, εἰ μὴ εἰς, ὁ θεός C Δ Rev.mg.

Mt. 10 : 19. μὴ μοιχ. (om S\*) μὴ φον. A  
 vg West.mg.; μὴ φον. μὴ μοιχ. S<sup>a</sup> B C Δ  
 cop Treg. mg. West.txt. Rev. | σου sc S\* C  
 cop; om S<sup>c</sup> A B D Δ vg Treg. West.

MATT. XIX.

MARK X.

LUKE XVIII.

21 ὕστερῳ· ἔφη αὐτῷ ὁ Ἰησοῦς· εἰ θέλεις τέλειος εἶναι, ὑπάγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι.

22 αὐτοὶ μοι. ἀκούσας δὲ ὁ νεανίσκος ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

23 Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.

ἐμβλέψας αὐτῷ ἡγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ· ἐν σε ὕστερεῖ· ὑπάγε, ὅσα ἔχεις πώλησον καὶ δὸς τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι.

22 ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά. καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύ-

22 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἔτι ἐν σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.

23 ὁ δὲ ἀκούσας ταῦτα περιλύπτος ἐγενήθη· ἦν γὰρ πλούσιος σφόδρα.

24 ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς εἶπεν· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται·

24 σονται. <sup>1</sup> οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· τέκνα, πῶς δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ

24 πάλιν δὲ λέγω ὑμῖν ὅτι εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τῶν οὐρανῶν.

25 ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες· τίς ἄρα δύναται σωθῆναι;

26 ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ δυνατὰ πάντα.

25 θεοῦ εἰσελθεῖν· εὐκοπώτερόν ἐστιν κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

26 οἱ δὲ περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς ἑαυτούς· καὶ τίς δύναται σωθῆναι;

27 ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει· παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ θεῷ· πάντα γὰρ δυνατὰ παρὰ τῷ θεῷ.

25 εὐκοπώτερον γάρ ἐστιν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

26 εἶπαν δὲ οἱ ἀκούσαντες· καὶ τίς δύναται σωθῆναι; ὁ δὲ εἶπεν· τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστίν.

27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ· ἰδοὺ ἡμεῖς ἀφήκαμεν

28 Ἡρξάτο λέγειν ὁ Πέτρος αὐτῷ· ἰδοὺ ἡμεῖς ἀφήκαμεν πάν-

28 Εἶπεν δὲ Πέτρος· ἰδοὺ ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμέν

Mt. 19:22. νεανίσκος N L Z; add τὸν λόγον B C D vg cop West. Rev.; add præterea τοῦτον B [West.] 24 πλούσιον N L Z 33; add εἰσελθεῖν (in fine C) B C D it vg cop [Treg.] West.mg. | τῶν οὐ-

ρανῶν N 33 it vg; τοῦ θεοῦ N B C D cop Treg.mg. West. Rev.

Mc. 10:24. ἐστιν N B Δ Rev.mg.; add τοὺς πεποιθότας ἐπὶ χρήμασιν A C D vg syrr Treg.txt. et [mg.] Rev.txt.

## MATT. XIX.

πάντα καὶ ἡκολουθήσα-  
μέν σοι· τί ἄρα ἔσται  
28 ἡμῖν; ὁ δὲ Ἰησοῦς εἶ-  
πεν αὐτοῖς· ἀμὴν λέγω  
ὑμῖν ὅτι ὑμεῖς οἱ ἀκο-  
λουθήσαντές μοι, ἐν τῇ  
παλινγενεσίᾳ, ὅταν κα-  
θίσῃ ὁ υἱὸς τοῦ ἀνθρώ-  
που ἐπὶ θρόνου δόξης  
αὐτοῦ, καθίσεσθε καὶ  
αὐτοὶ ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδε-

κα φυλὰς τοῦ Ἰσραὴλ.  
29 καὶ πᾶς ὅστις ἀφῆκεν  
ἀδελφούς ἢ ἀδελφὰς ἢ  
πατέρα ἢ μητέρα ἢ τέ-  
κνα ἢ ἀγροὺς ἢ οἰκίας  
ἕνεκα τοῦ ἔμου ὀνό-  
ματος, πολλαπλασίονα  
λήμψεται καὶ ζῶν αἰ-  
ώνιον κληρονομήσει.  
30 πολλοὶ δὲ ἔσονται πρῶ-  
τοι ἔσχατοι καὶ ἔσχα-  
τοι πρῶτοι.

XX. 1 Ὅμοια γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις  
2 ἐξῆλθεν ἅμα πρῶτῳ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. συμφωνήσας  
δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπε-  
3 λῶνα αὐτοῦ. καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ  
4 ἀργούς, ἃ καὶ ἐκέinois εἶπεν· ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ἢ  
5 δίκαιον δώσω ὑμῖν. ἃ οἱ δὲ ἀπηλθον. πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν  
6 ἐποίησεν ὡσαύτως. περὶ δὲ τὴν ἐνδεκάτην ἐξελθὼν εὗρεν ἄλλους ἐστῶτας, καὶ  
7 λέγει αὐτοῖς· τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί; ἃ λέγουσιν αὐτῷ· ὅτι  
οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς· ὑπάγετε καὶ ὑμεῖς εἰς τὴν ἀμπελῶνα.  
8 ὁψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· κάλεσον  
τοὺς ἐργάτας καὶ ἀπόδος τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρῶ-  
9 10 των. καὶ ἐλθόντες οἱ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον. ἐλθόν-  
τες δὲ οἱ πρῶτοι ἐνόμισαν ὅτι πλείονα λήμψονται· καὶ ἔλαβον τὸ ἀνὰ δηνάριον  
11 12 καὶ αὐτοί. λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου ἃ λέγοντες· οὗτοι  
οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους αὐτοὺς ἡμῖν ἐποίησας τοῖς βαστάσασι  
13 τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. ὁ δὲ ἀποκριθεὶς ἐνὶ αὐτῶν εἶπεν· ἐταῖρε,  
14 οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; ἃ ἄρον τὸ σὸν καὶ ἵπαγε. θέλω

## MARK X.

τα καὶ ἡκολουθήσαμέν  
29 σοι. ἔφη ὁ Ἰησοῦς ἀ-  
μὴν λέγω ὑμῖν, οὐδεὶς  
ἔστιν ὃς ἀφῆκεν οἰκίαν  
ἢ ἀδελφούς ἢ ἀδελφὰς  
ἢ μητέρα ἢ πατέρα ἢ  
τέκνα ἢ ἀγροὺς ἕνεκεν  
ἐμοῦ καὶ ἕνεκεν τοῦ  
εὐαγγελίου,

30 ἐὰν μὴ λά-  
βῃ ἑκατονταπλασίονα  
νῦν ἐν τῷ καιρῷ τούτῳ  
οἰκίας καὶ ἀδελφούς καὶ  
ἀδελφὰς καὶ μητέρας  
καὶ τέκνα καὶ ἀγροὺς  
μετὰ διωγμῶν, καὶ ἐν  
τῷ αἰῶνι τῷ ἐρχομένῳ

31 ζῶν αἰώνιον. πολλοὶ δὲ ἔσονται πρῶ-  
τοι ἔσχατοι καὶ οἱ ἔσχατοι πρῶτοι.

## LUKE XVIII.

29 σοι. ὁ δὲ εἶπεν αὐτοῖς·  
ἀμὴν λέγω ὑμῖν, οὐδεὶς  
ἔστιν ὃς ἀφῆκεν οἰκίαν  
ἢ γυναῖκα ἢ ἀδελφούς  
ἢ γονεῖς ἢ τέκνα εἵνε-  
κεν τῆς βασιλείας τοῦ  
θεοῦ,

30 ὃς οὐχὶ μὴ ἀπο-  
λάβῃ πολλαπλασίονα  
ἐν τῷ καιρῷ τούτῳ, καὶ  
ἐν τῷ αἰῶνι τῷ ἐρχομέ-  
νῳ ζῶν αἰώνιον.

Mt. 19 : 28. αὐτοὶ N D L Z West.mg.; cop West.mg.; οἰκίας ἢ post ἀφῆκεν B C<sup>8</sup> D  
ἡμεῖς B C it vg Treg.mg. West.txt. it vg syrr Treg.mg. West.txt. Rev. | πολλα-

29 μητέρα B D; add ἢ γυναῖκα N C cop  
syrr Rev.mg. | ἢ οἰκίας (om N\*) N<sup>a</sup> C\* L C D it vg cop syrr Rev.txt.



MATT. XX.

15 δὲ τούτῳ τῷ ἑσχατῷ δοῦναι ὡς καὶ σοί· ἢ οὐκ ἔξεστί μοι ὃ θέλω ποιῆσαι ἐν  
16 τοῖς ἑμοῖς; ἢ ὃ ὀφθαλμός σου πονηρός ἐστιν ὅτι ἐγὼ ἀγαθός εἰμι; οὕτως ἔστι-  
ται οἱ ἑσχατοὶ πρῶτοι καὶ οἱ πρῶτοι ἑσχατοί.

§ 107. Jesus a third time foretells his Death and Resurrection. [See §§ 74, 77.] — *Peræa*.

MATT. XX. 17-19.

17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβεν τοὺς δώδεκα κατ' ἰδίαν, καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς·

18 ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὃ νῦν τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινοῦσιν

19 αὐτὸν εἰς θάνατον. καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.

MARK X. 32-34.

32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἑθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμ-

33 βαίνειν, ὅτι ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὃ νῦν τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν, ὅτι ἐμπαί-

34 ξουσιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.

τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

LUKE XVIII. 31-34.

31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς· ἰδοὺ ἀναβαίνομεν εἰς Ἱερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου· ὁ

32 παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαυχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτύσθήσεται, καὶ ἐμπαίξουσιν αὐτὸν καὶ σταυρώσουσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

33 καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα

34 τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

§ 108. James and John prefer their Ambitious Request. — *Peræa*.

MATT. XX. 20-28.

20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνοῦσα καὶ αἰτοῦσά τι παρ' αὐτοῦ. ὁ δὲ εἶπεν αὐτῇ· τί θέλεις; λέγει αὐτῷ· εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἰς ἐκ δεξιῶν καὶ εἰς

MARK X. 35-45.

35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου, λέγοντες αὐτῷ· διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμεν σε ποιήσῃς ἡμῖν. 36 ὁ δὲ εἶπεν αὐτοῖς· τί θέλετέ με ποιῆσαι ὑμῖν; οἱ δὲ εἶπαν αὐτῷ· δὸς ἡμῖν

MATT. XX.

ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου.

22 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· οὐκ οἴδατε τί αἰτείσθε, δύνασθε πλεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ· δυνάμεθα.

23 λέγει αὐτοῖς· τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων, οὐκ ἔστιν ἐμὸν τοῦτο δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρὸς μου.

24 Ἀκούσαντες δὲ οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν· οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.

οὐχ οὕτως  
26 ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔσται ὑμῶν διάκονος, ἵ καὶ ὁς ἂν θέλῃ ἐν ὑμῖν εἶναι  
27 πρῶτος, ἔσται ὑμῶν δούλος· ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακοινηθῆναι, ἀλλὰ διακοινηθῆναι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

MARK X.

ἵνα εἰς σου ἐκ δεξιῶν καὶ εἰς σου ἐξ ἀριστερῶν καθίσωμεν ἐν τῇ δόξῃ σου.

38 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ οἴδατε τί αἰτείσθε. δύνασθε πλεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ βάπτισμα  
39 ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; ἵ οἱ δὲ εἶπαν αὐτῷ· δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· τὸ ποτήριον ὃ ἐγὼ πίνω πίεσθε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε· ἵ τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται.

41 Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς· οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. οὐχ οὕτως  
43 δέ ἐστιν ἐν ὑμῖν· ἀλλ' ὅς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν, ἔσται ὑμῶν διάκονος, ἵ καὶ ὁς ἂν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δούλος.  
45 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακοινηθῆναι, ἀλλὰ διακοινηθῆναι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

## § 109. The Healing of two Blind Men near Jericho.

MATT. XX. 29-34.

MARK X. 46-52. LUKE XVIII. 35-43. XIX. 1.

29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱερειχῶ ἠκολούθησεν αὐτῷ ὁ  
30 χλος πολὺς· καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκού-

46 Καὶ ἔρχονται εἰς Ἱερειχῶ. καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱερειχῶ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ υἱὸς Τιμαίου Βαρτι-

35 Ἐγένετο δὲ ἐν τῷ ἐγ- γίξειν αὐτὸν εἰς Ἱερειχῶ τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν.  
36 ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνε-

Mt. 10:37. σου sc (ante καθίσωμεν A C al vg al) N A C L al vg cop syrr al; om B D Δ 2<sup>pe</sup> Treg. West. Rev.

Mt. 20:23. τοῦτο C D 33 cop West.mg.; om N B Z vg Treg. West.txt.

Mt. 10:44. ὑμῶν Δ C<sup>3</sup> D syrr; ἐν ὑμῖν N B C\* L Δ vg cop Treg.mg. West. Rev. | γενέσθαι A C<sup>3</sup> syrr Treg.mg.; εἶναι N B C\* D L Δ vg cop Treg.txt. West. Rev.

MATT. XX.

σαντες ὅτι Ἰησοῦς πα-  
ράγει,

ἐκραξαν λέγον-  
τες· ἐλέησον ἡμᾶς, υἱὲ  
31 Δαυεὶδ. ὁ δὲ ὄχλος  
ἐπετίμησεν αὐτοῖς ἵνα  
σιωπήσωσιν· οἱ δὲ  
μείζον ἐκραξαν λέγον-  
τες· κύριε, ἐλέησον ἡ-  
32 μᾶς, υἱὲ Δαυεὶδ. καὶ  
στάς ὁ Ἰησοῦς ἐφώνη-  
σεν αὐτοὺς

καὶ εἶπεν·  
τί θέλετε ποιήσω  
33 ὑμῖν; λέγουσιν αὐτῷ·  
κύριε, ἵνα ἀνοιχθῶ-  
σιν οἱ ὀφθαλμοὶ ἡμῶν.  
34 σπλαγχνισθεὶς δὲ ὁ  
Ἰησοῦς ἤψατο τῶν  
ὀμμάτων αὐτῶν, καὶ εὐ-  
θέως ἀνέβλεψαν, καὶ  
ἠκολούθησαν αὐτῷ.

MARK X.

μαῖος, τυφλὸς προσαί-  
της, ἐκάθητο παρὰ τὴν  
47 ὁδόν. καὶ ἀκούσας ὅτι  
Ἰησοῦς ὁ Ναζαρέηνός  
ἐστιν, ἤρξατο κρᾶζειν  
καὶ λέγειν· υἱὲ Δαυεὶδ  
Ἰησοῦ, ἐλέησόν με.  
48 καὶ ἐπετίμων αὐτῷ πολ-  
λοὶ ἵνα σιωπήσῃ· ὁ δὲ  
πολλῷ μᾶλλον ἔκρα-  
ζεν· υἱὲ Δαυεὶδ, ἐλέη-  
49 σόν με. καὶ στάς ὁ  
Ἰησοῦς εἶπεν· φωνή-  
σατε αὐτόν. καὶ φω-  
νοῦσιν τὸν τυφλὸν λέ-  
γοντες αὐτῷ· θάρσει,

50 ἔγειρε, φωνεῖ σε. ὁ δὲ ἀποβα-  
λὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας  
ἦλθεν πρὸς τὸν Ἰησοῦν.

51 καὶ ἀποκριθεὶς αὐτῷ  
ὁ Ἰησοῦς εἶπεν· τί σοι  
θέλεις ποιήσω; ὁ δὲ  
τυφλὸς εἶπεν αὐτῷ·  
ῥαββουνί, ἵνα ἀναβλέ-  
52 ψω. ὁ δὲ Ἰησοῦς εἶ-  
πεν αὐτῷ· ὕπαγε, ἡ  
πίστις σου σέσωκέν  
σε. καὶ εὐθὺς ἀνέβλε-  
ψεν, καὶ ἠκολούθει αὐ-  
τῷ ἐν τῇ ὁδῷ.

LUKE XVIII.

37 το τί εἶη τοῦτο. ἀπήγ-  
γελαν δὲ αὐτῷ ὅτι  
Ἰησοῦς ὁ Ναζωραῖος  
38 παρέρχεται. καὶ ἐβό-  
ησεν λέγων· Ἰησοῦ  
υἱὲ Δαυεὶδ, ἐλέησόν  
39 με. καὶ οἱ προάγοντες  
ἐπετίμων αὐτῷ ἵνα σι-  
γῇ· αὐτὸς δὲ πολ-  
λῷ μᾶλλον ἔκραζεν·  
υἱὲ Δαυεὶδ, ἐλέησόν με.  
40 σταθεὶς δὲ ὁ Ἰησοῦς  
ἐκέλευσεν αὐτὸν ἀχθῆ-  
ναι πρὸς αὐτόν.

ἐγγί-  
σαντος δὲ αὐτοῦ ἐπη-  
41 ρώτησεν αὐτόν· τί  
σοι θέλεις ποιήσω; ὁ  
δὲ εἶπεν· κύριε, ἵνα  
42 ἀναβλέψω. καὶ ὁ Ἰη-  
σοῦς εἶπεν αὐτῷ· ἀνά-  
βλεψον· ἡ πίστις σου  
43 σέσωκέν σε. καὶ πα-  
ραχρῆμα ἀνέβλεψεν,  
καὶ ἠκολούθει αὐτῷ δο-  
ξάζων τὸν θεόν. καὶ  
πᾶς ὁ λαὸς ἰδὼν ἔδωκεν

XIX. 1 αἶνον τῷ θεῷ. Καὶ εἰσελ-  
θὼν διήρχετο τὴν Ἱερειχώ.

§ 110. The Visit to Zacchæus. Parable of the Ten Minæ. — Jericho.

LUKE XIX. 2-28.

2 Καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ ἦν  
3 πλούσιος· καὶ ἐζήτηι ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν, καὶ οὐκ ἠδύνετο ἀπὸ τοῦ ὄχλου,  
4 ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. καὶ προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκο-  
5 μορέαν, ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἡμέλλεν διέρχεσθαι. καὶ ὡς ἦλθεν ἐπὶ τὸν τό-

Mt. 20 : 30. ἐλέησον ἡμᾶς D; pm Κύριε (post  
ἡμᾶς C syrr) B C L Z vg cop syrr Treg.  
West. Rev.

Lc. 19 : 2. ἦν sc ἡ L cop Treg. mg. West.  
mg.; pm οὗτος A [Treg. mg.]; αὐτὸς B Treg.  
txt. West. txt. Rev.; om καὶ ἦν D.

## LUKE XIX.

6 πον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατὰβηθι·  
 7 σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μέναι. καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο  
 8 αὐτὸν χαίρων. καὶ ἰδόντες πάντες διεγόγγυζον, λέγοντες ὅτι παρὰ ἁμαρτωλῷ  
 9 ἀνδρὶ εἰσῆλθεν καταλῦσαι. σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον· ἰδοὺ  
 10 τὰ ἡμίσειά μου τῶν ὑπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι, καὶ εἴ τινας τι ἐσ-  
 11 κοφάντησα, ἀποδίδωμι τετραπλοῦν. εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι σήμερον  
 12 σωτηρίᾳ τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ· ἦλθεν γὰρ ὁ  
 13 υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.  
 14 Ἀκονόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν, διὰ τὸ ἐγγὺς εἶναι Ἱε-  
 15 ρουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοῖς ὅτι παρὰχρήμα μέλλει ἡ βασιλεία τοῦ θεοῦ  
 16 ἀναφαίνεσθαι. εἶπεν οὖν· ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακράν, λα-  
 17 βεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι. καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν  
 18 αὐτοῖς δέκα μνᾶς, καὶ εἶπεν πρὸς αὐτούς· πραγματεύεσθε ἐν ᾧ ἔρχομαι. οἱ δὲ  
 19 πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες·  
 20 οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν  
 21 λαβόντα τὴν βασιλείαν, καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς δε-  
 22 δώσει τὸ ἀργύριον, ἵνα γνοῖ τίς τί διεπραγματεύσατο. παρεγένετο δὲ ὁ πρῶτος  
 23 λέγων· κύριε, ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς. καὶ εἶπεν αὐτῷ· εὗγε,  
 24 ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα  
 25 πόλεων. καὶ ἦλθεν ὁ δεύτερος λέγων· ἡ μνᾶ σου, κύριε, ἐποίησεν πέντε μνᾶς.  
 26 εἶπεν δὲ καὶ τούτῳ· καὶ σὺ ἐπάνω γίνου πέντε πόλεων. καὶ ἕτερος ἦλθεν λέ-  
 27 γων· κύριε, ἰδοὺ ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ· ἡ φοβούμενη  
 28 γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἶρεις ὃ οὐκ ἔθικας, καὶ θερίζεις ὃ οὐκ ἔσπει-  
 29 ρας. ἡ λέγει αὐτῷ· ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε. ἦδεις ὅτι  
 30 ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἶρων ὃ οὐκ ἔθικα, καὶ θερίζω ὃ οὐκ ἔσπειρα· ἡ καὶ  
 31 διατί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; κἀγὼ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ  
 32 ἔπραξα. καὶ τοῖς παρεστῶσιν εἶπεν· ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς  
 33 δέκα μνᾶς ἔχοντι. καὶ εἶπαν αὐτῷ· κύριε, ἔχει δέκα μνᾶς. λέγω ὑμῖν ὅτι  
 34 παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται. πλὴν  
 35 τοὺς ἐχθροὺς μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς ἀγά-  
 36 γετε ὧδε καὶ κατασφάξατε αὐτοὺς ἐμπροσθέν μου.  
 37 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἐμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.

§ 111. Jesus arrives at Bethany Six Days before the Passover. [The Supper at Bethany. The Hostility of the Chief Priests.]—*Bethany.*

## JOHN XI. 55-57. XII. 1-11.

55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα  
 56 ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν ἑαυτοίς. ἐξήτουν οὖν τὸν Ἰησοῦν  
 57 καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες· τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ  
 εἰς τὴν ἑορτήν; δεδούκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα εἰάν τις  
 γινῶ πού ἐστιν μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

Lc. 19: 15. τίς τί διεπραγματεύσατο (πραγμ. D L cop Treg. West. Rev.  
 Δ) Δ Δ vg syrt; τί διεπραγματεύσαντο N B E K; κρίνω B<sup>3</sup> vg West.



MATT. XXVI. 6-13.

6 Τοῦ δὲ Ἰησοῦ γενο-  
μένου ἐν Βηθανίᾳ ἐν  
οἰκίᾳ Σίμωνος τοῦ λε-  
7 προῦ, ἡ προσήλθεν αὐ-  
τῷ γυνὴ ἔχουσα ἀλά-  
βαστρον μύρου πολυ-  
τίμου καὶ κατέχευεν ἐπὶ  
τῆς κεφαλῆς αὐτοῦ  
ἀνακειμένου.

MARK XIV. 3-9.

3 Καὶ ὄντος αὐτοῦ ἐν  
Βηθανίᾳ ἐν τῇ οἰκίᾳ  
Σίμωνος τοῦ λεπροῦ,  
κατακειμένου αὐτοῦ ἦλ-  
θεν γυνὴ ἔχουσα ἀλά-  
βαστρον μύρου νάρδου  
πιστικῆς πολυτελοῦς·  
συντρίψασα τὸν ἀλά-  
βαστρον κατέχευεν αὐ-  
τοῦ τῆς κεφαλῆς.

JOHN XII.

1 Ὁ οὖν Ἰησοῦς πρὸ  
ἑξ ἡμερῶν τοῦ πάσχα  
ἦλθεν εἰς Βηθανίαν,  
ὅπου ἦν Λάζαρος, ὃν  
ἤγειρεν ἐκ νεκρῶν Ἰη-  
2 σοῦς. ἐποίησαν οὖν  
αὐτῷ δεῖπνον ἐκεῖ, καὶ  
ἡ Μάρθα διηκόνει, ὃ δὲ  
Λάζαρος εἰς ἦν ἐκ τῶν  
ἀνακειμένων σὺν αὐτῷ·  
3 ἡ οὖν Μαρία λαβοῦσα  
λίτραν μύρου νάρδου

πιστικῆς πολυτίμου ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν  
ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς

4 ὁσμῆς τοῦ μύρου. λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης, εἰς ἐκ τῶν μα-  
θητῶν αὐτοῦ, ὃ μέλλων

8 οἱ μαθηταὶ ἡγανάκτη-  
σαν λέγοντες· εἰς τί  
9 ἡ ἀπώλεια αὐτῆς; ἐδύ-  
νατο γὰρ τοῦτο πρᾶτ-  
θῆναι πολλοῦ καὶ δοθῆ-  
ναι πτωχοῖς.

4 ἦσαν  
δέ τινες ἀγανακτοῦντες  
πρὸς ἑαυτούς· εἰς τί ἡ  
ἀπώλεια αὐτῆ τοῦ μύ-  
5 ρου γέγονεν; ἡδύνατο  
γὰρ τοῦτο τὸ μύρον  
πρᾶτθῆναι ἐπ' αὐτῷ δηνα-  
ρίων τριακοσίων καὶ  
δοθῆναι τοῖς πτωχοῖς·  
καὶ ἐνεβριμούντο αὐτῇ.

5 αὐτὸν παραδιδόναι· δι-  
ατί τοῦτο τὸ μύρον οὐκ  
ἐπράθη τριακοσίῳν δη-  
ναρίων καὶ ἐδόθη πτω-  
6 χοῖς; εἶπεν δὲ τοῦτο  
οὐχ ὅτι περὶ τῶν πτω-  
χῶν ἔμελεν αὐτῷ, ἀλλ'  
ὅτι κλέπτῃς ἦν καὶ τὸ  
γλωσσόκομον εἶχεν καὶ  
τὰ βαλλόμενα ἐβάστα-  
ζεν.

10 γνοὺς δὲ  
ὁ Ἰησοῦς εἶπεν αὐτοῖς·  
τί κόπους παρέχετε τῇ  
γυναικί; ἔργον γὰρ κα-  
λὸν ἡργάσατο εἰς ἐμέ.  
11 πάντοτε γὰρ τοὺς πτω-  
χοὺς ἔχετε μεθ' ἑαυ-  
τῶν, ἐμὲ δὲ οὐ πάντοτε  
12 ἔχετε. βαλοῦσα γὰρ  
αὕτη τὸ μύρον τοῦτο  
ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφι-  
13 ἀσαι με ἐποίησεν. ἀμὴν λέγω ὑμῖν,  
ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦ-  
το ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται

6 ὃ δὲ Ἰησοῦς εἶπεν·  
ἄφετε αὐτήν· τί αὐτῇ  
κόπους παρέχετε; κα-  
λὸν ἔργον ἡργάσατο  
7 ἐν ἐμοί. πάντοτε γὰρ  
τοὺς πτωχοὺς ἔχετε  
μεθ' ἑαυτῶν καὶ ὅταν  
θέλητε δύνασθε εὖ ποι-  
ῆσαι, ἐμὲ δὲ οὐ πάν-

7 εἶπεν οὖν ὁ Ἰη-  
σοῦς· ἄφες αὐτήν, ἵνα  
εἰς τὴν ἡμέραν τοῦ ἐν-  
ταφιασμοῦ μου τηρή-  
8 ση αὐτό· τοὺς πτω-  
χοὺς γὰρ πάντοτε ἔχετε  
μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ  
πάντοτε ἔχετε.

8 τοτε ἔχετε. ὃ ἔσχεν ἐποίησεν· προ-  
έλαβεν μυρίσαι μου τὸ σῶμα εἰς τὸν  
9 ἐνταφιασμόν. ἀμὴν δὲ λέγω ὑμῖν,  
ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον εἰς  
ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὐ-

Mt. 26 : 7. πολυτίμου S A D L 33 Treg.  
mg.; βαρυτίμου B Δ Treg.txt. West.  
Joh. 12 : 4. ἐκ S A D; om B L 33 Treg.

West. Rev. 7 αὐτὴν ἵνα Rev.txt.; αὐ-  
τὴν· ἵνα Rev.mg.

MATT. XXVI.

καὶ ὁ ἐποίησεν αὕτη εἰς μνημόσυνον  
αὐτῆς.

MARK XIV.

τη λαληθήσεται εἰς μνημόσυνον αὐ-  
τῆς.

JOHN XII.

- 9 Ἐγὼ οὖν ὁ ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν, καὶ ἦλθον οὐ διὰ τὸν  
10 Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν. ἐβου-  
11 λείσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, ὅτι πολλοὶ δι' αὐ-  
τὸν ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

## PART VII.

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OUR LORD'S PUBLIC ENTRY INTO JERUSALEM AND THE SUBSEQUENT TRANS-  
ACTIONS BEFORE THE FOURTH PASSOVER.

TIME: *Five days.*

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§ 112. Our Lord's Public Entry into Jerusalem. — *Bethany, Jerusalem.*

First Day of the Week.

JOHN XII. 12-19.

12 **Τ**ῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται Ἰη-  
σοῦς εἰς Ἱεροσόλυμα, —

MATT. XXI. 1-11.

1 Καὶ ὅτε ἤγγισαν εἰς  
Ἱεροσόλυμα καὶ ἤλθον  
εἰς Βηθφαγὴ εἰς τὸ ὄρος  
τῶν ἐλαιῶν, τότε Ἰη-  
σοῦς ἀπέστειλεν δύο  
2 μαθητὰς ἰ λέγων αὐ-  
τοῖς· πορεύεσθε εἰς  
τὴν κώμην τὴν κατέ-  
ναντι ὑμῶν, καὶ εὐθὺς  
εὐρήσετε ὄνον δεδεμέ-  
νην καὶ πῶλον μετ' αὐ-  
τῆς· λύσαντες ἀγάγε-  
τέ μοι.

MARK XI. 1-11.

1 Καὶ ὅτε ἐγγίζουσιν  
εἰς Ἱεροσόλυμα καὶ  
εἰς Βηθανίαν πρὸς τὸ  
ὄρος τῶν ἐλαιῶν, ἀπο-  
στέλλει δύο τῶν μαθη-  
2 τῶν αὐτοῦ ἰ καὶ λέγει  
αὐτοῖς· ὑπάγετε εἰς  
τὴν κώμην τὴν κατέ-  
ναντι ὑμῶν, καὶ εὐθὺς  
εἰσπορευόμενοι εἰς αὐ-  
τὴν εὐρήσετε πῶλον  
δεδεμένον ἐφ' ὃν οὐδεὶς  
ἀνθρώπων οὐπω κεκά-  
θικεν· λύσατε αὐτὸν  
3 καὶ φέρετε. καὶ ἑάν  
τις ὑμῖν εἴπῃ· τί ποι-  
εῖτε τοῦτο; εἶπατε· ὁ  
κύριος αὐτοῦ χρειάν

LUKE XIX. 29-44.

29 Καὶ ἐγένετο ὡς ἤγ-  
γισεν εἰς Βηθφαγὴ καὶ  
Βηθανίαν πρὸς τὸ ὄρος  
τὸ καλούμενον ἐλαιῶν,  
ἀπέστειλεν δύο τῶν  
30 μαθητῶν ἰ εἰπὼν· ὑπά-  
γετε εἰς τὴν κατέναντι  
κώμην, ἐν ᾗ εἰσπορευ-  
όμενοι εὐρήσετε πῶλον  
δεδεμένον, ἐφ' ὃν οὐ-  
δεὶς πώποτε ἀνθρώπων  
ἐκάθισεν, καὶ λύσαντες  
αὐτὸν ἀγάγετε.

3 καὶ ἑάν τις  
ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι  
ὁ κύριος αὐτῶν χρειάν  
ἔχει· εὐθὺς δὲ ἀποστε-

31 καὶ ἑάν  
τις ὑμᾶς ἐρωτᾷ· διατί  
λύετε; οὕτως ἐρεῖτε·  
ὅτι ὁ κύριος αὐτοῦ

Joh. 12: 12. ὄχλος **N A D al**; pm **δ B L**  
[Treg.mg.] West. Rev.mg.

Mc. 11: 1. εἰς Βηθανίαν **D it<sup>pl</sup> vg Or**  
West.mg.; εἰς (pm καὶ **A**) Βηθφαγὴ καὶ Βη-  
θανίαν (pm εἰς **N C**) **N A B C L Δ** cop syrr

Treg.txt. et mg. [εἰς Βηθφαγὴ] West.txt.  
Rev.

2 κεκάθικεν **A D al**;  
**N B C L Δ** Treg.mg. West. Rev.

Lc. 19: 31. ἐρεῖτε· ὅτι Treg.; ἐρεῖτε ὅτι  
West. Rev.

## MATT. XXI.

6 λεῖ αὐτούς. — πορευ-  
θέντες δὲ οἱ μαθηταὶ  
καὶ ποιήσαντες καθὼς  
προσέταξεν αὐτοῖς ὁ  
Ἰησοῦς,

5 σιν αὐτόν. καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλε-  
γον αὐτοῖς· τί ποιεῖτε λύνοντες τὸν πῶλον;

6 οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς· καὶ

7 ἡγαγον τὴν  
ὄνον καὶ τὸν πῶλον,  
καὶ ἐπέθηκαν ἐπ' αὐ-  
τῶν τὰ ἱμάτια, καὶ  
ἐπεκάθισεν ἐπάνω αὐ-  
τῶν. —

## MARK XI.

ἔχει, καὶ εὐθὺς αὐτὸν  
ἀποστέλλει πάλιν ὥδε.

4 καὶ ἀπῆλθον καὶ εἶρον  
τὸν πῶλον δεδεμένον  
πρὸς τὴν θύραν ἕξω ἐπὶ  
τοῦ ἀμφοδου, καὶ λύνου-

5 σιν αὐτόν. καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλε-  
γον αὐτοῖς· τί ποιεῖτε λύνοντες τὸν πῶλον;

6 οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς· καὶ

7 ἀφῆκαν αὐτούς. καὶ

φέρουσιν τὸν πῶλον  
πρὸς τὸν Ἰησοῦν καὶ  
ἐπεβάλλουσιν αὐτῷ τὰ  
ἱμάτια αὐτῶν, καὶ ἐκά-  
θισεν ἐπ' αὐτόν.

## LUKE XIX.

32 χρεῖαν ἔχει. ἀπελθόν-  
τες δὲ οἱ ἀπεσταλμένοι  
εἶρον καθὼς εἶπεν αὐ-  
τοῖς.

33 λύνοντων δὲ αὐτῶν  
τὸν πῶλον εἶπαν οἱ κύ-  
ριοι αὐτοῦ πρὸς αὐτούς·

34 τί λύετε τὸν πῶλον; οἱ  
δὲ εἶπαν· ὅτι ὁ κύριος

35 αὐτοῦ χρεῖαν ἔχει. καὶ  
ἡγαγον αὐτὸν πρὸς τὸν  
Ἰησοῦν, καὶ ἐπιδίψαν-  
τες αὐτῶν τὰ ἱμάτια  
ἐπὶ τὸν πῶλον ἐπεβί-  
βασαν τὸν Ἰησοῦν.

## MATT. XXI.

4 τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ  
ῥηθὲν διὰ τοῦ προφήτου λέγοντος·<sup>a</sup>

5 Ἐἰπατε τῇ θυγατρὶ Σιών·  
ἰδοὺ ὁ βασιλεὺς σου ἔρχεται  
σοι· πραῦς καὶ ἐπιβεβηκὼς  
ἐπὶ ὄνον καὶ ἐπὶ πῶλον νύδον  
ὑποζυγίου. —

8 ὁ δὲ πλείστος

ὄχλος ἔστρωσαν  
ἑαυτῶν τὰ ἱμά-  
τια ἐν τῇ ὁδῷ,  
ἄλλοι δὲ ἔκο-  
πτον κλάδους ἀ-  
πὸ τῶν δένδρων  
καὶ ἔστρωσαν ἐν

9 τῇ ὁδῷ. οἱ δὲ ὀ-  
χλοὶ οἱ προάγον-  
τες αὐτὸν καὶ  
οἱ ἀκολουθοῦντες  
ἔκραζον λέγον-  
τες·

ὡσαννὰ τῷ  
υἱῷ Δαυεὶδ· εὐ-

## MARK XI.

8 καὶ πολλοὶ τὰ  
ἱμάτια αὐτῶν ἔ-  
στρωσαν εἰς τὴν  
ὁδόν, ἄλλοι δὲ  
στιβάδας, κόψαν-  
τες ἐκ τῶν ἁγρῶν.

9 καὶ οἱ προάγον-  
τες καὶ οἱ ἀκο-  
λουθοῦντες ἔκρα-  
ζον·

ὡσαννὰ,  
εὐλογημένος

## LUKE XIX.

36 πορευομένου δὲ  
αὐτοῦ ὑπεστρών-  
νου τὰ ἱμάτια  
αὐτῶν ἐν τῇ ὁδῷ.

37 ἐγγίζοντος δὲ αὐ-  
τοῦ ἤδη πρὸς τῇ  
καταβάσει τοῦ  
ὄρους τῶν ἐλαιῶν  
ἤρξαντο ἅπαν τὸ πλῆθος τῶν μα-  
θητῶν χαίροντες αἰνεῖν τὸν θεὸν  
φωνῇ μεγάλῃ περὶ πασῶν ὧν  
εἶδον δυνάμεων,

38 ἠέγοντες·

εὐ-  
λογημένος ὁ

## JOHN XII.

13 ἔλαβον τὰ βαῖτα  
τῶν φοινίκων καὶ  
ἐξῆλθον εἰς ὑ-  
πάντησιν αὐτῷ,

καὶ ἐκραύγαζον·  
ὡσαννὰ, εὐλο-  
γημένος ὁ

<sup>a</sup> 5 etc. Zech. 9:9.

Mc. 11:4. τὸν N C Δ; om A B D L  
cop Treg. West. Rev.

Lc. 19:38. ὁ βασιλεὺς N\* West.mg.; ὁ

ἐρχόμενος βασιλεὺς (om. βασ. D) N<sup>c</sup> A D L  
it vg cop Treg. West.mg. (2). Rev.; ὁ ἐρχ. δ  
bas. B West.txt.



## MATT. XXI.

λογημένος ὁ  
ἐρχόμενος ἐν  
ὀνόματι κυ-  
ρίου, ὡσαννὰ  
ἐν τοῖς ὑψίστοις.

## MARK XI.

ὁ ἐρχόμενος  
ἐν ὀνόματι  
κυρίου· εὐλο-  
γημένη ἡ ἐρχο-  
μένη βασιλεία  
τοῦ πατρὸς ἡμῶν

## LUKE XIX.

βασιλεὺς ἐν  
ὀνόματι κυ-  
ρίου· ἐν οὐρα-  
νῷ εἰρήνη, καὶ  
δόξα ἐν ὑψίστοις.

## JOHN XII.

ἐρχόμενος ἐν  
ὀνόματι κυ-  
ρίου, καὶ ὁ βα-  
σιλεὺς τοῦ Ἰσρα-  
ήλ.<sup>a</sup>

Δαυεὶδ, ὡσαννὰ ἐν τοῖς ὑψίστοις.

## JOHN XII.

- 16 Ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ.  
17 ἐμάρτυρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτι τὸν Δάζαρον ἐφώνησεν ἐκ τοῦ μνη<sup>1</sup>  
18 μέου καὶ ἡγειρεν αὐτὸν ἐκ νεκρῶν. διὰ τοῦτο καὶ ὑπὴντήσεν αὐτῷ ὁ ὄχλος, ὅτι  
19 ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. οἱ οὖν Φαρισαῖοι εἶπαν πρὸς  
ἐαυτοὺς· θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἰδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

## LUKE XIX.

- 39 Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν· διδάσκαλε, ἐπιτί-  
40 μῃσον τοῖς μαθηταῖς σου. καὶ ἀποκριθεὶς εἶπεν· λέγω ὑμῖν ὅτι ἐὰν οὗτοι σιω-  
41 πῇσουσιν, οἱ λίθοι κρᾶξουσιν. Καὶ ὡς ἡγγισεν, ἰδὼν τὴν πόλιν ἐκλάυσεν ἐπ'  
42 αὐτήν, ἡ λέγων ὅτι εἰ ἔγνως καὶ σὺ καί γε ἐν τῇ ἡμέρᾳ σου ταύτῃ τὰ πρὸς εἰρήνην  
43 σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. ὅτι ἡξουσὶν ἡμέραι ἐπὶ σέ, καὶ παρεμ-  
βαλοῦσιν οἱ ἐχθροὶ σου χάρακά σοι καὶ περικυκλώσουσίν σε καὶ συνέξουσίν σε  
44 πάντοθεν, ἡ καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον  
ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.

## MATT. XXI.

- 10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσό-  
λυμα. εἰσέσθη πᾶσα ἡ πόλις λέγου-  
11 σα· τίς ἐστιν οὗτος; οἱ δὲ ὄχλοι  
ἔλεγον· οὗτός ἐστιν ὁ προφήτης Ἰη-  
σοῦς ὁ ἀπὸ Ναζαρεθ τῆς Γαλιλαίας.

## MARK XI.

- 11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς  
τὸ ἱερόν· καὶ περιβλεψάμενος πάντα,  
ὁψέ ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς  
Βηθανίαν μετὰ τῶν δώδεκα.

§ 113. The Barren Fig-tree. The Cleansing of the Temple. [Comp. § 21.]—  
*Bethany, Jerusalem.*

Second Day of the Week.

## MATT. XXI. 12-19.

- 18 Πρῶτὸν δὲ ἐπάναγαγὼν εἰς τὴν πόλιν  
19 ἐπεῖνάσεν. καὶ ἰδὼν συκὴν μίαν ἐπὶ  
τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ οὐδέν

## MARK XI. 12-19.

- 12 Καὶ τῇ ἐπαύριον ἐξεληνόντων αὐ-  
13 τῶν ἀπὸ Βηθανίας ἐπεΐνασεν. καὶ  
ἰδὼν συκὴν ἀπὸ μακρόθεν ἔχουσιν

<sup>a</sup> 13. Comp. Ps. 118: 26.

Joh. 12: 17. ὅτι D L cop Treg.mg.; ὅτε  
N A B al vg Treg.txt. West. Rev.

Lc. 19: 42. καὶ σὺ post ἔγνως A D al it  
vg cop; post ταύτην N B L Treg.mg. West.

Rev. | σου pr R Δ vg syrr Rev. (Am.mg.);  
om N A B D L Treg. West. Rev.txt. | σου  
sc (σοι D) A D Δ al cop syrr [Treg.] Rev.  
(Am.mg.); om N B L West. Rev.txt.

MATT. XXI.

εἶπεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον. καὶ λέγει αὐτῇ· οὐ μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παραχρήμα ἢ συκῇ. —

MARK XI.

φύλλα, ἤλθεν εἰ ἄρα τι εὐρήσει ἐν αὐτῇ, καὶ ἐλθὼν ἐπ' αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα· ὁ γὰρ καιρὸς οὐκ ἦν  
14 σύκων. καὶ ἀποκριθεὶς εἶπεν αὐτῇ· μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

MATT. XXI.

12 Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερὸν τοῦ θεοῦ, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων  
13 τὰς περιστεράς, <sup>1</sup> καὶ λέγει αὐτοῖς· γέγραπται·<sup>a</sup> ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον ληστῶν. Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. ἰδόντες δὲ οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κρίζοντας ἐν τῷ ἱερῷ καὶ λέγοντας· ὡσαννὰ τῷ υἱῷ Δαυεὶδ, ἡ γαβᾶκησαν, <sup>1</sup> καὶ εἶπαν αὐτῷ· ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· ναί· οὐδέποτε ἀνέγνωτε<sup>b</sup> ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;

<sup>a</sup> 13 etc. Is. 56 : 7. Comp. Jer. 7 : 11.

MARK XI.

15 Καὶ ἔρχονται εἰς Ἱεροσόλυμα. καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατέστρεψεν, <sup>1</sup> καὶ οὐκ ἤφειεν, ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ, <sup>1</sup> καὶ ἐδίδασκεν καὶ ἔλεγεν αὐτοῖς· οὐ γέγραπται·<sup>a</sup> ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνουσιν; ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον ληστῶν.  
18 καὶ ἤκουσαν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

LUKE XIX. 45-48.

45 Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας, καὶ τὰς τραπέζας τῶν πωλούντων τὰς περιστερὰς κατέστρεψεν, <sup>1</sup> καὶ οὐκ ἤφειεν, ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.  
46 <sup>1</sup> λέγων αὐτοῖς· γέγραπται·<sup>a</sup> καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.  
47 Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἄρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι· καὶ οἱ πῶτοι τοῦ λαοῦ· καὶ οὐχ εὑρίσκον τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ ἅπας ἐξεκρέμετο αὐτοῦ ἀκούων.

<sup>b</sup> 16. Ps. 8 : 2.

Mt. 21 : 12. τοῦ θεοῦ C D Δ al it vg syrr West.mg.; om B L cop Treg.txt. et [mg.] West.txt. Rev.mg.

Mt. 11 : 18. ἐξεπλήσσοντο B Δ; ἐξεπλήσσετο A B C D L vg Treg. West. Rev.

## MATT. XXI.

17 καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἠϋλίσθη ἐκεῖ.

## MARK XI.

19 Καὶ ὅταν ὀψὲ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως.

## LUKE XXI. 37, 38.

37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδασκων, τὰς δὲ νύκτας ἐξερχόμενος ἠϋλίζετο εἰς τὸ ὄρος τὸ 38 καλούμενον ἐλαιών. καὶ πᾶς ὁ λαὸς ἄρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

§ 114. The Barren Fig Tree withers away. [Comp. § 53.] — *Between Bethany and Jerusalem.*

Third Day of the Week.

## MATT. XXI. 20-22.

20 Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες· πῶς παραχρῆμα ἐξηράνθη 21 ἡ συκὴ; ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν, ἐὰν ἐχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει τούτῳ εἴπητε· ἄρθητι καὶ βλήθῃτι εἰς τὴν θάλασσαν, γενήσεται· 22 καὶ πάντα ὅσα ἂν αἰτήσετε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε.

## MARK XI. 20-25.

20 Καὶ παραπορευόμενοι πρὸς εἶδον 21 τὴν συκὴν ἐξηραμένην ἐκ ῥιζῶν. καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ· ῥομβεῖ, ἴδε ἡ συκὴ ἣν κατηράσω ἐξήρανται. καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· ἔχετε πίστιν θεοῦ. 23 ἀμὴν λέγω ὑμῖν ὅτι ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ· ἄρθητι καὶ βλήθῃτι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ ὅτι ὁ λα- 24 λεῖ γίνεται, ἔσται αὐτῷ. διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, 25 καὶ ἔσται ὑμῖν. καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.

§ 115. Christ's Authority questioned. Parable of the Two Sons. — *Jerusalem.*

Third Day of the Week.

## MATT. XXI. 23-32.

23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν, προσήλθον αὐτῷ διδάσκοντι οἱ

## MARK. XI. 27-33.

27 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατούντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς

## LUKE XX. 1-8.

1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἱερεῖς καὶ οἱ γραμμα-

Mc. 11 : 19. ἐξεπορεύετο N C D<sup>87</sup> al vg cop West.mg. Rev.txt.; ἐξεπορεύοντο A B Δ 2<sup>pe</sup> Treg. West.txt. Rev.mg.

26 om N B L Δ; εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει

τὰ παραπτώματα ὑμῶν A C D al vg syrr Rev.mg.

Lc. 20 : 1. ἱερεῖς A Δ al; ἀρχιερεῖς N B C D L it vg cop syrr Treg. West. Rev.

MATT. XXI.

ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην; ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· ἐρωτήσω ὑμᾶς ἀγὰρ λόγον ἑνα, ὃν ἂν εἴπητέ μοι, καὶ ἐγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς λέγοντες· ἂν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν· διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ἂν δὲ εἴπωμεν· ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον· πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην. καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν· οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ αὐτός· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο· προσελθὼν τῷ πρώτῳ εἶπεν· τέκνον, ὕπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι. ὁ δὲ ἀποκριθεὶς εἶπεν· οὐ θέλω, ὕστερον μεταμελήθεις ἀπηλθεν. ἡ προσελθὼν δὲ τῷ ἐτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν· ἐγὼ κύριε, καὶ οὐκ ἀπηλθεν. τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός; λέγουσιν· ὁ πρῶτος. λέγει αὐτοῖς ὁ Ἰησοῦς· ἀμὴν· λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

MARK XI.

καὶ οἱ πρεσβύτεροι, 28 ἡ καὶ ἔλεγον αὐτῷ· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν ἵνα ταῦτα ποιῇς; 29 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἐπερωτήσω ὑμᾶς ἑνα λόγον, καὶ ἀποκριθῆτέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι. καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες· ἂν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ· διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ἀλλὰ εἴπωμεν· ἐξ ἀνθρώπων; ἐφοβούντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφήτης ἦν. καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν· οὐκ οἶδαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

LUKE XX.

τείς σὺν τοῖς πρεσβυτέροις, ἡ καὶ εἶπαν λέγοντες πρὸς αὐτὸν· εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς· ἐρωτήσω ὑμᾶς ἀγὰρ λόγον, καὶ εἴπατέ μοι· τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι ἂν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ· διατί οὐκ ἐπιστεύσατε αὐτῷ; ἂν δὲ εἴπωμεν· ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς· πεπεισμένος γὰρ ἐστιν Ἰωάννην προφήτην εἶναι. καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

Mt. 11 : 32. ἀνθρώπων; West. Rev.mg.; ἀνθρώπων, Treg. Rev.txt.

Mt. 21 : 28. προσελθὼν N\* L Z cop; pm καὶ Nc B C D vg syrr Treg. West.ing. Rev.

30 ἐτέρῳ N\* C\* D Δ al it vg syrr; δευτέρῳ Nc B C<sup>2</sup> L Z Treg. West. Rev.

32 οὐ N C L Δ al; οὐδὲ B 1 33 it vg cop syrr Treg. West. Rev.; om D.



§ 116. Parable of the Wicked Husbandmen. — *Jerusalem.*

Third Day of the Week.

MATTH. XXI. 33-46.

- 33 Ἄλλην παραβολὴν ἀκούσατε. ἄνθρωπος ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὥρυξεν ἐν αὐτῷ ληνὸν καὶ ὥκοδόμησεν πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς,
- 34 καὶ ἀπεδήμησεν. ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐ-
- 35 τοῦ. καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ
- 36 ἐλιθοβόλησαν. πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, καὶ ἐποίησαν αὐτῷς ὡσαύτως.
- 37 ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων· ἐντραπήσονται τὸν υἱόν μου. οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς· οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ σχωμεν τὴν κληρονομίαν αὐτοῦ.
- 38 καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτει-
- 40 ναν. ὅταν οὖν ἔλθῃ ὁ

MARK XII. 1-12.

- 1 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν. ἀμπελῶνα ἄνθρωπος ἐφύτευσεν, καὶ περιέθηκεν φραγμὸν καὶ ὥρυξεν ὑπολήνιον καὶ ὥκοδόμησεν πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.
- 2 καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δούλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος· καὶ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν.
- 4 καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δούλον· κακείνον ἐκεφαλίσαν καὶ ἡτίμασαν.
- 5 καὶ ἄλλον ἀπέστειλεν· κακείνον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες, οὓς
- 6 δὲ ἀποκτείνοντες. ἔτι ἕνα εἶχεν υἱὸν ἀγαπητόν· ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι ἐντραπήσονται τὸν υἱόν μου. ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία.
- 8 καὶ λαβόντες ἀπέκτειναν αὐτόν, καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος. τί ποι-

LUKE XX. 9-19.

- 9 Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην. ἄνθρωπος ἐφύτευσεν ἀμπελῶνα καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν χρόνους ἱκανούς.
- 10 καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δούλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ· οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενόν.
- 11 καὶ προσέθετο ἕτερον πέμψαι δούλον· οἱ δὲ κακείνον δείραντες καὶ ἀτιμάσαντες ἐξαπέ-
- 12 στειλαν κενόν. καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβα-
- 13 λον. εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος· τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἐν-
- 14 τραπήσονται. ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες· οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία. καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς

## MATT. XXI.

κύριος τοῦ ἀμπελῶνος,  
τί ποιήσει τοῖς γεωρ-  
41 γοῖς ἐκείνοις; λέγου-  
σιν αὐτῷ· κακοὺς κα-  
κῶς ἀπολέσει αὐτούς,  
καὶ τὸν ἀμπελῶνα ἐκ-  
δώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώ-  
σουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς

42 αὐτῶν. λέγει αὐτοῖς ὁ  
Ἰησοῦς· οὐδέποτε ἀνέ-  
γνωτε ἐν ταῖς γρα-  
φαῖς·<sup>a</sup> λίθον ὃν  
ἀπεδοκίμασαν οἱ  
οἰκοδομοῦντες,  
οὗτος ἐγενήθη εἰς  
κεφαλὴν γωνίας·  
παρὰ κυρίου ἐγένε-  
το αὕτη, καὶ  
ἔστιν θαυμαστὴ  
ἐν ὀφθαλμοῖς ἡ-  
43 μῶν; διὰ τοῦτο λέγω  
ὑμῖν ὅτι ἀρθήσεται ἀφ'  
ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθή-  
σεται ἔθναι ποιοῦντι τοὺς καρποὺς  
αὐτῆς.

45 ἀκούσαντες δὲ  
οἱ ἄρχιερεῖς καὶ οἱ Φα-  
ρισαῖοι τὰς παραβολὰς  
αὐτοῦ ἔγνωσαν ὅτι περὶ  
46 αὐτῶν λέγει· καὶ ζη-  
τοῦντες αὐτὸν κρατῆ-  
σαι ἐφοβήθησαν τοὺς  
ὄχλους, ἐπεὶ εἰς προ-  
φήτην αὐτὸν εἶχον.

<sup>a</sup> 42 etc. Ps. 118 : 22.<sup>b</sup> 18. Comp. Is. 8 : 14 sq.; Zech. 12 : 3; Dan. 2 : 34 sq., 44 sq.

## MARK XII.

ἴσει ὁ κύριος τοῦ ἀμπε-  
λῶνος; ἐλεύσεται καὶ  
ἀπολέσει τοὺς γεωρ-  
γούς, καὶ δώσει τὸν ἀμ-  
πελῶνα ἄλλοις.

10 οὐδὲ τὴν  
γραφὴν ταύτην ἀνέ-  
γνωτε·<sup>a</sup> λίθον ὃν  
ἀπεδοκίμασαν οἱ  
οἰκοδομοῦντες,  
οὗτος ἐγενήθη εἰς  
κεφαλὴν γωνίας·  
11 παρὰ κυρίου ἐγένε-  
το αὕτη καὶ  
ἔστιν θαυμαστὴ  
ἐν ὀφθαλμοῖς ἡ-  
μῶν;

12 καὶ ἐζήτουν  
αὐτὸν κρατῆσαι, καὶ  
ἐφοβήθησαν τὸν ὄ-  
χλον· ἔγνωσαν γὰρ  
ὅτι πρὸς αὐτοὺς τὴν  
παραβολὴν εἶπεν. καὶ  
ἀφέντες αὐτὸν ἀπῆλ-  
θον.

## LUKE XX.

ὁ κύριος τοῦ ἀμπελῶ-  
16 νος; ἐλεύσεται καὶ  
ἀπολέσει τοὺς γεωρ-  
γούς τούτους, καὶ δώσει  
τὸν ἀμπελῶνα ἄλλοις.  
ἀκούσαντες δὲ εἶπαν·  
μὴ γένοιτο.

17 ὁ δὲ ἐμ-  
βλέψας αὐτοῖς εἶπεν·  
τί οὖν ἐστὶν τὸ γεγραμ-  
μένον τούτου·<sup>a</sup> λίθον  
ὃν ἀπεδοκίμασαν  
οἱ οἰκοδομοῦν-  
τες, οὗτος ἐγενή-  
θη εἰς κεφαλὴν  
γωνίας;

18 πᾶς ὁ πεσὼν  
ἐπ' ἐκείνον τὸν λίθον  
συνθλασθήσεται· ἐφ'  
ὃν δ' ἂν πέσῃ, λικμήσει  
19 αὐτόν.<sup>b</sup> καὶ ἐζήτησαν  
οἱ γραμματεῖς καὶ οἱ  
ἄρχιερεῖς ἐπιβαλεῖν ἐπ'  
αὐτὸν τὰς χεῖρας ἐν αὐ-  
τῇ τῇ ᾠρᾷ, καὶ ἐφοβή-  
θησαν τὸν λαόν· ἔγνω-  
σαν γὰρ ὅτι πρὸς αὐ-  
τοὺς εἶπεν τὴν παρα-  
βολὴν ταύτην.

MT. 21 : 44. om D 33 it<sup>5</sup> Or [Rev.mg.]; καὶ al vg cop syrr Aug Treg.txt. et [mg.]  
δ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· [West.] Rev.txt.  
ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν. B C Z Δ Σ

§ 117. Parable of the Marriage of the King's Son. — *Jerusalem.*

Third Day of the Week.

MATT. XXII. 1-14.

- 1 2 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς, λέγων· ὁμοι-  
 3 αὐτοῦ. καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς  
 4 γάμους, καὶ οὐκ ἤθελον ἔλθειν. πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· εἵ-  
 5 πατε τοῖς κεκλημένοις· ἰδοὺ τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου καὶ τὰ σι-  
 6 τιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. οἱ δὲ ἀμελήσαντες  
 7 ἀπῆλθον, ὅς μὲν εἰς τὸν ἴδιον ἀγρόν, ὅς δὲ εἰς τὴν ἐμπορίαν αὐτοῦ· οἱ δὲ λοιποὶ  
 8 κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν. ὁ δὲ βασιλεὺς ὠρ-  
 9 γίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν  
 10 πόλιν αὐτῶν ἐνέπρησεν. τότε λέγει τοῖς δούλοις αὐτοῦ· ὁ μὲν γάμος ἔτοιμός  
 11 ἐστίν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι. πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν  
 12 ὁδῶν, καὶ ὅσους ἐὰν εὑρήτε καλέσατε εἰς τοὺς γάμους. καὶ ἐξελθόντες οἱ δούλοι  
 13 ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εἶδον, πονηροὺς τε καὶ ἀγαθοὺς,  
 14 καὶ ἐπλήσθη ὁ νυμφὼν ἀνακειμένων. εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς  
 15 ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἑνδυμα γάμου. καὶ λέγει  
 16 αὐτῷ· ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἑνδυμα γάμου; ὁ δὲ ἐφिमώθη. τότε ὁ  
 17 βασιλεὺς εἶπεν τοῖς διακόνοις· ἀφαιρῶντες αὐτοῦ τὴν πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν  
 18 εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.  
 19 πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

§ 118. Insidious Question of the Pharisees: Tribute to Cæsar. — *Jerusalem.*

Third Day of the Week.

MATT. XXII. 15-22.

MARK XII. 13-17.

LUKE XX. 20-26.

- 15 Τότε πορευθέντες οἱ  
 16 Φαρισαῖοι συμβούλιον  
 17 ἔλαβον ὅπως αὐτὸν πα-  
 18 γιδεύσωσιν ἐν λόγῳ.  
 19 καὶ ἀποστέλλουσιν αὐ-  
 20 τῷ τοὺς μαθητὰς αὐτῶν  
 21 μετὰ τῶν Ἑρωδιανῶν  
 22 λέγοντας· διδάσκαλε,  
 23 οἴδαμεν ὅτι ἀληθὴς εἶ  
 24 καὶ τὴν ὁδὸν τοῦ θεοῦ  
 25 ἐν ἀληθείᾳ διδάσκεις,  
 26 καὶ οὐ μέλει σοι περὶ  
 27 οὐδενός, οὐ γὰρ βλέ-  
 28 πεις εἰς πρόσωπον ἀν-  
 29 θρώπου· ἀλλ' ἐπὶ ἀληθείας  
 30 Καὶ ἀποστέλλουσιν  
 31 πρὸς αὐτὸν τινὰς τῶν  
 32 Φαρισαίων καὶ τῶν  
 33 Ἑρωδιανῶν, ἵνα αὐτὸν  
 34 ἀγρεύσωσιν λόγῳ. καὶ  
 35 ἐλθόντες λέγουσιν αὐ-  
 36 τῷ· διδάσκαλε, οἴδα-  
 37 μεν ὅτι ἀληθὴς εἶ καὶ  
 38 οὐ μέλει σοι περὶ οὐδε-  
 39 νός· οὐ γὰρ βλέπεις  
 40 εἰς πρόσωπον ἀνθρώ-  
 41 πων, ἀλλ' ἐπὶ ἀληθείας  
 42 Καὶ παρατηρήσαν-  
 43 τες ἀπέστειλαν ἐγκαθέ-  
 44 τους ὑποκρινομένους  
 45 ἑαυτοὺς δικαίους εἶναι,  
 46 ἵνα ἐπιλάβωνται αὐτοῦ  
 47 λόγον, ὥστε παραδοῦ-  
 48 ναι αὐτὸν τῇ ἀρχῇ καὶ  
 49 τῇ ἑξουσίᾳ τοῦ ἡγεμό-  
 50 νος. καὶ ἐπρωτότησαν  
 51 αὐτὸν λέγοντες· διδά-  
 52 σκαλε, οἴδαμεν ὅτι ὁρ-  
 53 θῶς λέγεις καὶ διδά-  
 54 σκεις καὶ οὐ λαμβάνεις  
 55 πρόσωπον, ἀλλ'

## MATT. XXII.

- 17 θρώπων· εἰπὸν οὖν ἡμῖν, τί σοὶ δοκεῖ; ἔστιν δοῦναι κήνσον  
 18 Καίσαρι ἢ οὐ; γινούσ δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν· τί με πειράζετε, ὑποκριταί;  
 19 ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ  
 20 δηνάριον. καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφὴ;  
 21 λέγουσιν· Καίσαρος. τότε λέγει αὐτοῖς· ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ  
 22 τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν.

## MARK XII.

- τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· ἔξεστιν κήνσον Καίσαρι δοῦναι ἢ οὐ;  
 15 δῶμεν ἢ μὴ δῶμεν; ὁ δὲ ἰδὼν αὐτῶν τὴν ὑποκρισιν εἶπεν αὐτοῖς· τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω.  
 16 οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς· τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφὴ; οἱ δὲ εἶπαν αὐτῷ·  
 17 Καίσαρος. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἐξεθαύμαζον. ἐπ' αὐτῷ.

## LUKE XX.

- ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· ἔξεστιν ἡμῶς Καίσαρι φόρον δοῦναι ἢ οὐ;  
 23 κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν  
 24 πρὸς αὐτούς· δείξατέ μοι δηνάριον. τίνος ἔχει εἰκόνα καὶ ἐπιγραφὴν; οἱ δὲ εἶπαν· Καίσαρος.  
 25 ὁ δὲ εἶπεν πρὸς αὐτούς· τοίνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.

§ 119. Insidious Question of the Sadducees: The Resurrection. — *Jerusalem.*

Third Day of the Week.

## MATT. XXII. 23-33.

- 23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαῖοι λέγοντες μὴ εἶναι ἀνάστασιν, καὶ  
 24 ἐπηρώτησαν αὐτὸν ἰ λέγοντες· διδάσκαλε, Μωϋσῆς εἶπεν.<sup>a</sup> ἔάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστή-

## MARK XII. 18-27.

- 18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέγοντες· ἰ διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν,<sup>a</sup> ὅτι ἔάν τις ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῇ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς

## LUKE XX. 27-40.

- 27 Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν ἰ λέγοντες· διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν,<sup>a</sup> ἔάν τις ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾖ, ἵνα λάβῃ ὁ ἀδελφὸς

<sup>a</sup> 24 etc. Deut. 25 : 5.

Mc. 12 : 15. ἰδὼν (ειδ- D) N\* D 69 2<sup>re</sup>; εἰδώς N<sup>c</sup> A B C L Δ vg cop syr Treg. West. Rev.

Lc. 20 : 26. αὐτοῦ pr A C D al vg al; τοῦ N B L Treg. mg. West. Rev.

27 ἀντιλέγοντες A Δ vg; λέγοντες N B C D L 1 33 cop Treg. West. Rev.

Mt. 22 : 23. λέγοντες N\* B D Z Rev. (Am. mg.); pm oi N<sup>ca</sup> L al vg cop Rev. (Am. txt.)



## MATT. XXII.

σει σπέρμα τῷ  
ἀδελφῷ αὐτοῦ.

25 ἦσαν δὲ παρ' ἡμῶν  
ἑπτὰ ἀδελφοί, καὶ ὁ  
πρῶτος γήμας ἐτελεύ-  
τησεν, καὶ μὴ ἔχων  
σπέρμα ἀφήκεν τὴν  
γυναῖκα αὐτοῦ τῷ ἀ-  
26 δελφῷ αὐτοῦ. ὁμοίως  
καὶ ὁ δεύτερος καὶ ὁ  
τρίτος, ἕως τῶν ἑπτὰ.

27 ὕστερον δὲ πάντων ἀπέ-  
28 θανεν ἡ γυνή. ἐν τῇ  
ἀναστάσει οὖν τίνος  
τῶν ἑπτὰ ἔσται γυνή;  
πάντες γὰρ ἔσχον αὐ-  
τήν.

29 ἀποκριθεὶς δὲ ὁ  
Ἰησοῦς εἶπεν αὐτοῖς·  
πλανᾶσθε, μὴ εἰδότες  
τὰς γραφὰς μηδὲ τὴν  
30 δύναμιν τοῦ θεοῦ. ἐν  
γὰρ τῇ ἀναστάσει οὐ-  
τε γαμοῦσιν οὔτε γα-  
μίζονται, ἀλλ' ὡς ἄγ-  
γελοι θεοῦ ἐν τῷ οὐρα-  
νῷ εἰσίν.

31 περὶ δὲ τῆς  
ἀναστάσεως τῶν νε-  
κρῶν οὐκ ἀνέγνωτε τὸ  
ῥηθὲν ὑμῖν ὑπὸ τοῦ θε-  
οῦ λέγοντος·<sup>a</sup>

## MARK XII.

αὐτοῦ τὴν γυ-  
ναῖκα καὶ ἐξανα-  
στήσει σπέρμα  
τῷ ἀδελφῷ αὐ-

20 τοῦ. ἑπτὰ ἀδελφοί  
ἦσαν· καὶ ὁ πρῶτος  
ἔλαβεν γυναῖκα, καὶ  
ἀποθνήσκων οὐκ ἀφη-  
21 κεν σπέρμα. καὶ ὁ  
δεύτερος ἔλαβεν αὐτήν,  
καὶ ἀπέθανεν μὴ κατα-  
λιπὼν σπέρμα· καὶ ὁ  
22 τρίτος ὡσαύτως· καὶ οἱ  
ἑπτὰ οὐκ ἀφήκαν σπέρ-  
μα. ἐσχάτον πάντων

καὶ ἡ γυνή ἀπέθανεν.

23 ἐν τῇ ἀναστάσει, ὅταν  
ἀναστῶσιν, τίνος αὐτῶν  
ἔσται γυνή; οἱ γὰρ  
ἑπτὰ ἔσχον αὐτήν γυ-

24 ναῖκα. ἔφη αὐτοῖς ὁ  
Ἰησοῦς· οὐ διὰ τοῦτο  
πλανᾶσθε μὴ εἰδότες  
τὰς γραφὰς μηδὲ τὴν

25 δύναμιν τοῦ θεοῦ; ὅταν  
γὰρ ἐκ νεκρῶν ἀναστῶ-  
σιν, οὔτε γαμοῦσιν οὔτε  
γαμίζονται, ἀλλ' εἰσὶν  
ὡς ἄγγελοι ἐν τοῖς οὐ-  
ρανοῖς.

26 περὶ δὲ τῶν  
νεκρῶν, ὅτι ἐγείρονται,  
οὐκ ἀνέγνωτε ἐν τῇ  
βίβλῳ Μωϋσέως ἐπὶ  
τοῦ βάτου<sup>a</sup> πῶς εἶπεν

## LUKE XX.

αὐτοῦ τὴν γυ-  
ναῖκα καὶ ἐξανα-  
στήσει σπέρμα  
τῷ ἀδελφῷ αὐ-

29 τοῦ. ἑπτὰ οὖν ἀδελ-  
φοί ἦσαν. καὶ ὁ πρῶ-  
τος λαβὼν γυναῖκα ἀ-  
30 πέθανεν ἄτεκνος· καὶ ὁ  
31 δεύτερος<sup>1</sup> καὶ ὁ τρίτος  
ἔλαβεν αὐτήν, ὡσαύτως  
δὲ καὶ οἱ ἑπτὰ οὐ κατέ-  
λιπον τέκνα καὶ ἀπέ-  
θανον.

32 ὕστερον καὶ ἡ

33 γυνὴ ἀπέθανεν. ἡ γυ-  
νὴ οὖν ἐν τῇ ἀναστά-  
σει τίνος αὐτῶν γίνε-  
ται γυνή; οἱ γὰρ ἑπτὰ  
ἔσχον αὐτήν γυναῖκα.

34 καὶ εἶπεν αὐτοῖς ὁ Ἰη-  
σοῦς· οἱ υἱοὶ τοῦ αἰ-  
ῶνος τούτου γαμοῦσιν

35 καὶ γαμίσκονται,<sup>1</sup> οἱ δὲ  
καταξιώθεντες τοῦ αἰῶ-  
νος ἐκείνου τυχεῖν καὶ  
τῆς ἀναστάσεως τῆς  
ἐκ νεκρῶν οὔτε γαμοῦ-  
σιν οὔτε γαμίζονται·

36 οὔτε γὰρ ἀποθανεῖν ἔτι  
δύνανται, ἰσάγγελοι  
γὰρ εἰσιν, καὶ υἱοὶ εἰ-  
σιν θεοῦ τῆς ἀναστά-

37 σεως υἱοὶ ὄντες. ὅτι  
δὲ ἐγείρονται οἱ νεκροί,  
καὶ Μωϋσῆς ἐμήνυσεν  
ἐπὶ τῆς βάτου,<sup>a</sup> ὡς  
λέγει κύριον· τὸν θεὸν  
Ἀβραὰμ καὶ θεὸν Ἰσα-

<sup>a</sup> 31 etc. Ex. 3 : 6.

Mc. 12: 23. ὅταν ἀναστῶσιν A al itpl syr<sup>p</sup> vg cop syrr Rev.mg.; om B D I Treg. West. Rev.txt.  
vg; om B B C D L Δ 28 33 cop Treg. West. Rev.

Lc. 20: 36. οὔτε B Δ al; οὐδὲ A B D L Treg. West. Rev.

Mt. 22: 30. θεοῦ (pm τοῦ L Δ) B L Δ Δ

## MATT. XXII.

32 ἐγὼ εἰμι  
ὁ θεὸς Ἀβραὰμ  
καὶ ὁ θεὸς Ἰσαὰκ  
καὶ ὁ θεὸς Ἰακώβ;  
οὐκ ἔστιν θεὸς νεκρῶν  
33 ἀλλὰ ζώντων. καὶ ἀ-  
κούσαντες οἱ ὄχλοι ἐξ-  
επλήσσοντο ἐπὶ τῇ δι-  
δαχῇ αὐτοῦ.

## MARK XII.

αὐτῷ ὁ θεὸς λέγων·  
ἐγὼ ὁ θεὸς Ἀβρα-  
ὰμ καὶ ὁ θεὸς Ἰ-  
σαὰκ καὶ ὁ θεὸς  
27 Ἰακώβ; οὐκ ἔστιν  
ὁ θεὸς νεκρῶν ἀλλὰ  
ζώντων. πολὺ πλα-  
νᾷσθε.

## LUKE XX.

ἀκ καὶ θεὸν Ἰακώβ·  
38 θεὸς δὲ οὐκ ἔστιν νε-  
κρῶν ἀλλὰ ζώντων·  
πάντες γὰρ αὐτῷ ζῶ-  
39 σιν. ἀποκριθέντες δὲ  
τινες τῶν γραμματέων  
εἶπαν· διδάσκαλε, κα-  
40 λῶς εἶπας. οὐκ ἐτι γὰρ  
ἐτόλμων ἐπερωτᾶν αὐ-  
τὸν οὐδέν.

§ 120. A Lawyer questions Jesus. The Two Great Commandments.—  
*Jerusalem.*

Third Day of the Week.

## MATT. XXII. 34-40.

34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι  
ἐφίμωσεν τοὺς Σαδδουκαίους, συνή-  
35 χθησαν ἐπὶ τὸ αὐτό, καὶ ἐπηρώτησεν  
εἰς ἐξ αὐτῶν νομικὸς πειράζων αὐτόν·  
36 διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν  
37 τῷ νόμῳ; ἢ δὲ ἔφη αὐτῷ.<sup>a</sup> ἀγα-  
πήσεις κύριον τὸν θεόν σου  
ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν  
ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ  
38 τῇ διανοίᾳ σου. αὕτη ἔστιν πρῶ-  
39 τη καὶ μεγάλη ἐντολή. δευτέρα ὁμοία  
αὐτῇ·<sup>b</sup> ἀγαπήσεις τὸν πλη-  
40 σίον σου ὡς σεαυτόν. ἐν ταύ-  
ταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος  
κρέμαται καὶ οἱ προφῆται.

## MARK XII. 28-34.

28 Καὶ προσελθὼν εἰς τῶν γραμματέ-  
ων, ἀκούσας αὐτῶν συνζητούντων, ἰδὼν  
ὅτι καλῶς ἀπεκρίθη αὐτοῖς, ἐπηρώτη-  
σεν αὐτόν· ποία ἔστιν ἐντολὴ πρῶ-  
29 τη πάντων; ἀπεκρίθη ὁ Ἰησοῦς ὅτι  
πρῶτη ἔστιν.<sup>a</sup> ἀκούε Ἰσραὴλ,  
κύριος ὁ θεὸς ἡμῶν κύριος  
30 εἰς ἐστί, καὶ ἀγαπήσεις κύ-  
ριον τὸν θεόν σου ἐξ ὅλης  
τῆς καρδίας σου καὶ ἐξ ὅλης  
τῆς ψυχῆς σου καὶ ἐξ ὅλης  
τῆς διανοίας σου καὶ ἐξ ὅλης  
31 τῆς ἰσχύος σου. δευτέρα αὕτη·<sup>b</sup>  
ἀγαπήσεις τὸν πλησίον σου  
ὡς σεαυτόν. μείζων τούτων ἄλλη  
23 ἐντολὴ οὐκ ἔστιν. καὶ εἶπεν αὐτῷ ὁ

γραμματεὺς· καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπες ὅτι εἰς ἔστιν καὶ οὐκ ἔστιν  
33 ἄλλος πλὴν αὐτοῦ. καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς  
συνέσεως καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν περισ-  
34 σότερόν ἐστιν πάντων τῶν ὀλοκαυτωμάτων καὶ τῶν θυσιῶν. καὶ ὁ Ἰησοῦς,  
ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ· οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας  
τοῦ θεοῦ. καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

<sup>a</sup> 37 etc. Deut. 6: 4, 5.

<sup>b</sup> 39 etc. Lev. 19: 18.

Mt. 22: 32. θεὸς νεκρῶν N D; pm ὁ B L  
Δ 1 33 cop Treg. [West.] Rev.; ὁ θεὸς θεὸς  
νεκ. S al.

Mt. 12: 27. ὁ θεὸς N A C al West.mg.;  
om ὁ B D L Δ Treg. West.txt. Rev.

28 ἰδὼν N\* C D L 1 69 vg syrr; εἰδὼς N<sup>c</sup>  
A B Δ al cop Treg.mg. West. Rev.

Mt. 22: 39. δευτέρα N B; add δὲ D L Δ  
al it vg cop syrr Treg. Rev. | αὐτῇ 1 33 69  
al it vg cop syrr West.mg. Rev.mg.; αὕτη E  
F al West.txt. Rev.txt.; om B.

§ 121. How is Christ the Son of David? — *Jerusalem.*

Third Day of the Week.

MATT. XXII. 41-46.

MARK XII. 35-37.

LUKE XX. 41-44.

- 41 Συναγμένων δὲ τῶν  
Φαρισαίων ἐπηρώτησεν  
42 αὐτοὺς ὁ Ἰησοῦς ἰλέ-  
γων· τί ὑμῖν δοκεῖ πε-  
ρὶ τοῦ Χριστοῦ; τίνος  
υἱὸς ἐστιν; λέγουσιν  
43 αὐτῷ· τοῦ Δαυεὶδ. λέ-  
γει αὐτοῖς· πῶς οὖν  
Δαυεὶδ ἐν πνεύματι κα-  
λεῖ κύριον αὐτόν, λέ-  
44 γων.<sup>a</sup> ἰ ἐῖπεν κύ-  
ριος τῷ κυρίῳ  
μου· κάθου ἐκ δε-  
ξιῶν μου ἕως ἂν  
θῶ τοὺς ἐχθρούς  
σου ὑποκάτω τῶν  
45 ποδῶν σου. εἰ οὖν  
Δαυεὶδ καλεῖ αὐτὸν κύ-  
ριον, πῶς υἱὸς αὐτοῦ  
46 ἐστίν; καὶ οὐδεὶς ἐδύ-  
νατο ἀποκριθῆναι αὐ-  
τῷ λόγον, οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.
- 35 Καὶ ἀποκριθεὶς ὁ Ἰη-  
σοῦς ἔλεγεν διδάσκων  
ἐν τῷ ἱερῷ· πῶς λέ-  
γουσιν οἱ γραμματεῖς  
ὅτι ὁ Χριστὸς υἱὸς  
36 Δαυεὶδ ἐστιν; αὐτὸς  
Δαυεὶδ εἶπεν ἐν τῷ  
πνεύματι τῷ ἁγίῳ.<sup>a</sup>  
εἶπεν ὁ κύριος τῷ  
κυρίῳ μου· κά-  
θου ἐκ δεξιῶν μου  
ἕως ἂν θῶ τοὺς  
ἐχθρούς σου ὑπο-  
πόδιον τῶν ποδῶν  
37 σου. αὐτὸς Δαυεὶδ  
λέγει αὐτὸν κύριον, καὶ  
πόθεν αὐτοῦ ἐστὶν υἱ-  
ός; καὶ ὁ πολλὸς ὄχλος  
ἤκουεν αὐτοῦ ἡδέως.
- 41 Εἶπεν δὲ πρὸς αὐ-  
τοὺς· πῶς λέγουσιν  
τὸν Χριστὸν εἶναι Δαυ-  
εὶδ υἱόν;  
42 αὐτὸς γὰρ  
Δαυεὶδ λέγει ἐν βίβλῳ  
ψαλμῶν.<sup>a</sup> εἶπεν ὁ  
κύριος τῷ κυρίῳ  
μου· κάθου ἐκ δε-  
43 ξιῶν μου ἕως ἂν  
θῶ τοὺς ἐχθρούς  
σου ὑποπόδιον  
τῶν ποδῶν σου.  
44 Δαυεὶδ οὖν κύριον αὐ-  
τὸν καλεῖ, καὶ πῶς υἱὸς  
αὐτοῦ ἐστίν;

§ 122. Warnings against the Evil Example of the Scribes and Pharisees. —  
*Jerusalem.*

Third Day of the Week.

MARK XII. 38-40.

LUKE XX. 45-47.

- 38 Καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν·  
βλέπετε ἀπὸ τῶν γραμματέων τῶν  
θελόντων ἐν στολαῖς περιπατεῖν καὶ  
39 ἀσπασμοὺς ἐν ταῖς ἀγοραῖς ἰ καὶ πρω-  
τοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ  
πρωτοκλισίας ἐν τοῖς δείπνοις·  
40 οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν  
κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν
- 45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ ἐ-  
46 πεν τοῖς μαθηταῖς· προσέχετε ἀπὸ  
τῶν γραμματέων τῶν θελόντων περι-  
πατεῖν ἐν στολαῖς καὶ φιλοῦντων ἀ-  
σπασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρω-  
τοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ  
47 πρωτοκλισίας ἐν τοῖς δείπνοις, ἰ οἱ  
κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν

<sup>a</sup> 44 etc. Ps. 110:1.

MARK XII.

καὶ προφάσει μακρὰ προσευχόμενοι, οὗτοι λήμψονται περισσώτερον κρίμα.

LUKE XX.

καὶ προφάσει μακρὰ προσεύχονται· οὗτοι λήμψονται περισσώτερον κρίμα.

## MATT. XXIII. 1-12.

- 1 2 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ ἰ λέγων· ἐπὶ  
3 τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. πάντα οὖν  
ὅσα ἂν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε·  
4 λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. δεσμεύουσιν δὲ φορτία βαρέα καὶ ἐπιτιθέασιν  
ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινῆσαι  
5 αὐτά. πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις·  
6 πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα, ἰ φιλοῦ-  
σιν δὲ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συνα-  
7 γωγαῖς ἰ καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ἐπὶ τῶν ἀνθρώπων  
8 ῥαββεῖ. ὑμεῖς δὲ μὴ κληθῆτε ῥαββεῖ· εἰς γὰρ ἔστιν ὑμῶν ὁ διδάσκαλος, πάν-  
9 τες δὲ ὑμεῖς ἀδελφοὶ ἔστε. καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἰς γὰρ  
10 ἔστιν ὑμῶν ὁ πατὴρ ὁ οὐράνιος. μηδὲ κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν  
11 12 ἔστιν εἰς ὁ Χριστός. ὁ δὲ μέζων ὑμῶν ἔσται ὑμῶν διάκονος. ὅστις δὲ ὑψώ-  
σει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.

§ 123. Woes against the Scribes and Pharisees. Lamentation over Jerusalem.  
[Comp. § 51.] — *Jerusalem.*

Third Day of the Week.

## MATT. XXIII. 13-39.

- 13 Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν  
τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰς-  
15 ερχομένους ἀφίετε εἰσελθεῖν. οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,  
ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἕνα προσήλυτον, καὶ ὅταν  
γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.  
16 Οὐαὶ ὑμῖν, ὀδηγοὶ τυφλοὶ οἱ λέγοντες· ὅς ἂν ὁμόση ἐν τῷ ναῶ, οὐδὲν ἔστιν·  
17 ὅς δ' ἂν ὁμόση ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. μωροὶ καὶ τυφλοὶ, τίς γὰρ μεί-  
18 ζων ἔστιν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἁγίος τὸν χρυσόν; καί· ὅς ἂν ὁμόση ἐν τῷ  
θυσιαστηρίῳ οὐδὲν ἔστιν· ὅς δ' ἂν ὁμόση ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει.  
19 20 τυφλοὶ, τί γὰρ μείζων, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; ἰ ὁ  
οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσιν τοῖς ἐπάνω αὐτοῦ·  
21 22 καὶ ὁ ὁμόσας ἐν τῷ ναῶ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν· ἰ καὶ ὁ  
ὁμόσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω  
αὐτοῦ.

Mt. 23 : 4. Βαρέα (pm μεγάλη N) NL1 cop  
Rev. mg.; add καὶ δυσβάστακτα B D Δ al vg  
[Treg.] West. mg. Rev. txt.

14 om NB D L Z 1 33 it<sup>c</sup> vg<sup>add</sup> Or; add  
οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί,

ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προ-  
φάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψε-  
σθε περισσώτερον κρίμα E Δ al vg<sup>ed</sup> syrr Rev.  
mg. — post v. 12 E Δ al syrr (Steph. Treg.  
West. = v. 13); post v. 13 vg<sup>ed</sup>.



MATT. XXIII.

- 23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν  
 24 καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα ἔδει ποιῆσαι κακείνα μὴ ἀφίεναι. ὁδηγοὶ  
 25 τυφλοί, οἱ διῶλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες. οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ  
 26 τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἄρπαγῆς καὶ ἀκρασίας. Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρὸν.  
 27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφους κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας.  
 29 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, ἡ καὶ λέγετε· εἰ ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἡμεθα κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν. ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφῆτας. καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. ὅφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;  
 34 Διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.<sup>a</sup> ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην.  
 37 Ἱερουσαλὴμ Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.<sup>b</sup> λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδῃτε ἀπ' ἄρτι ἕως ἂν εἴπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.<sup>c</sup>

## § 124. The Widow's Mite. — Jerusalem.

Third Day of the Week.

MARK XII. 41-44.

LUKE XXI. 1-4.

- 41 Καὶ καθίσας κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ  
 42 πολλοὶ πλούσιοι ἔβαλλον πολλὰ, ἡ καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλεν
- 1 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους. εἶδεν δὲ τινα χήραν πεινχρὰν βάλλουσαν ἐκεῖ δύο λεπτά,

<sup>a</sup> 36. Gen. 4 : 8 ; 2 Ch. 24 : 20-22.<sup>b</sup> 38. Comp. Ps. 69 : 26 ; Jer. 12 : 7 ; 22 : 5.<sup>c</sup> 39. Comp. Ps. 118 : 26.

Mt. 23 : 23. ταῦτα ἡ D vg ; add δὲ B C  
 L Δ cop syrr Treg. West. Rev.

26 ποτηρίου D 1 ; add καὶ τῆς παροψίδος ἡ B C L Δ Δ Z vg cop syrr Treg. [West.] Rev.

38 ἔρημος ἡ C D al it vg syrr West.mg ; om B L West.txt. Rev.mg.

Lc. 21 : 2. δύο λεπτά A D al Treg.mg ; λεπτά δύο ἡ B L 33 vg cop Treg.txt. West.

MARK XII.

LUKE XXI.

43 λεπτά δύο, ὃ ἐστὶν κοδράντης. καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι ἡ χίρα αὕτη ἡ πτωχὴ πλείον πάντων βέβληκεν τῶν βαλλόντων εἰς τὸ γα-

44 ζοφυλάκιον· πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

3 καὶ εἶπεν· ἀληθῶς λέγω ὑμῖν ὅτι ἡ χίρα ἡ πτωχὴ αὕτη πλείω πάντων

4 ἔβαλεν· ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλεν.

§ 125. Certain Greeks desire to see Jesus. — *Jerusalem.*

Third Day of the Week.

JOHN XII. 20-36.

20 Ὅσαν δὲ Ἕλληνές τινες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ·

21 οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων αὐ-

22 τὸν λέγοντες· κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. ἔρχεται Φίλιππος καὶ λέγει τῷ

23 Ἀνδρέᾳ, ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ. ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων· ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.

24 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσῶν εἰς τὴν γῆν ἀποθάνῃ,

25 αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολλὴν καρπὸν φέρει. ὁ φιλῶν τὴν ψυχὴν

26 αὐτοῦ ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν

27 αἰώνιον φυλάξει αὐτήν. ἐὰν ἐμοί τις διακονῇ, ἐμοὶ ἀκολουθεῖτω, καὶ ὅπου ἐγώ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐὰν τις ἐμοὶ διακονῇ, τιμῆσει αὐτὸν ὁ πα-

28 τὴρ. νῦν ἡ ψυχὴ μου τετέραται, καὶ τί εἴπω; πᾶτερ, σῶσόν με ἐκ τῆς ὥρας ταύ-

29 τῆς. ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην· ἰ πάτερ, δόξασόν σου τὸ ὄνομα.

29 ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· καὶ ἐδόξασα καὶ πάλιν δοξάσω. ὁ οὖν ὄχλος ὁ ἐστὼς ἀκούσας ἔλεγεν βροντὴν γεγονέναι· ἄλλοι ἔλεγον· ἄγγελος αὐτῷ λελά-

30 ληκεν. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν· οὐ δι' ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι'

31 ὑμᾶς. νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου

32 ἐκβληθήσεται ἔξω, ἰ καγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἑμαυτόν.

33 34 τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος· ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰ-

35 ωνα,<sup>a</sup> καὶ πῶς λέγεις σὺ ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗ-

35 τος ὁ υἱὸς τοῦ ἀνθρώπου; ἰ εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστί. περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ.

36 καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει. ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

<sup>a</sup> 34. Comp. 2 Sam. 7:13; Ps. 89:30, 37; 110:4.

Mc. 12:43. βέβληκεν E K X al; ἔβαλεν  
 N<sup>c</sup> (-λλεν N<sup>c</sup>) A B D L Δ 33 Treg. West.  
 Rev.

Joh. 12:27. ταύτης; Treg. Rev.mg.  
 29 ἀκούσας N D cop; pm καὶ A B L al vg  
 Treg. West. Rev.

§ 126. Reflections upon the Unbelief of the Jews. — *Jerusalem.*

Third Day of the Week.

JOHN XII. 37-50.

37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐ-  
 38 τόν, ἵνα ὁ λόγος Ἡσαίου τοῦ προφήτου πληρωθῇ, ὃν εἶπεν·<sup>a</sup> κύριε, τίς ἐπί-  
 στευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι ἀπεκα-  
 39 λύφθη; διὰ τοῦτο οὐκ ἠδύναντο πιστεῦεν, ὅτι πάλιν εἶπεν Ἡσαίας·<sup>b</sup>  
 40 τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρωσεν αὐτῶν  
 τὴν καρδίαν, ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσω-  
 41 σιν τῇ καρδίᾳ καὶ στραφῶσιν καὶ ἰάσομαι αὐτούς. ταῦτα  
 42 εἶπεν Ἡσαίας ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.<sup>c</sup> ὁμῶς μέν-  
 43 οὺς οὐχ ὠμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται· ἠγάπησαν γὰρ τὴν δόξαν  
 τῶν ἀνθρώπων μάλλον ἢπερ τὴν δόξαν τοῦ θεοῦ.  
 44 Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν· ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς  
 45 46 τὸν πέμψαντά με, ἵνα καὶ ὁ θεωρῶν ἐμὲ θεωρῇ τὸν πέμψαντά με. ἐγὼ φῶς εἰς  
 47 τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ. καὶ  
 ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ  
 48 ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. ὁ ἀθετῶν ἐμὲ καὶ μὴ  
 λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκείνος  
 49 κρινεῖ αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ὅτι ἐγὼ ἐξ ἑμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ  
 50 πέμψας με πατήρ αὐτός μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω. καὶ οἶδα  
 ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰωνίος ἐστιν. ἃ οὖν ἐγὼ λαλῶ, καθὼς εἴρηκέν μοι ὁ  
 πατήρ, οὕτως λαλῶ.

§ 127. Jesus, on taking leave of the Temple, foretells its Destruction and the Persecution of his Disciples. — *Jerusalem. Mount of Olives.*

Third Day of the Week.

MATT. XXIV. 1-14.

1 Καὶ ἐξελθὼν ὁ Ἰη-  
 σοῦς ἀπὸ τοῦ ἱεροῦ  
 ἐπορεύετο, καὶ προσῆλ-  
 θον οἱ μαθηταὶ αὐτοῦ  
 ἐπιδείξαι αὐτῷ τὰς οἰ-  
 2 κδομὰς τοῦ ἱεροῦ. ὁ  
 δὲ ἀποκριθεὶς εἶπεν αὐ-  
 τοῖς· οὐ βλέπετε ταῦ-  
 τα πάντα; ἀμὴν λέγω  
<sup>a</sup> 38. Is. 53:1.

MARK XIII. 1-13.

1 Καὶ ἐκπορευομένου  
 αὐτοῦ ἐκ τοῦ ἱεροῦ, λέ-  
 γει αὐτῷ εἰς τῶν μαθη-  
 τῶν αὐτοῦ· διδάσκαλε,  
 ἴδε ποταποὶ λίθοι καὶ  
 2 ποταπαὶ οἰκοδομαί. καὶ  
 ὁ Ἰησοῦς εἶπεν αὐτῷ·  
 βλέπεις ταύτας τὰς με-  
 γάλας οἰκοδομὰς; οὐ  
<sup>b</sup> 40. Is. 6:10.

LUKE XXI. 5-19.

5 Καὶ τινων λεγόντων  
 περὶ τοῦ ἱεροῦ, ὅτι λί-  
 θοις καλοῖς καὶ ἀναθέ-  
 μασις κεκόσμηται, εἴ-  
 πεν·  
 6 ταῦτα ἃ θεωρεῖ-  
 τε, ἐλεύσονται ἡμέραι  
<sup>c</sup> 41. Is. 6:1 sq.

Mc. 13:2. ἀφεσθῇ A al vg; add ὡδε S B  
 D L Δ al Treg. West. Rev.

Lc. 21:6. λίθω A vg syrr; add ὡδε S B  
 L al cop West. Rev.; add ἐν τοίχῳ ὡδε D.

## MATT. XXIV.

ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ καταλυθήσεται.

- 3 Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν προσήλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες· εἰπέ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ τῆς συντε-
- 4 λείας τοῦ αἰῶνος; καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· βλέπετε μὴ τις ὑμᾶς πλανήσῃ.
- 5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· ἐγὼ εἰμι ὁ Χριστός, καὶ πολλοὺς
- 6 πλανήσουσιν. μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ' οὐπω ἔστιν
- 7 τὸ τέλος. ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλείαν ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τό-
- 8 πους. πάντα δὲ ταῦτα ἀρχὴ ὧδίνων.

## MARK XIII.

μὴ ἀφεθῇ λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθῇ.

- 3 Καὶ καθημένον αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπρωῶτα αὐτὸν κατ' ἰδίαν ὁ Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ
- 4 Ἀνδρέας· εἶπον ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα συντε-
- 5 λείσθαι πάντα; ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς· βλέπετε μὴ τις ὑμᾶς πλανήσῃ.
- 6 πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες ὅτι ἐγὼ εἰμι, καὶ πολλοὺς πλανήσουσιν. ὅταν δὲ ἀκούσῃτε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γενέσθαι, ἀλλ' οὐπω τὸ τέλος.
- 7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλείαν ἐπὶ βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοί.
- 9 ἀρχὴ ὧδίνων ταῦτα. —

## LUKE XXI.

ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται.

- 7 ἐπρωῶτησαν δὲ αὐτὸν λέγοντες· διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γινεσθαι; ὁ δὲ εἶπεν· βλέπετε μὴ πλανηθῇτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· ἐγὼ εἰμι, καὶ ὁ καιρὸς ἤγγικεν· μὴ πορευθῇτε ὅπισω αὐτῶν. ὅταν δὲ ἀκούσῃτε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῇτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθὺς τὸ
- 10 τέλος. τότε ἔλεγεν αὐτοῖς· ἐγερθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλείαν ἐπὶ βασιλείαν, 11 σεισμοὶ τε μεγάλοι καὶ κατὰ τόπους λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μέγала ἔσται.

## MARK XIII.

- 9 — Βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παρὰ δώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν
- 11 ἐμοῦ, εἰς μαρτύριον αὐτοῖς. — καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ᾠρᾷ, τοῦτο λαλεῖτε· οὐ γὰρ ἔστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἄγιον.

- 12 Πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδιδόντες εἰς τὰς συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνό-
- 13 ματός μου· ἀποβήσεται ὑμῖν εἰς μαρ-
- 14 τύριον. θέτε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι·
- 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἥ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν.



## MATT. XXIV.

## MARK XIII.

## LUKE XXI.

9 τότε παραδώ-  
σουσιν ὑμᾶς εἰς θλίψιν  
καὶ ἀποκτενοῦσιν ὑμᾶς,  
καὶ ἔσεσθε μισούμενοι  
ὑπὸ πάντων τῶν ἐθνῶν  
10 διὰ τὸ ὄνομά μου. καὶ  
τότε σκανδαλισθήσονται  
πολλοὶ καὶ ἀλλή-  
λους παραδώσουσιν καὶ  
μισήσουσιν ἀλλήλους.  
11 καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται καὶ πλανήσουσιν  
12 πολλούς. καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγῇσεται  
ἡ ἀγάπη τῶν πολλῶν.  
13 ὁ δὲ ὑπομείνας εἰς τέ-  
λος, οὗτος σωθήσεται.  
14 καὶ κηρυχθήσεται τοῦ-  
το τὸ εὐαγγέλιον τῆς  
βασιλείας ἐν ὅλῃ τῇ  
οἰκουμένῃ εἰς μαρτύρι-  
ον πᾶσιν τοῖς ἔθνεσιν,  
καὶ τότε ἥξει τὸ τέλος.

12 καὶ πα-  
ραδώσει ἀδελφὸς ἀδελ-  
φὸν εἰς θάνατον καὶ  
πατὴρ τέκνον, καὶ ἐπα-  
ναστήσονται τέκνα ἐπὶ  
γονεῖς καὶ θανατώσου-  
13 σιν αὐτούς. καὶ ἔσεσθε  
μισούμενοι ὑπὸ πάντων  
διὰ τὸ ὄνομά μου· —

16 παραδοθήσεσθε  
δὲ καὶ ὑπὸ γονέων καὶ  
ἀδελφῶν καὶ συγγενῶν  
καὶ φίλων, καὶ θανατώ-  
17 σουσιν ἐξ ὑμῶν, <sup>1</sup> καὶ  
ἔσεσθε μισούμενοι ὑπὸ  
πάντων διὰ τὸ ὄνομά  
μου.

13 — ὁ δὲ ὑπομείνας εἰς  
τέλος, οὗτος σωθήσε-  
10 ται. — καὶ εἰς πάντα  
τὰ ἔθνη πρῶτον δεῖ κη-  
ρυχθῆναι τὸ εὐαγγέ-  
λιον. —

18 καὶ θρῖξ ἐκ τῆς κεφα-  
λῆς ὑμῶν οὐ μὴ ἀπό-  
19 ληται· ἐν τῇ ὑπομονῇ  
ὑμῶν κτήσασθε τὰς ψυ-  
χὰς ὑμῶν.

§ 128. The Signs of Christ's coming to destroy Jerusalem, and put an end to the Jewish State and Dispensation. — *Mount of Olives.*

Third Day of the Week.

## MATT. XXIV. 15-42.

## MARK XIII. 14-37.

## LUKE XXI. 20-36.

15 Ὅταν οὖν ἴδητε τὸ  
βδέλυγμα τῆς ἐρημώ-  
σεως τὸ ῥηθὲν διὰ Δα-  
νιὴλ τοῦ προφήτου <sup>α</sup>  
ἑστὸς ἐν τόπῳ ἁγίῳ, ὁ  
ἀναγινώσκων νοείτω,  
16 τότε οἱ ἐν τῇ Ἰουδαίᾳ  
φευγέτωσαν ἐπὶ τὰ ὄ-  
17 ρη, ὁ ἐπὶ τοῦ δώματος  
μὴ καταβάτω ἄραι τὰ  
ἐκ τῆς οἰκίας αὐτοῦ,  
18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ  
ἐπιστρεψάτω ὀπίσω ἄ-  
ραι τὸ ἱμάτιον αὐτοῦ.  
19 οὐαὶ δὲ ταῖς ἐν γαστρὶ

14 Ὅταν δὲ ἴδητε τὸ  
βδέλυγμα τῆς ἐρημώ-  
σεως <sup>α</sup> ἑστηκότα ὅπου  
οὐ δεῖ, ὁ ἀναγινώσκων  
νοείτω, τότε οἱ ἐν τῇ  
Ἰουδαίᾳ φευγέτωσαν  
εἰς τὰ ὄρη,  
15 ὁ δὲ ἐπὶ τοῦ  
δώματος μὴ καταβάτω  
μηδὲ εἰσελθάτω ἄραι  
τι ἐκ τῆς οἰκίας αὐτοῦ,  
16 καὶ ὁ εἰς τὸν ἀγρὸν μὴ  
ἐπιστρεψάτω εἰς τὰ ὀ-  
πίσω ἄραι τὸ ἱμάτιον  
17 αὐτοῦ. οὐαὶ δὲ ταῖς ἐν

20 Ὅταν δὲ ἴδητε κυ-  
κλομένην ὑπὸ στρατο-  
πέδων Ἱερουσαλήμ, τό-  
τε γινώτε ὅτι ἤγγικεν ἡ  
21 ἐρήμωσις αὐτῆς. τότε  
οἱ ἐν τῇ Ἰουδαίᾳ φευ-  
γέτωσαν εἰς τὰ ὄρη, καὶ  
οἱ ἐν μέσῳ αὐτῆς ἐκχω-  
ρεῖτωσαν, καὶ οἱ ἐν ταῖς  
χώραις μὴ εἰσερχέσθω-  
22 σαν εἰς αὐτήν, ὅτι ἡμέ-  
ραι ἐκδικήσεως αὐταὶ  
εἰσιν τοῦ πλησθῆναι  
πάντα τὰ γεγραμμένα.  
23 οὐαὶ δὲ ταῖς ἐν γαστρὶ

<sup>a</sup> 15 etc. Dan. 9 : 27.

## MATT. XXIV.

- ἐχούσαις καὶ ταῖς θη-  
λαζούσαις ἐν ἐκείναις  
20 ταῖς ἡμέραις. προσεύ-  
χασθε δὲ ἵνα μὴ γένη-  
ται ἡ φυγὴ ὑμῶν χει-  
μῶνος μηδὲ σαββάτω.  
21 ἔσται γὰρ τότε θλίψις  
μεγάλη, οἷα οὐκ ἐγέ-  
νετο ἀπ' ἀρχῆς κόσμου  
ἕως τοῦ νῦν οὐδ' οὐ μὴ  
22 γένηται. καὶ εἰ μὴ ἐκο-  
λοβώθησαν αἱ ἡμέραι  
ἐκεῖναι, οὐκ ἂν ἐσώθη  
πᾶσα σὰρξ· διὰ δὲ  
τοὺς ἐκλεκτοὺς κολο-  
23 βώθησονται αἱ ἡμέραι ἐκεῖναι. τότε  
ἐάν τις ὑμῖν εἴπῃ· ἰδοὺ ὧδε ὁ Χριστός,  
24 ἢ ὧδε, μὴ πιστεύσητε. ἐγερθήσονται  
γὰρ ψευδόχριστοι καὶ ψευδοπροφήται,  
καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρα-  
τα, ὥστε πλανηθῆναι, εἰ δυνατόν, καὶ  
25 τοὺς ἐκλεκτούς. ἰδοὺ προείρηκα ὑμῖν.  
26 ἐὰν οὖν εἴπωσιν ὑμῖν· ἰδοὺ ἐν τῇ  
ἐρήμῳ ἐστίν, μὴ ἐξέλθῃτε· ἰδοὺ ἐν  
27 τοῖς ταμείοις, μὴ πιστεύσητε. ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν  
καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.  
28 ὅπου ἐὰν ᾗ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ αἰετοί.

## MATT. XXIV.

- Εὐθὺς δὲ μετὰ τὴν  
θλίψιν τῶν ἡμερῶν ἐ-  
κείνων ὁ ἥλιος σκοτι-  
σθήσεται, καὶ ἡ σελή-  
νη οὐ δώσει τὸ φέγγος  
αὐτῆς, καὶ οἱ ἀστέρες  
πεσοῦνται ἐκ τοῦ οὐ-  
ρανοῦ, καὶ αἱ δυνάμεις  
τῶν οὐρανῶν σαλευθή-  
30 σονται.<sup>a</sup> καὶ τότε φα-  
νήσεται τὸ σημεῖον τοῦ  
υἱοῦ τοῦ ἀνθρώπου ἐν

## MARK XIII.

- γαστρὶ ἐχούσαις καὶ  
ταῖς θηλαζούσαις ἐν  
ἐκείναις ταῖς ἡμέραις.  
18 προσεύχασθε δὲ ἵνα  
μὴ γένηται χειμῶνος.  
19 ἔσονται γὰρ αἱ ἡμέραι  
ἐκεῖναι θλίψις, οἷα οὐ  
γέγονεν τοιαύτη ἀπ'  
ἀρχῆς κτίσεως, ἣν ἔκτι-  
σεν ὁ θεός, ἕως τοῦ  
νῦν καὶ οὐ μὴ γένηται.  
20 καὶ εἰ μὴ ἐκολόβωσεν  
κύριος τὰς ἡμέρας, οὐκ  
ἂν ἐσώθη πᾶσα σὰρξ·

ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξα-  
21 το ἐκολόβωσεν τὰς ἡμέρας. καὶ τότε  
ἐάν τις ὑμῖν εἴπῃ· ἴδε ὧδε ὁ Χριστός,  
22 ἴδε ἐκεῖ, μὴ πιστεύετε. ἐγερθήσονται  
δὲ ψευδόχριστοι καὶ ψευδοπροφήται  
καὶ ποιήσουσιν σημεῖα καὶ τέρατα  
πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, τοὺς  
23 ἐκλεκτούς. ὑμεῖς δὲ βλέπετε· προεί-  
ρηκα ὑμῖν πάντα.

## MARK XIII.

- Ἀλλὰ ἐν ἐκείναις  
ταῖς ἡμέραις μετὰ τὴν  
θλίψιν ἐκείνην ὁ ἥλιος  
σκοτισθήσεται, καὶ ἡ  
σελήνη οὐ δώσει τὸ  
25 φέγγος αὐτῆς, <sup>1</sup> καὶ οἱ  
ἀστέρες ἔσονται ἐκ τοῦ  
οὐρανοῦ πίπτοντες, καὶ  
αἱ δυνάμεις αἱ ἐν τοῖς  
οὐρανοῖς σαλευθήσον-  
ται.<sup>a</sup>

## LUKE XXI.

- ἐχούσαις καὶ ταῖς θη-  
λαζούσαις ἐν ἐκείναις  
ταῖς ἡμέραις· ἔσται  
γὰρ ἀνάγκη μεγάλη  
ἐπὶ τῆς γῆς καὶ ὀργὴ  
24 τῷ λαῷ τούτῳ, καὶ πε-  
σοῦνται στόματι μα-  
χαίρης καὶ αἰχμαλωτι-  
σθήσονται εἰς τὰ ἔθνη  
πάντα, καὶ Ἱερουσα-  
λήμ ἔσται πατουμένη  
ὑπὸ ἐθνῶν, ἄχρι οὗ πλη-  
ρωθῶσιν καιροὶ ἐθνῶν.

## LUKE XXI.

- Καὶ ἔσονται σημεῖα  
ἐν ἡλίῳ καὶ σελήνῃ καὶ  
ἀστροῖς, καὶ ἐπὶ τῆς  
γῆς συνοχὴ ἐθνῶν ἐν  
ἀπορίᾳ ἥχους θαλάσ-  
26 σης καὶ σάλου, <sup>1</sup> ἀπο-  
ψυχόντων ἀνθρώπων  
ἀπὸ φόβου καὶ προσδο-  
κίας τῶν ἐπερχομένων  
τῇ οἰκουμένῃ· αἱ γὰρ  
δυνάμεις τῶν οὐρανῶν  
σαλευθήσονται.<sup>a</sup>

<sup>a</sup> 29 etc. Comp. Is. 13: 9, 10; Joel 3: 15, etc.

Mt. 24: 21. οὐκ ἐγένετο **ND**; οὐ γέγονεν  
**B L Z** Treg. West. Rev.

Mc. 13: 21. Χριστός **L** vg; add ἡ **A C**  
**D Δ** cop Treg.txt. Rev.; add καὶ **B** Treg.mg.

22 δὲ **NC**; γὰρ **A B D L** Treg. West. Rev.  
| ποιήσουσιν **D**; δώσουσιν **NA B C L** vg  
cop syrr Treg. West. Rev. | τοὺς ἐκλ. **NB**  
**D<sup>8</sup>**; pm καὶ **A C L** al vg cop [Treg.]

MATT. XXIV.

MARK XIII.

LUKE XXI.

- οὐρανῷ, καὶ κόψονται  
 πᾶσαι αἱ φυλαὶ τῆς  
 γῆς καὶ ὕσονται τὸν  
 υἱὸν τοῦ ἀνθρώπου ἐρ-  
 χόμενον ἐπὶ τῶν νεφέ-  
 λῶν τοῦ οὐρανοῦ μετὰ  
 δυνάμεως καὶ δόξης  
 31 πολλῆς. καὶ ἀποστε-  
 λεί τοὺς ἀγγέλους αὐ-  
 τοῦ μετὰ σάλπιγγος  
 μεγάλης, καὶ ἐπισυνά-  
 ξουσιν τοὺς ἐκλεκτοὺς  
 αὐτοῦ ἐκ τῶν τεσσάρων  
 ἀνέμων ἀπ' ἄκρων οὐρα-  
 νῶν ἕως ἄκρων αὐτῶν.  
 32 Ἀπὸ δὲ τῆς συκῆς  
 μάθετε τὴν παραβο-  
 λήν. ὅταν ἦδῃ ὁ κλά-  
 δος αὐτῆς γένηται ἀπα-  
 λὸς καὶ τὰ φύλλα  
 ἐκφύῃ, γινώσκετε ὅτι  
 33 ἐγγὺς τὸ θέρος· οὕτως  
 καὶ ὑμεῖς ὅταν ἴδητε  
 ταῦτα πάντα, γινώσκε-  
 τε ὅτι ἐγγὺς ἐστὶν ἐπὶ  
 34 θύραις. ἀμὴν λέγω ὑ-  
 μῖν, οὐ μὴ παρέλθῃ ἡ  
 γενεὰ αὕτη ἕως ἂν πάν-  
 35 τα ταῦτα γένηται. ὁ  
 οὐρανὸς καὶ ἡ γῆ παρε-  
 λεύσεται, οἱ δὲ λόγοί  
 μου οὐ μὴ παρέλθωσιν.  
 36 Περὶ δὲ τῆς ἡμέρας  
 ἐκείνης καὶ ὥρας οὐδεὶς  
 οἶδεν, οὐδὲ οἱ ἄγγελοι  
 τῶν οὐρανῶν οὐδὲ ὁ υἱ-  
 37 ὅς, εἰ μὴ ὁ πατὴρ μόνος. ὥσπερ δὲ αἱ  
 ἡμέραι τοῦ Νῶε, οὕτως ἔσται ἡ πα-  
 38 ρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. ὥς γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατα-  
 κλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἥς ἡμέρας
- καὶ τότε ὕσον-  
 26 ται τὸν υἱὸν τοῦ ἀνθρώ-  
 που ἐρχόμενον ἐν νε-  
 φέλαις μετὰ δυνάμεως  
 27 πολλῆς καὶ δόξης. καὶ  
 τότε ἀποστελεῖ τοὺς  
 ἀγγέλους καὶ ἐπισυνά-  
 ξει τοὺς ἐκλεκτοὺς ἐκ  
 τῶν τεσσάρων ἀνέμων  
 ἀπ' ἄκρου γῆς ἕως ἄ-  
 κρου οὐρανοῦ.  
 28 Ἀπὸ δὲ τῆς συκῆς  
 μάθετε τὴν παραβο-  
 λήν. ὅταν αὐτῆς ἦδῃ  
 ὁ κλάδος ἀπαλὸς γένη-  
 ται καὶ ἐκφύῃ τὰ φύλ-  
 λα, γινώσκετε ὅτι ἐγ-  
 29 γὺς τὸ θέρος ἐστίν· οὕ-  
 τως καὶ ὑμεῖς ὅταν  
 ἴδητε ταῦτα γινόμενα,  
 γινώσκετε ὅτι ἐγγὺς ἐ-  
 30 στιν ἐπὶ θύραις. ἀμὴν  
 λέγω ὑμῖν ὅτι οὐ μὴ  
 παρέλθῃ ἡ γενεὰ αὕτη  
 μέχρ' ὅς ταῦτα πάντα  
 31 γένηται. ὁ οὐρα-  
 νὸς καὶ ἡ γῆ παρελεύ-  
 σονται, οἱ δὲ λόγοι μου  
 οὐ μὴ παρελεύσονται.  
 32 Περὶ δὲ τῆς ἡμέρας ἐ-  
 κείνης ἡ τῆς ὥρας οὐ-  
 29 Καὶ εἶπεν παραβο-  
 λὴν αὐτοῖς. ἴδετε τὴν  
 συκὴν καὶ πάντα τὰ  
 30 δένδρα· ὅταν προβά-  
 λωσιν ἦδη, βλέποντες  
 ἀφ' ἑαυτῶν γινώσκετε  
 ὅτι ἦδη ἐγγὺς τὸ θέρος  
 31 ἐστίν. οὕτως καὶ ὑμεῖς,  
 ὅταν ἴδητε ταῦτα γι-  
 νόμενα, γινώσκετε ὅτι  
 ἐγγὺς ἐστὶν ἡ βασι-  
 32 λεία τοῦ θεοῦ. ἀμὴν  
 λέγω ὑμῖν ὅτι οὐ μὴ  
 παρέλθῃ ἡ γενεὰ αὕτη  
 ἕως ἂν πάντα γένηται.  
 33 ὁ οὐρανὸς καὶ ἡ γῆ  
 παρελεύσονται, οἱ δὲ  
 λόγοι μου οὐ μὴ παρε-  
 λεύσονται.
- οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ  
 οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.

Mt. 24 : 30. κόψονται N\*; pm τότε (add D) N<sup>c</sup> B D L vg cop syrr Treg. West. Rev.

31 μεγάλης N L Δ cop Rev.mg.; pm φωνῆς (καὶ φων. D vg) B D vg Treg. West.mg. Rev. txt.

36 οὐδὲ ὁ υἱός N\* et<sup>cb</sup> B D; om N<sup>ca</sup> L Δ cop syrr Treg. Rev.mg.

38 ἡμέραις N 33; add ἐκείναις B D [Treg.] [West.] Rev.

## MATT. XXIV.

39 εἰσῆλθεν Ἰωὴ εἰς τὴν κιβωτόν,<sup>a</sup> καὶ οὐκ ἔγνωσαν ἕως ἡλθεν ὁ κατακλυσμὸς καὶ  
 40 ἦρεν ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. τότε ἔσον-  
 41 ται δύο ἐν τῷ ἀγρῷ, εἰς παραλαμβάνεται καὶ εἰς ἀφίεται· δύο ἀλήθουσαι ἐν τῷ  
 μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται.

## MARK XIII.

33 βλέπετε, ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ  
 34 πότε ὁ καιρὸς ἔστιν. ὥς ἄνθρωπος  
 ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ καὶ  
 δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν,  
 ἐκάστω τὸ ἔργον αὐτοῦ, καὶ τῷ θυρω-  
 35 ρῷ ἐνετείλατο ἵνα γρηγορή. γρηγο-  
 ρεῖτε οὖν·

## MATT. XXIV.

42 γρηγορεῖτε οὖν, ὅτι οὐκ  
 οἴδατε ποῖα ὥρα ὁ κύ-  
 ριος ὑμῶν ἔρχεται.

36 νίας ἢ πρωί· μὴ ἔλθων ἐξαίφνης εὖρη  
 37 ὑμᾶς καθεύδοντας. ὁ δὲ ὑμῖν λέγω,  
 παῖσιν λέγω, γρηγορεῖτε.

## LUKE XXI.

34 Προσέχετε δὲ ἑαυτοῖς μήποτε βαρη-  
 θῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ  
 καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ  
 ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος ἡ ἡμέρα  
 35 ἐκείνη· ὥς παγίς· ἐπεισελεύσεται  
 γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ  
 πρόσωπον πάσης τῆς  
 36 γῆς. ἀγρυπνεῖτε δὲ ἐν  
 παντὶ καιρῷ δεόμενοι  
 ἵνα κατισχύσητε ἐκφυ-  
 γεῖν ταῦτα πάντα τὰ  
 μέλλοντα γίνεσθαι, καὶ  
 σταθῆναι ἔμπροσθεν  
 τοῦ υἱοῦ τοῦ ἀνθρώπου.

§ 129. Transition to Christ's Final Coming at the Day of Judgment. Exhortation to Watchfulness. [Comp. § 52, Luke 12: 39.] Parables. The Ten Virgins; The Five Talents. — *Mount of Olives*.

Third Day of the Week.

## MATT. XXIV. 43-51. XXV. 1-30.

43 Ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποίῳ φιλακῇ ὁ κλέπτῃς ἔρ-  
 44 χεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἶασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ. διὰ  
 τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοιμοι, ὅτι ἡ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχε-  
 45 ται. Τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος ἐπὶ  
 46 τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ; μακάριος ὁ δούλος  
 47 ἐκεῖνος ὃν ἔλθων ὁ κύριος αὐτοῦ εὕρησει οὕτως ποιῶντα. Ἄμην λέγω ὑμῖν ὅτι  
 48 ἐπὶ παῖσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. ἔαν δὲ εἴπῃ ὁ κακὸς δούλος  
 49 ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει μου ὁ κύριος, καὶ ἄρξῃται τύπτειν τοὺς συνδού-  
 50 λους αὐτοῦ, ἐσθίει δὲ καὶ πίνει μετὰ τῶν μεθύοντων· ἡξεί ὁ κύριος τοῦ δούλου  
 51 ἐκεῖνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐ-  
 τόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ  
 βρυγμὸς τῶν ὀδόντων.

XXV. 1 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λα-

<sup>a</sup> 38. Gen. 7: 1 sq.

Mt. 24: 39. ἔσται καὶ N L vg; om B D add καὶ προσεύχεσθε N A C L Δ vg cop syrr  
 cop Treg. West. Rev. [Treg.] Rev.txt.

Mc. 13: 33. ἀγρυπνεῖτε B D Rev.mg; Mt. 24: 48. δούλος N\*; add ἐκεῖνος N<sup>c</sup> B  
 C D L it vg cop syrr Treg. West. Rev.



## MATT. XXV.

2 βοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου. πέντε δὲ ἐξ  
 3 αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι. αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας  
 4 οὐκ ἔλαβον μετ' αὐτῶν ἔλαιον· αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις  
 5 μετὰ τῶν λαμπάδων αὐτῶν. χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ  
 6 ἐκάθευδον. μέσης δὲ νυκτὸς κραυγὴ γέγονεν· ἰδοὺ ὁ νυμφίος, ἐξέρχεσθε εἰς  
 7 ἀπάντησιν. τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκείναι καὶ ἐκόσμησαν τὰς λαμ-  
 8 πάδας αὐτῶν. αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν· δότε ἡμῖν ἐκ τοῦ ἐλαίου  
 9 ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγου-  
 10σαι· μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας  
 11 καὶ ἀγοράσατε ἑαυταῖς. ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ  
 12 αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. ὕστερον  
 13 δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι· κύριε κύριε, ἀνοιξόν ἡμῖν. ὁ δὲ  
 14 ἀποκριθεὶς εἶπεν· ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. γρηγορεῖτε οὖν, ὅτι οὐκ οἶ-  
 15δατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.  
 16 Ὡς περ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν  
 17 αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν,  
 18 ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν. εὐθέως ἰ πορευθεὶς ὁ τὰ πέντε  
 19 τάλαντα λαβὼν ἠργάσατο ἐν αὐτοῖς καὶ ἐποίησεν ἄλλα πέντε τάλαντα. ὥσαύ-  
 20 τως ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο. ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὥρυξεν γῆν καὶ  
 21 ἔκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος  
 22 τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ' αὐτῶν. καὶ προσελθὼν ὁ τὰ πέντε  
 23 τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων· κύριε, πέντε τά-  
 24 λαντά μοι παρέδωκας, ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα. ἔφη αὐτῷ ὁ κύριος  
 25 αὐτοῦ· εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε κα-  
 26 ταστήσω· εἰσελθὲ εἰς τὴν χαρὰν τοῦ κυρίου σου. προσελθὼν καὶ ὁ τὰ δύο  
 27 τάλαντα εἶπεν· κύριε, δύο τάλαντά μοι παρέδωκας, ἴδε ἄλλα δύο τάλαντα  
 28 ἐκέρδησα. ἔφη αὐτῷ ὁ κύριος αὐτοῦ· εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς  
 29 πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.  
 30 προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφὼς εἶπεν· κύριε, ἔγνω σε ὅτι σκληρὸς  
 31 εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας·  
 32 ἰ καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν.  
 33 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· πονηρὲ δοῦλε καὶ ὀκνηρὲ, ἦδεις ὅτι  
 34 θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα; ἰ ἔδει σε οὖν βαλεῖν  
 35 τὰ ἀργύριά μου τοῖς τραπεζεῖταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν  
 36 τόκῳ. ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα.  
 37 τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος, καὶ ὃ  
 38 ἔχει ἀρθήσεται ἀπ' αὐτοῦ. καὶ τὸν ἀρχεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ  
 39 ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

Mt. 25: 9. οὐκ N A L Z 33 West.mg.; οὐ  
 μὴ B C D Treg. West.txt. Rev.

17 ὥσαύτως N\* C\* L 33; add καὶ N<sup>c</sup> B C<sup>3</sup>  
 D cop Treg.txt. et [mg.] West.mg.

§ 130. Scenes of the Judgment Day. — *Mount of Olives.*

Third Day of the Week.

MATT. XXV. 31-46.

- 31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι  
 32 μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ. <sup>1</sup> καὶ συναχθήσονται ἔμπροσθεν  
 αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορί-  
 33 ζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, <sup>1</sup> καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ,  
 τὰ δὲ ἐρίφια ἐξ ἐκωνύμων.  
 34 Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς  
 μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.  
 35 ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἤμην καὶ  
 36 συνηγάγετέ με, <sup>1</sup> γυμνὸς καὶ περιεβάλετέ με, ἡσθένησα καὶ ἐπεσκέψασθέ με, ἐν  
 37 φυλακῇ ἤμην καὶ ἤλθατε πρὸς με. τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγον-  
 38 <sup>1</sup> πότε δέ σε εἶδομεν ξένον καὶ συνηγάγομεν; ἢ γυμνὸν καὶ περιεβάλομεν;  
 39 40 πότε δέ σε εἶδομεν ἀσθενούντα ἢ ἐν φυλακῇ καὶ ἤλθομεν πρὸς σε; καὶ ἀπο-  
 κριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς· ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων  
 τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.  
 41 Τότε ἐρεῖ καὶ τοῖς ἐξ ἐκωνύμων· πορεύεσθε ἀπ' ἐμοῦ κατηραμένοι εἰς τὸ πῦρ  
 42 τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. ἐπείνασα γὰρ  
 43 καὶ οὐκ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ οὐκ ἐποτίσατέ με, <sup>1</sup> ξένος ἤμην καὶ οὐ  
 συνηγάγετέ με, γυμνὸς καὶ οὐ περιεβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ  
 44 ἐπεσκέψασθέ με. τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες· κύριε, πότε σε εἶδο-  
 45 μεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ, καὶ οὐ διηκο-  
 46 οῦσαμεν σοι; <sup>1</sup> τότε ἀποκριθήσεται αὐτοῖς λέγων· ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ  
 ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. καὶ ἀπελεύσονται  
 οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

§ 131. The Rulers conspire. Treachery of Judas. — *Jerusalem.*

Third and Fourth Days of the Week.

MATT. XXVI. 1-5, 14-16.

- 1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς  
 2 μαθηταῖς αὐτοῦ· οἶδα- MARK XIV. 1, 2, 10, 11. LUKE XXII. 1-6.  
 τε ὅτι μετὰ δύο ἡμέ- 1 Ἦν δὲ τὸ πᾶσχα καὶ 1 Ἠγγιζεν δὲ ἡ ἑορτὴ  
 ρας τὸ πᾶσχα γίνεται, τὰ ἄζυμα μετὰ δύο ἡ- τῶν ἁζύμων ἡ λεγομέ-  
 καὶ ὁ υἱὸς τοῦ ἀνθρώ- μέρας, — νη πᾶσχα,  
 που παραδίδεται εἰς τὸ σταυρωθῆναι.  
 3 Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομέ-  
 νου Καϊάφα,

## MATT. XXVI.

- 4 καὶ συν-  
εβουλεύσαντο ἵνα τὸν  
Ἰησοῦν δόλῳ κρατή-  
σωσιν καὶ ἀποκτείνω-  
5 σιν. ἔλεγον δέ· μὴ  
ἐν τῇ ἑορτῇ, ἵνα μὴ  
θόρυβος γένηται ἐν τῷ  
λαῷ.  
14 Τότε πορευθεὶς εἰς  
τῶν δώδεκα, ὁ λεγόμε-  
νος Ἰούδας Ἰσκαριώ-  
της, πρὸς τοὺς ἀρχιε-  
15 ρεῖς· ἔειπεν· τί θέλετέ  
μοι δοῦναι, καὶ ἐγὼ ὑ-  
μῖν παραδώσω αὐτόν;  
οἱ δὲ ἔστησαν αὐτῷ  
16 τριάκοντα ἀργύρια. καὶ  
ἀπὸ τότε ἐξίτηι εὐκαι-  
ρίαν ἵνα αὐτὸν παραδῶ.

## MARK XIV.

- 1 καὶ ἐξήτουν οἱ  
ἀρχιερεῖς καὶ οἱ γραμ-  
ματεῖς πῶς αὐτὸν ἐν  
δόλῳ κρατήσαντες ἀ-  
2 ποκτείνωσιν· ἔλεγον  
γὰρ· μὴ ἐν τῇ ἑορτῇ,  
μήποτε ἔσται θόρυβος  
τοῦ λαοῦ.  
10 Καὶ Ἰούδας Ἰσκα-  
ριώθ, ὁ εἰς τῶν δώδεκα,  
ἀπῆλθεν πρὸς τοὺς ἀρ-  
χιερεῖς ἵνα αὐτὸν παρα-  
11 δοῖ αὐτοῖς. οἱ δὲ ἀκού-  
σαντες ἐχάρησαν καὶ  
ἐπηγγέιλαντο αὐτῷ ἀρ-  
γύριον δοῦναι· καὶ ἐ-  
ζήτηε πῶς αὐτὸν εὐκαί-  
ρως παραδοῖ.

## LUKE XXII.

- 2 καὶ ἐξήτουν οἱ  
ἀρχιερεῖς καὶ οἱ γραμ-  
ματεῖς τὸ πῶς ἀνέλω-  
σιν αὐτόν· ἐφοβοῦντο  
γὰρ τὸν λαόν.  
3 Εἰσῆλθεν δὲ σατα-  
νᾶς εἰς Ἰούδαν τὸν κα-  
λούμενον Ἰσκαριώτην,  
ὄντα ἐκ τοῦ ἀριθμοῦ  
4 τῶν δώδεκα, καὶ ἀπελ-  
θὼν συνελάλησεν τοῖς  
ἀρχιερεῦσιν καὶ στρα-  
τηγοῖς τὸ πῶς αὐτοῖς  
5 παραδῶ αὐτόν. καὶ ἐ-  
χάρησαν, καὶ συνέθεν-  
το αὐτῷ ἀργύριον δοῦ-  
6 ναι· καὶ ἐξωμολόγη-  
σαν, καὶ ἐξίτηι εὐκαιρίαν τοῦ παραδοῦναι αὐτόν ἄτερ ὄχλου αὐτοῖς.

§ 132. Preparation for the Passover. — *Bethany. Jerusalem.*

## Fifth Day of the Week.

## MATT. XXVI. 17-19.

- 17 Τῇ δὲ πρώτῃ τῶν  
ἀζύμων προσήλθον οἱ  
μαθηταὶ τῷ Ἰησοῦ λέ-  
γοντες· ποῦ θέλεις ἐ-  
τοιμάσωμέν σοι φα-  
γεῖν τὸ πάσχα;  
18 ὁ δὲ  
εἶπεν· ὑπάγετε εἰς τὴν  
πόλιν πρὸς τὸν δεῖνα  
καὶ εἶπατε αὐτῷ· ὁ δι-  
δάσκαλος λέγει· ὁ και-  
ρός μου ἐγγύς ἐστιν,  
πρὸς σε ποιῶ τὸ πά-  
σχα μετὰ τῶν μαθη-  
τῶν μου.

## MARK XIV. 12-16.

- 12 Καὶ τῇ πρώτῃ ἡμέ-  
ρᾳ τῶν ἀζύμων, ὅτε τὸ  
πάσχα ἔθουον, λέγουσιν  
αὐτῷ οἱ μαθηταὶ αὐ-  
τοῦ· ποῦ θέλεις ἀπελ-  
θόντες ἐτοιμάσωμεν ἵνα  
13 φάγης τὸ πάσχα; καὶ  
ἀποστέλλει δύο τῶν  
μαθητῶν αὐτοῦ καὶ λέ-  
γει αὐτοῖς· ὑπάγετε  
εἰς τὴν πόλιν, καὶ ἀ-  
παντήσῃ ὑμῖν ἄνθρω-  
πος κεράμιον ὕδατος  
βαστάζων· ἀκολουθή-  
14 σατε αὐτῷ, καὶ ὅπου  
ἔαν εἰσέλθῃ εἶπατε τῷ  
οἰκοδεσπότῃ ὅτι ὁ δι-  
δάσκαλος λέγει· ποῦ

## LUKE XXII. 7-13.

- 7 Ἦλθεν δὲ ἡ ἡμέρα  
τῶν ἀζύμων, ἐν ᾗ ἔδει  
8 θύεσθαι τὸ πάσχα, καὶ  
ἀπέστειλεν Πέτρον καὶ  
Ἰωάννην εἰπὼν· πο-  
ρευθέντες ἐτοιμάσατε  
ἡμῖν τὸ πάσχα, ἵνα φά-  
9 γωμεν. οἱ δὲ εἶπαν αὐ-  
τῷ· ποῦ θέλεις ἐτοιμά-  
10 σωμεν; ὁ δὲ εἶπεν αὐ-  
τοῖς· ἰδοὺ εἰσγελθόντων  
ὑμῶν εἰς τὴν πόλιν συν-  
αντήσῃ ὑμῖν ἄνθρωπος  
κεράμιον ὕδατος βα-  
σταζών· ἀκολουθήσα-  
τε αὐτῷ εἰς τὴν οἰκίαν  
εἰς ἣν εἰσπορεύεται,  
11 καὶ ἐρεῖτε τῷ οἰκοδε-

## MARK XIV.

ἐστὶν τὸ κατάλυμά μου, ὅπου τὸ πά-  
σχα μετὰ τῶν μαθητῶν μου φάγω;

15 καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα  
ἐστρωμένον ἑτοιμον, ἃκεῖ ἑτοιμάσα-

MATT. XXVI.

19 καὶ ἐποίησαν  
οἱ μαθηταὶ ὡς συνέτα-  
ξεν αὐτοῖς ὁ Ἰησοῦς,  
καὶ ἡτοίμασαν τὸ πά-  
σχα.

τε ἡμῖν.

16 καὶ ἐξῆλθον οἱ μαθη-  
ταὶ καὶ ἦλθον εἰς τὴν  
πόλιν καὶ εὔρον καθὼς  
εἶπεν αὐτοῖς, καὶ ἡτοί-  
μασαν τὸ πάσχα.

## LUKE XXII.

σπότῃ τῆς οἰκίας· λέγει σοι ὁ δι-  
δασκαλος· ποῦ ἐστὶν τὸ κατάλυμα

ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν  
12 μου φαγῶ; ἃκεῖνος ὑμῖν δείξει ἡ-

νάγαιον μέγα ἐστρω-  
μένον· ἐκεῖ ἑτοιμά-  
13 σατε. ἀπελθόντες δὲ  
εὔρον καθὼς εἰρήκει αὐ-  
τοῖς, καὶ ἡτοίμασαν  
τὸ πάσχα.



## PART VIII.

THE FOURTH PASSOVER; OUR LORD'S PASSION; AND THE ACCOMPANYING  
EVENTS UNTIL THE END OF THE JEWISH SABBATH.

TIME: *Two days.*

§ 133. The Passover Meal. Contention among the Twelve. — *Jerusalem.*

Evening introducing the Sixth Day of the Week.

MATT. XXVI. 20.

MARK XIV. 17. LUKE XXII. 14–18, 24–30.

20 Ὁψίας δὲ γενομένης 17 Καὶ ὀψίας γενομένης 14 Καὶ ὅτε ἐγένετο ἡ  
ἀνέκειτο μετὰ τῶν δώ- ἔρχεται μετὰ τῶν δώ- ὥρα, ἀνέπεσεν, καὶ οἱ  
δεκα μαθητῶν. δεκα. ἀπόστολοι σὺν αὐτῷ.  
15 καὶ εἶπεν πρὸς αὐτούς·

ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν.  
16 ἰ λέγω γὰρ ὑμῖν ὅτι οὐκέτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ  
17 τοῦ θεοῦ. καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν· λάβετε τοῦτο καὶ δια-  
18 μερίσατε εἰς ἑαυτούς· λέγω γὰρ ὑμῖν ὅτι οὐ μὴ πῖω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενή-  
ματος τῆς ἀμπέλου ἕως ὅτου ἡ βασιλεία τοῦ θεοῦ ἔλθῃ. —

24 25 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων. ὁ  
δὲ εἶπεν αὐτοῖς· οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες  
26 αὐτῶν ἐνεργέται καλοῦνται· ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω  
27 ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ  
ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμὶ ὡς ὁ διακονῶν.  
28 29 ὑμεῖς δὲ ἔστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου. καὶ γὰρ δια-  
30 τίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, ἵνα ἔσθῃτε καὶ πίνῃτε  
ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ θρόνων κρίνοντες  
τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.

Mt. 26 : 20. μαθητῶν N A L 33 jt vg cop ;  
om B D Treg. [West.] Rev.mg.

Lc. 22 : 16. οὐκέτι C<sup>2</sup> D vg syr ; om N A  
B C<sup>\*</sup> vid L cop [Treg.] West. Rev.

29 ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου, βα-  
σιλείαν Treg. West.mg. Rev.txt. 30 καθή-  
σεσθε N A B<sup>3</sup> al vg cop West.mg. ; καθήσθε  
B<sup>\*</sup> T Δ Treg.mg. West.txt.

§ 134. Jesus washes the Feet of his Disciples. — *Jerusalem.*

Evening introducing the Sixth Day of the Week.

## JOHN XIII. 1-20.

- 1 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ  
 2 κόσμῳ, εἰς τέλος ἡγάπησεν αὐτούς. καὶ δείπνου γινομένου, τοῦ διαβόλου ἤδη  
 3 βεβληκὸς εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ  
 4 πρὸς τὸν θεὸν ὑπάγει, ὁ ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια, καὶ λαβὼν  
 5 βὼν λέντιον διέξωσεν ἑαυτὸν· εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο  
 6 νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ὃ ἦν διεξωσμένος.  
 7 ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· λέγει αὐτῷ· κύριε, σὺ μου νίπτεις τοὺς πόδας;  
 8 ὁ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὁ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ  
 9 μετὰ ταῦτα. λέγει αὐτῷ Πέτρος· οὐ μὴ νύψῃς μου τοὺς πόδας εἰς τὸν αἰῶνα.  
 10 ἀπεκρίθη Ἰησοῦς αὐτῷ· ἐὰν μὴ νύψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. ὁ λέγει αὐτῷ  
 11 Σίμον Πέτρος· κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν  
 12 κεφαλὴν. ὁ λέγει αὐτῷ Ἰησοῦς· ὁ λελουμένος οὐκ ἔχει χρεῖαν νίψασθαι, ἀλλ'  
 13 ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες. ἦδει γὰρ τὸν  
 14 παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν ὅτι οὐχὶ πάντες καθαροὶ ἐστε.  
 15 Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν,  
 16 εἶπεν αὐτοῖς· γινώσκετε τί πεποίηκα ὑμῖν; ὁ ὑμεῖς φωνεῖτέ με· ὁ διδάσκαλος  
 17 καὶ ὁ κύριος, καὶ καλῶς λέγετε· εἰμὶ γάρ. εἰ οὖν ἐγὼ ἐνίψα ὑμῶν τοὺς πόδας  
 18 ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας·  
 19 ὑποδείγμα γὰρ δέδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε.  
 20 ἄμην ἄμην λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος  
 21 μείζων τοῦ πέμψαντος αὐτόν. εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά.  
 22 οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνas ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ·  
 23 ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον ἐπῆρκεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.  
 24 ἀπ᾽ ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν  
 25 γένηται ὅτι ἐγὼ εἰμι. ἄμην ἄμην λέγω ὑμῖν, ὁ λαμβάνων ἅν τινα πέμψω ἐμὲ  
 26 λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

§ 135. Jesus points out the Traitor. Judas withdraws. — *Jerusalem.*

Evening introducing the Sixth Day of the Week.

MATT. XXVI. 21-25.

MARK XIV. 18-21.

JOHN XIII. 21-35.

21 Καὶ ἐσθιόντων αὐτῶν εἶπεν· ἄμην λέγω

18 Καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰ-

21 Ταῦτα εἰπὼν Ἰησοῦς ἐταράχθη τῷ πνεύματι

<sup>a</sup> 42. Ps. 41 : 10.

Joh. 13: 10. νίψασθαι S Rev.mg.; pm εἰ μὴ (ἢ A C<sup>3</sup>) τοὺς πόδας A B C\* et<sup>3</sup> L vg Treg. [West.] Rev.txt.; τὴν κεφαλὴν νίψασθαι εἰ μὴ τοὺς πόδας D.

18 μετ' ἐμοῦ S A D vg cop syrr Treg.mg. Rev.mg.; μου B C L Treg.txt. West. Rev.txt. | ἐπῆρκεν S A; ἐπῆρεν B C D L Treg. West. Rev.

MATT. XXVI.

ὑμῖν ὅτι εἰς ἐξ  
ὑμῶν παραδώσει  
με.

22 καὶ λυπού-  
μενοι σφόδρα ἤρ-  
ξαντο λέγειν αὐ-  
τῷ εἰς ἕκαστος·  
μήτι ἐγὼ εἰμι,  
κύριε;

MARK XIV.

ἡσοῦς εἶπεν· ἂ-  
μήν λέγω ὑμῖν  
ὅτι εἰς ἐξ ὑμῶν  
παραδώσει με, ὁ  
ἐσθίων μετ' ἐ-  
μοῦ. ἤρξαντο  
λυπεῖσθαι καὶ  
λέγειν αὐτῷ εἰς  
κατὰ εἰς· μήτι  
ἐγώ;

LUKE XXII. 21-23.

21 Πλὴν ἰδοὺ ἡ χεὶρ  
τοῦ παραδιδόν-  
τος με μετ' ἐμοῦ  
ἐπὶ τῆς τραπέ-  
ζης. — καὶ αὐτοὶ  
22 ἤρξαντο συνζη-  
τεῖν πρὸς ἑαυτοὺς  
τὸ τίς ἄρα εἴη ἐξ  
αὐτῶν ὁ τοῦτο  
23 μέλλον πρᾶσ-  
σειν. —

JOHN XIII.

καὶ ἐμαρτύρησεν  
καὶ εἶπεν· ἀμήν  
ἀμήν λέγω ὑμῖν  
ὅτι εἰς ἐξ ὑμῶν  
παραδώσει με. ἔ-  
βλεπον εἰς ἀλλή-  
λους οἱ μαθηταί,  
ἀπορούμενοι περὶ  
23 τίνος λέγει. ἦν  
ἀνακείμενος εἰς  
ἐκ τῶν μαθητῶν  
αὐτοῦ ἐν τῷ κόλ-

24 πῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς· νεύει οὖν τούτῳ Σίμων Πέτρος  
25 καὶ λέγει αὐτῷ· εἰπέ τίς ἐστιν περὶ οὗ λέγει. ἐπιπεσὼν οὖν ἐκείνος οὕ-  
26 τως ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ λέγει αὐτῷ· κύριε, τίς ἐστιν; <sup>1</sup> ἀποκρίνε-  
ται ὁ Ἰησοῦς· ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ. —

MATT. XXVI.

MARK XIV.

LUKE XXII.

23 ὁ δὲ ἀποκριθεὶς  
εἶπεν· ὁ ἐμβάψας μετ'  
ἐμοῦ τὴν χεῖρα ἐν τῷ  
τρυβλίῳ, οὗτός με πα-  
24 ραδώσει. ὁ μὲν υἱὸς  
τοῦ ἀνθρώπου ὑπάγει  
καθὼς γέγραπται περὶ  
αὐτοῦ. οὐαὶ δὲ τῷ ἀν-  
θρώπῳ ἐκείνῳ δι' οὗ ὁ  
υἱὸς τοῦ ἀνθρώπου πα-  
ραδίδεται· καλὸν ἦν  
αὐτῷ εἰ οὐκ ἐγεννήθη ὁ  
25 ἄνθρωπος ἐκεῖνος. ἀ-  
ποκριθεὶς δὲ Ἰούδας ὁ

20 ὁ δὲ εἶπεν αὐτοῖς·  
εἰς τῶν δώδεκα, ὁ ἐμ-  
βαπτύμενος μετ' ἐμοῦ  
21 εἰς τὸ τρυβλίον. ὅτι  
ὁ μὲν υἱὸς τοῦ ἀνθρώ-  
που ὑπάγει, καθὼς γέ-  
γραπται περὶ αὐτοῦ·  
οὐαὶ δὲ τῷ ἀνθρώπῳ  
ἐκείνῳ δι' οὗ ὁ υἱὸς  
τοῦ ἀνθρώπου παραδί-  
δεται· καλὸν αὐτῷ εἰ  
οὐκ ἐγεννήθη ὁ ἀνθρω-  
πος ἐκεῖνος.

22 ὅτι ὁ υἱὸς μὲν τοῦ ἀν-  
θρώπου κατὰ τὸ ὠρι-  
σμένον πορεύεται, πλὴν  
οὐαὶ τῷ ἀνθρώπῳ ἐκεί-  
νῳ δι' οὗ παραδίδο-  
ται. —

JOHN XIII.

26 — βάψας οὖν τὸ ψωμίον λαμβάνει καὶ  
δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτου.  
27 καὶ μετὰ τὸ ψωμίον, τότε εἰσῆλθεν  
εἰς ἐκεῖνον ὁ σατανᾶς. λέγει οὖν αὐτῷ Ἰησοῦς· ὁ ποιεῖς ποίησον τάχιστα.  
28 29 τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ· τινὲς γὰρ ἐδόκουν,  
ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ Ἰησοῦς· ἀγόρασον ὧν χρείαν  
30 ἔχομεν εἰς τὴν ἐορτήν, ἣ τοῖς πτωχοῖς ἵνα τι δῶ. λαβὼν οὖν τὸ ψωμίον ἐκείνος  
ἐξῆλθεν εὐθύς· ἦν δὲ νύξ.  
31 Ὅτε οὖν ἐξῆλθεν, λέγει Ἰησοῦς· νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς

Joh. 13: 25. ἐπιπεσὼν N\* A C<sup>3</sup> D; ἀναπε- West. Rev.; δὲ A. 26 ἀποκρίνεται N\* A  
σών N<sup>c</sup> B C\* L Treg. West. Rev. | οὖν N D C<sup>3</sup> D vg cop; add οὖν N<sup>c</sup> B C\* L [Treg.mg.]  
L 33 vg [Treg.mg.]; om B C Treg.txt. West. Rev.

## JOHN XIII.

32 ἐδοξάσθη ἐν αὐτῷ. εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν  
 33 αὐτῷ, καὶ εὐθὺς δοξάσει αὐτόν. τέκνια, ἔτι μικρὸν μεθ' ὑμῶν εἰμί· ζητήσετέ με,  
 καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἔλθεῖν, καὶ  
 34 ὑμῖν λέγω ἄρτι. ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς  
 35 ἡγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. ἐν τούτῳ γινώσκονται πάντες  
 ὅτι ἐμοὶ μαθηταὶ ἔστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

## [§ 136.] The Lord's Supper. — Jerusalem.

Evening introducing the Sixth Day of the Week.

MATT. XXVI. 26-29. MARK XIV. 22-25. LUKE XXII. 19, 20. 1 COR. XI. 23-25.

26 Ἐσθιόντων δὲ 22 Καὶ ἐσθιόντων 19 Καὶ λαβὼν 23 — Ἐλαβεν ἄρ-  
 αὐτῶν λαβὼν ὁ αὐτῶν λαβὼν ἄρ- ἄρτον εὐχαρι- 24 τον ἰ καὶ εὐχα-  
 Ἰησοῦς ἄρτον τον εὐλογήσας στήσας ἔκλασεν ριστήσας ἔκλα-  
 καὶ εὐλογήσας ἔ- ἔκλασεν καὶ ἔδω- καὶ ἔδωκεν αὐτοῖς σεν καὶ εἶπεν·  
 τοῖς μαθηταῖς εἶ- πεν· λάβετε· στιν τὸ σῶμά τοῦτό μου ἐστὶν  
 πεν· λάβετε φά- τοῦτό ἐστιν τὸ μου τὸ ὑπὲρ ὑ- τοῦ σῶμα τὸ ὑπὲρ  
 γετε· τοῦτό ἐ- σῶμά μου. μῶν διδόμενον· εἴτε εἰς τὴν ἐμὴν  
 στιν τὸ σῶμά μου. τὴν ἐμὴν ἀνά- μνησιν.

27 καὶ λαβὼν 23 καὶ 20 καὶ τὸ 25 ὥσαύ-  
 ποτήριον καὶ εὐ- λαβὼν ποτήριον ποτήριον ὥσαύ- τως καὶ τὸ πο-  
 χαριστήσας ἔδω- εὐχαριστήσας ἔ- τως μετὰ τὸ δει- τήριον μετὰ τὸ  
 κεν αὐτοῖς λέ- δωκεν αὐτοῖς, καὶ πνήσαι, λέγων· δειπνήσαι, λέ-  
 γων· πῖετε ἐξ ἐπιον ἐξ αὐτοῦ τοῦτο τὸ ποτήρι- γων· τοῦτο τὸ  
 αὐτοῦ πάντες· 24 πάντες. καὶ εἶ- ον ἡ καινὴ δια- ποτήριον ἡ καινὴ  
 28 τοῦτο γάρ ἐστιν πεν αὐτοῖς· τοῦ- θήκη ἐν τῷ αἷ- διαθήκη ἐστὶν ἐν  
 τὸ αἷμά μου τῆς τό ἐστὶν τὸ αἷμά ματί μου, τὸ ὑ- τῷ ἐμῷ αἵματι·  
 διαθήκης τὸ περὶ μου τῆς διαθή- πὲρ ὑμῶν ἐκχυν- τοῦτο ποιεῖτε,  
 πολλῶν ἐκχυννό- κης τὸ ἐκχυννό- νόμενον. ὡς ἀκριβὴς ἐὰν πί-  
 μενον εἰς ἄφεσιν μενον ὑπὲρ πολ- νητε, εἰς τὴν ἐ-  
 ἁμαρτιῶν. λῶν. μὴν ἀνάμνησιν.

MATT. XXVI.

MARK XIV.

29 λέγω δὲ ὑμῖν, οὐ μὴ πῖω ἀπ' 25 ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ  
 ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμ- μὴ πῖω ἐκ τοῦ γενήματος τῆς ἀμ-  
 πέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν πέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν  
 αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ  
 βασιλείᾳ τοῦ πατρὸς μου. τοῦ θεοῦ.

Joh. 13 : 32. εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ  
 N<sup>c</sup> A C<sup>2</sup> vg cop; om N<sup>s</sup> B C<sup>\*</sup> D L [Treg.]  
 West. Rev.

Lc. 22 : 19, 20. om τὸ ὑπὲρ ὑμῶν διδόμενον  
 . . . ἐκχυννόμενον D [West]. Rev.mg.

Mt. 26 : 27. ποτήριον N B L Z 33; pm τὸ  
 A C D Rev.mg. 28 διαθήκης N B L Z  
 33; pm καινῆς A C D vg cop syrr Treg.  
 Rev.mg.



[§ 137.] Jesus foretells the Fall of Peter, and the Dispersion of the Twelve. — *Jerusalem.*

Evening introducing the Sixth Day of the Week.

JOHN XIII. 36-38.

36 Λέγει αὐτῷ Σίμων Πέτρος· κύριε, ποῦ ὑπάγεις; ἀπεκρίθη Ἰησοῦς· ὅπου ἐγὼ  
37 ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον. λέγει αὐτῷ  
Πέτρος· κύριε, διατί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ  
θήσω.

MATT. XXVI. 31-35.

MARK XIV. 27-31.

<p>31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἡμέρῃ ἐν τῇ νυκτὶ ταύτῃ. γέγραπται γάρ·<sup>a</sup> πατάξω τὸν ποιμένα, καὶ δι- ασκορπισθήσονται τὰ πρό- βατα τῆς ποιμένης. μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν 32 Γαλιλαίαν. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· εἰ πάντες σκανδαλισθή- σονται ἐν σοί, ἐγὼ οὐδέποτε σκανδα- λισθήσομαι.</p>	<p>27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι πάν- τες σκανδαλισθήσεσθε, ὅτι γέγρα- πται·<sup>a</sup> πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορ- πισθήσονται. ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν 28 Γαλιλαίαν. ὁ δὲ Πέτρος ἔφη αὐτῷ· εἰ καὶ πάντες σκανδαλισθήσονται, 29 ἀλλ' οὐκ ἐγώ.</p>
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LUKE XXII. 31-38.

31 Σίμων Σίμων, ἰδοὺ ὁ σατανᾶς ἐξήγησατο ὑμᾶς τοῦ σιניάσαι ὡς τὸν σίτον·  
32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλίπῃ ἡ πίστις σου. καὶ σύ ποτε ἐπιστρέψας  
33 στηρίσῃς τοὺς ἀδελφούς σου. ὁ δὲ εἶπεν αὐτῷ· κύριε, μετὰ σοῦ ἔτοιμός εἰμι  
καὶ εἰς φυλακὴν  
καὶ εἰς θάνατον

MATT. XXVI.

MARK XIV.

JOHN XIII.

<p>34 ἔφη αὐτῷ ὁ Ἰη- σοῦς· ἀμὴν λέ- γω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρίς ἀ- 35 παρνήσῃ με. λέ- γει αὐτῷ ὁ Πέ- τρος· κὺν δέξ με σὺν σοὶ ἀποθανεῖν, οὐ μή σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπον.</p>	<p>30 καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν ἢ δὺς ἀλέκτορα φω- νῆσαι τρίς με 31 ἀπαρνήσῃ. ὁ δὲ ἐκπερισσῶς ἐλάλει· ἔαν με δέξῃ συναποθανεῖν σοι, οὐ μή σε ἀπαρνήσωμαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον.</p>	<p>34 πορεύεσθαι. ὁ δὲ εἶπεν· λέγω σοι, Πέτρε, οὐ φωνή- σει σήμερον ἀ- λέκτωρ ἕως τρίς ἀπαρνήσῃ μὴ εἰ- δέναι με. 38 ἀποκρίνεται Ἰη- σοῦς· τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀ- μὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φω- νήσῃ ἕως οὐ ἀρ- νήσῃ με τρίς.</p>
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<sup>a</sup> 31 etc. Zech. 13 : 7.

## LUKE XXII.

35 Καὶ εἶπεν αὐτοῖς· ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑπο-  
 36 δημάτων, μή τινας ὑστερήσατε; οἱ δὲ εἶπαν· οὐθένος. <sup>1</sup> ὁ δὲ εἶπεν αὐτοῖς· ἀλλὰ  
 νῦν ὁ ἔχων βαλλάντιον ἄρατω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ  
 37 ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν. λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμέ-  
 νον δεῖ τελεσθῆναι ἐν ἐμοί, τό.<sup>α</sup> καὶ μετὰ ἀνόντων ἐλογίσθη· καὶ  
 38 γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει. <sup>1</sup> οἱ δὲ εἶπαν· κύριε, ἰδοὺ μάχαιραι ὥδε δύο. ὁ δὲ  
 εἶπεν αὐτοῖς· ἱκανόν ἐστιν.

§ 138. Jesus comforts his Disciples. The Holy Spirit promised. — *Jerusalem.*

Evening introducing the Sixth Day of the Week.

## JOHN XIV. 1–31.

1 Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.  
 2 <sup>1</sup> ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοιναὶ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν· ὅτι πο-  
 3 ρεύομαι ἐτοιμάσαι τόπον ὑμῖν· <sup>1</sup> καὶ ἂν πορευθῶ καὶ ἐτοιμάσω τόπον ὑμῖν, πάλιν  
 ἔρχομαι καὶ παραλήμψομαι ὑμᾶς πρὸς ἐμαυτὸν, ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ᾔητε.  
 4 καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν.  
 5 Λέγει αὐτῷ Θωμᾶς· κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις, καὶ πῶς οἶδαμεν τὴν  
 6 ὁδόν; <sup>1</sup> λέγει αὐτῷ Ἰησοῦς· ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρ-  
 7 χεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ. εἰ ἐγνώκατε ἐμέ, καὶ τὸν πατέρα μου  
 γνώσεσθε· καὶ ἅπαρτι γινώσκετε αὐτὸν καὶ ἑωράκατε αὐτόν.  
 8 9 Λέγει αὐτῷ Φίλιππος· κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. <sup>1</sup> λέγει  
 αὐτῷ ὁ Ἰησοῦς· τοσούτῳ χρόνῳ μεθ' ὑμῶν εἰμί, καὶ οὐκ ἐγνωκάς με, Φίλιππε;  
 ὁ ἑωρακὺς ἐμὲ ἑώρακεν τὸν πατέρα· πῶς σύ λέγεις· δεῖξον ἡμῖν τὸν πατέρα;  
 10 <sup>1</sup> οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; τὰ ῥήματα ἃ ἐγὼ  
 λέγω ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα  
 11 αὐτοῦ. <sup>1</sup> πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ  
 12 τὰ ἔργα αὐτὰ πιστεύετε. ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμέ, τὰ ἔργα ἃ  
 ἐγὼ ποιῶ καὶ ἐκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα  
 13 πορεύομαι, <sup>1</sup> καὶ ὅτι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ  
 14 ὁ πατὴρ ἐν τῷ υἱῷ. ἐάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.  
 15 16 Ἐὰν ἀγαπάτε με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε. καὶ γὰρ ἐρωτήσω τὸν πα-  
 17 τέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μεθ' ὑμῶν ᾗ εἰς τὸν αἰῶνα, <sup>1</sup> τὸ  
 πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γι-  
 18 νώσκει αὐτό· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται. <sup>1</sup> οὐκ  
 19 ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς. ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι

<sup>a</sup> 37. Is. 53 : 12.

Is. 22:36. καὶ ὁ μὴ ἔχων, πωλησάτω τὸ  
 ἱμάτιον αὐτοῦ καὶ ἀγορασάτω, μάχαιραν Rev.  
 mg.

Joh. 14:4. τὴν ὁδὸν Ἰ B C\* L 33 cop; καὶ  
 τὴν ὁδὸν οἴδατε A C<sup>3</sup> D vg syrr [Treg.mg.]  
 Rev.mg. 7 ἐγνώκατε Ἰ D\* cop; ἐγνώ-  
 κείτε A B C D<sup>2</sup> L Treg. West. Rev. | ἐμέ Ἰ  
 D; με B C L Treg. West. Rev.; om A. |

γνώσεσθε Ἰ D\*; ἐγνώκειτε ἂν A C<sup>3</sup> D<sup>2</sup>; ἂν  
 ᾔδειτε B C\* L 33 Treg. West. Rev. | καὶ sc  
 Ἰ A C<sup>3</sup> D vg cop syrr; om B C\* L 33 Treg.  
 txt. et [mg.] West. Rev. 11 πιστεύετε  
 sc Ἰ D L 33 vg; add μοι A B cop [Treg.]  
 West.mg. Rev. 14 με Ἰ B 33  
 vg syrr [Treg.mg.]; om A D L cop Treg.  
 txt. [West.] Rev. mg.

JOHN XIV.

20 θεωρεῖ· ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε. ἵ ἐν ἐκείνῃ τῇ ἡμέρᾳ  
 21 γινώσκεισθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ ἐγὼ ἐν ὑμῖν. ὁ ἔχων  
 τὰς ἐντολάς μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με  
 ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, καὶ ἐγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ  
 22 ἐμάντον. Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης· κύριε, καὶ τί γέγονεν ὅτι ἡμῖν  
 23 μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν  
 αὐτῷ· ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐ-  
 24 τόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα. ἵ ὁ μὴ ἀγα-  
 πῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ  
 τοῦ πέμψαντός με πατρὸς.  
 25 26 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· ἵ ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ  
 ἅγιον ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπο-  
 27 μνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν. ἵ εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι  
 ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ  
 28 καρδία μηδὲ δειλιάτω. ἵ ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν· ὑπάγω καὶ ἔρχομαι πρὸς  
 ὑμᾶς. εἰ ἠγαπᾷτέ με, ἐχάρητε ἂν ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατήρ  
 29 μέζων μου ἐστίν. καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύ-  
 30 σῃτε. ἵ οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων, καὶ  
 31 ἐν ἐμοὶ οὐκ ἔχει οὐδέν, ἵ ἀλλ' ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ κα-  
 θὼς ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ. ἐγέρεσθε, ἀγωμεν ἐντεῦθεν.

§ 139. Christ the true Vine. His Disciples hated by the World. — *Jerusalem.*

Evening introducing the Sixth Day of the Week.

JOHN XV. 1-27.

1 2 Ἐγὼ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν. πᾶν κλῆμα  
 ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτὸ  
 3 ἵνα καρπὸν πλείονα φέρῃ. ἦδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα  
 4 ὑμῖν· ἵ μέναιτε ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέ-  
 ρειν ἂφ' ἑαυτοῦ ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μέ-  
 5 νητε. ἵ ἐγὼ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ καὶ ἐγὼ ἐν αὐτῷ,  
 6 οὗτος φέρει καρπὸν πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. ἐὰν μὴ τις  
 μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ξηράνθη, καὶ συνάγουσιν αὐτὸ καὶ  
 7 εἰς τὸ πῦρ βάλλουσιν, καὶ καίεται. ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν  
 8 ὑμῖν μένῃ, ὃ ἐὰν θέλητε αἰτήσασθε, καὶ γενήσεται ὑμῖν. ἐν τούτῳ ἐδοξάσθη ὁ  
 9 πατήρ μου, ἵνα καρπὸν πολὺν φέρητε καὶ γενήσεσθε ἐμοὶ μαθηταί. καθὼς ἠγά-  
 10 πησέν με ὁ πατήρ, καὶ ἐγὼ ἠγάπησα ὑμᾶς· μέναιτε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. ἵ ἐὰν τὰς  
 11 ἐντολάς τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. ταῦτα λελάληκα ὑμῖν ἵνα ἡ  
 χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾗ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.

Joh. 14 : 22. καὶ pr N; om A B D L 33  
 vg cop Treg. West. Rev. 28 ἐχάρητε  
 ἂν, West. Rev.

Joh. 15 : 6. αὐτὸ N D L 33 Treg.mg.;  
 αὐτὰ A B al cop Treg.txt. West. Rev.

8 γενήσεσθε N A al West.mg.; γένησθε B  
 D L Treg. West.txt. Rev.mg. 10 καὶ γὰρ  
 N D<sup>st</sup> vg cop; ἐγὼ A B L al syrr Treg.  
 West. Rev.

## JOHN XV.

- 12 Ἀπὸ ἐστὶν ἡ ἐντολὴ ἣ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς.  
 13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει ἵνα τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.  
 14 15 ὑμεῖς φίλοι μου ἐστέ, ἐὰν ποιήτε ἃ ἐγὼ ἐντέλλομαι ὑμῖν. οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἵρηκα φίλους,  
 16 ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου ἐγνώρισα ὑμῖν. οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθγκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα ὃ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν. ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους. Εἰ ὁ κόσμος  
 19 ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον μεμίσηκεν. Ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.  
 20 Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν· οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν,  
 21 καὶ τὸν ὑμέτερον τηρήσουσιν. ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με. εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν.  
 23 24 ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ. εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου. ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος<sup>a</sup> ὅτι ἐμίσησάν με διωρεάν. ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.

§ 140. Persecution foretold. Further Promise of the Holy Spirit. Prayer in the Name of Christ. — *Jerusalem.*

Evening introducing the Sixth Day of the Week.

## JOHN XVI. 1-33.

- 1 2 Ταῦτα λελάληκα ὑμῖν· ἵνα μὴ σκανδαλισθῆτε. ἀποστειναγῶγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρεῖν προσφέρειν τῷ  
 3 4 θεῷ. καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν.  
 5 ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην. Ἐν δὲ ὑπάγω πρὸς τὸν  
 6 πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἔρωτᾷ με· ποῦ ὑπάγεις; ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπληρώκεν ὑμῶν τὴν καρδίαν.  
 7 Ἄλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέροι ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ

<sup>a</sup> 25. Ps. 69 : 5.

Joh. 15 : 13. ἵνα **S**\* **D**\*; add **τις** **S**<sup>c</sup> **A** **B** **D**<sup>2</sup> **L** **al** **vg** **Treg.** **West.** **Rev.** 18 **πρώ-**  
**τον** **S**\* **D** **cop**; add **ὑμῶν** **S**<sup>c</sup> **A** **B** **L** **al** **vg**  
**syrr** **Treg.** **West.** **Rev.**

26 ὅταν **S** **B**; add **δὲ** **A** **D** **L** **al** **vg** **syrr**  
**[Treg.]** **Rev.**

Joh. 16 : 4. ὥρα **S** **D** **cop**; add **αὐτῶν** **A** **B**  
**33** **syrr** **Treg.** **West.** **Rev.**



## JOHN XVI.

9 δικαιοσύνης καὶ περὶ κρίσεως. περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ·  
 10 11 περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με·<sup>1</sup> περὶ  
 12 δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. ἔτι πολλὰ ἔχω ὑμῖν λέ-  
 13 γειν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι· ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀλη-  
 14 θείας, ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ· οὐ γὰρ λαλήσει ἀφ' ἐαυτοῦ, ἀλλ' ὅσα  
 15 τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν. πάντα ὅσα ἔχει ὁ πατὴρ ἐμὰ ἐστίν· διὰ  
 16 τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν. μικρὸν καὶ οὐκέτι  
 θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με.  
 17 Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· τί ἐστὶν τοῦτο ὃ λέγει  
 ἡμῖν· μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ ὅτι  
 18 ὑπάγω πρὸς τὸν πατέρα; ὁ ἔλεγον οὖν· τοῦτο τί ἐστὶν ὃ λέγει τὸ μικρὸν; οὐκ οἶ-  
 19 δαμεν τί λαλεῖ. ὁ ἔγνω Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· περὶ  
 20 τούτου ζητεῖτε μετ' ἀλλήλων ὅτι εἶπον· μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν  
 21 μικρὸν καὶ ὄψεσθέ με; ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς,  
 ὃ δὲ κόσμος χαρήσεται· ὑμεῖς λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενή-  
 22 σεται. ἡ γυνὴ ὅταν τίκῃ λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ  
 τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος  
 23 εἰς τὸν κόσμον. καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ  
 24 χαρήσεται ὑμῶν ἡ καρδιά, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀφ' ὑμῶν. καὶ ἐν  
 ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν τι αἰτήσητε  
 25 τὸν πατέρα, δώσει ὑμῖν ἐν τῷ ὀνόματί μου. ἕως ἄρτι οὐκ ἠτήσατε οὐδὲν ἐν τῷ  
 ὀνόματί μου· αἰτεῖτε, καὶ λήμψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.  
 26 Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμαῖς  
 27 λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελῶ ὑμῖν. ἐν ἐκείνῃ τῇ  
 28 ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πα-  
 29 τέρα περὶ ὑμῶν· αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πε-  
 30 πιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον. ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα  
 εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. ὁ λέ-  
 31 γουσιν οἱ μαθηταὶ αὐτοῦ· ἵδε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν  
 32 λέγεις. ἡ νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρεῖαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν  
 33 τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες. ἀπεκρίθη αὐτοῖς Ἰησοῦς· ἄρτι πιστεύ-  
 ετε; ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια καὶ  
 μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστίν. ταῦτα λελάληκα  
 ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ θαρσεῖτε, ἐγὼ  
 νενίκηκα τὸν κόσμον.

Joh. 16: 13. ἐν τῇ ἀληθείᾳ πάσῃ (om πάσῃ  
 N\*) N D L 33 West.mg.; εἰς τὴν ἀλήθειαν  
 πᾶσαν A B Treg. West.txt.; πᾶσαν ante τὴν  
 Γ Δ al vg Rev. | ἀκούει N L 33; ἀκούσει B  
 D Treg. West.mg. Rev.; ἀκούσῃ A al.

18 τοῦτο τί ἐστὶν A Δ al Treg.mg.; τί  
 ἐστὶν τοῦτο N B D\* L vg cop Treg.txt. West.  
 Rev. 27 θεοῦ N\* etc<sup>b</sup> A C<sup>3</sup> al it vg  
 Treg.mg.; πατὴρ N<sup>ca</sup> B C\* D L cop Treg.  
 txt. West. Rev.

§ 141. Christ's last Prayer with his Disciples. — *Jerusalem.*

Evening introducing the Sixth Day of the Week.

## JOHN XVII. 1-26.

- 1 Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν  
εἶπεν· πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σε,  
2 ὡς καὶ ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς  
3 ζωὴν αἰώνιον. Ἡ αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκουσιν σὲ τὸν μόνον  
4 ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. ἐγὼ σε ἐδόξασα ἐπὶ τῆς  
5 γῆς, τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω· ἵνα καὶ νῦν δόξασόν με σύ,  
πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣν εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.  
6 Ὁ ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ  
7 ᾔδεισαν καὶ ἐμοὶ αὐτοὺς ἔδωκας, καὶ τὸν λόγον σου τηρήσαν· ἵνα νῦν ἔγνωσαν ὅτι  
8 πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν· ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐ-  
9 τοῖς, καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευ-  
10 σαν ὅτι σύ με ἀπέστειλας. Ἡ ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ,  
11 ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσιν· ἵνα καὶ τὰ ἐμὰ πάντα σὰ ἐστίν καὶ τὰ σὰ  
12 ἐμὰ, καὶ δεδόξασμαι ἐν αὐτοῖς. Ἡ καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ  
13 κόσμῳ εἰσιν, ἀγὰρ πρὸς σε ἔρχομαι. πάτερ ἄγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί  
14 σου ᾧ δέδωκάς μοι, ἵνα ᾧσιν ἐν καθὼς ἡμεῖς. Ὅτε ἤμην μετ' αὐτῶν, ἐγὼ ἐτή-  
15 ρουν αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν  
16 ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.<sup>a</sup> Ἡ νῦν δὲ πρὸς σε  
17 ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρω-  
18 μένην ἐν ἑαυτοῖς. Ἡ ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐ-  
19 τοὺς, ὅτι οὐκ εἰσιν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. Ἡ οὐκ  
20 ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.  
21 Ἡ ἐκ τοῦ κόσμου οὐκ εἰσιν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. ἀγίασον αὐτοὺς  
22 ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀληθείᾳ ἐστιν. Ἡ καθὼς ἐμὲ ἀπέστειλας εἰς τὸν  
23 κόσμον, ἀγὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· ἵνα καὶ ὑπὲρ αὐτῶν ἀγιάξω ἐμαυ-  
24 τόν, ἵνα ᾧσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.  
25 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευνόντων διὰ τοῦ λό-  
26 γου αὐτῶν εἰς ἐμέ, ἵνα πάντες ἐν ᾧσιν, καθὼς σὺ πατήρ ἐν ἐμοὶ ἀγὰρ ἐν σοί,  
27 ἵνα καὶ αὐτοὶ ἐν ἡμῖν ᾧσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας. Ἡ ἀγὰρ  
28 τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ᾧσιν ἐν καθὼς ἡμεῖς ἐν· Ἡ ἐγὼ ἐν  
29 αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ᾧσιν τετελειωμένοι εἰς ἓν, ἵνα γινώσκῃ ὁ κόσμος ὅτι  
30 σύ με ἀπέστειλας καὶ ἡγάπησας αὐτοὺς καθὼς ἐμὲ ἡγάπησας.  
31 Πατήρ, ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ᾧσιν μετ' ἐμοῦ, ἵνα  
32 θεωρῶσιν τὴν δόξαν τὴν ἐμὴν, ἣν δέδωκάς μοι ὅτι ἡγάπησάς με πρὸ καταβολῆς  
33 κόσμου. Ἡ πατήρ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι  
34 ἔγνωσαν ὅτι σύ με ἀπέστειλας· Ἡ καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνω-  
35 ρίσω, ἵνα ἡ ἀγάπη ἣν ἡγάπησάς με ἐν αὐτοῖς ἡ καὶ ἐν αὐτοῖς.

<sup>a</sup> 12. Comp. Ps. 41 : 10 [9] ; 109 : 8.

§ 142. The Agony in Gethsemane. — *Mount of Olives.*

Evening introducing the Sixth Day of the Week.

MATT. XXVI. 30, MARK XIV. 26, LUKE XXII. JOHN XVIII. 1.  
36-46. 32-42. 39-46.

30 Καὶ ὑμνήσαν- 26 Καὶ ὑμνήσαν- 39 Καὶ ἐξελθὼν 1 Ταῦτα εἰπὼν  
τες ἐξῆλθον εἰς τες ἐξῆλθον εἰς ἐπορεύθη κατὰ Ἰησοῦς ἐξῆλθεν  
τὸ ὄρος τῶν ἐ- τὸ ὄρος τῶν ἐ- τὸ ἔθος εἰς τὸ σὺν τοῖς μαθη-  
36 λαιῶν. — Τότε 32 λαιῶν. — Καὶ ὄρος τῶν ἐλαιῶν· ταῖς αὐτοῦ πέραν  
ἔρχεται μετ' αὐ- ἔρχονται εἰς χω- ἡκολούθησαν δὲ τοῦ χειμάρρου  
τῶν ὁ Ἰησοῦς εἰς ρίον οὐ τὸ ὄνομα αὐτῷ καὶ οἱ μα- τοῦ κέδρου, ὅπου  
χωρίον λεγόμε- 40 θηταί. γενόμε- ἦν κήπος, εἰς ὃν  
νον Γεθσημανεῖ, καὶ νος δὲ ἐπὶ τοῦ εἰσῆλθεν αὐτὸς  
καὶ λέγει τοῖς μα- λέγει τοῖς μαθη- τόπου εἶπεν αὐ- καὶ οἱ μαθηταί  
θηταῖς· καθίσα- ταῖς αὐτοῦ· κα- τοῖς· προσεύχε- αὐτοῦ.  
τε αὐτοῦ ἕως οὐ θίσατε ὧδε ἕως σθε μὴ εἰσελθεῖν  
ἀπελθὼν ἐκεῖ προσεύξωμαι. εἰς πειρασμόν.

MARK XIV.

37 καὶ παραλαβὼν τὸν Πέ- 33 καὶ παραλαμβάνει τὸν Πέτρον  
τρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἡρ- καὶ Ἰάκωβον καὶ Ἰωάννην μετ' αὐτοῦ,  
38 ξατο λυπεῖσθαι καὶ ἀδμονεῖν. τότε καὶ ἡρξάτο ἐκθαμβεῖσθαι καὶ ἀδμο-  
λέγει αὐτοῖς· περίλυπός ἐστιν ἡ ψυ- 34 νεῖν, ἡ καὶ λέγει αὐτοῖς· περίλυπός  
χή μου ἕως θανάτου· ἐστὶν ἡ ψυχὴ μου ἕως

LUKE XXII.

39 γορεῖτε μετ' ἐμοῦ, καὶ 35 καὶ γρηγόρεῖτε. καὶ 41 καὶ αὐτὸς  
προσελθὼν μικρὸν ἔπι- προσελθὼν μικρὸν ἔπι- ἀπεσπάρσθη ἀπ' αὐτῶν  
σειν ἐπὶ πρόσωπον αὐ- πτεν ἐπὶ τῆς γῆς, καὶ ὥσει λίθου βολήν, καὶ  
τοῦ προσερχόμενος καὶ 42 ἡύχετο ἡ λέγων·  
λέγων·

πάτερ, εἰ δυνα- 36 αὐτοῦ ἡ ὥρα, καὶ ἔλεγεν·  
τόν ἐστιν, παρελθάτω ἀββὰ ὁ πατήρ, πάντα πάτερ,  
ἀπ' ἐμοῦ τὸ ποτήριον δυνατά σοι· παρένεγκε εἰ βούλει παρενέγκαι  
τοῦτο· πλὴν οὐχ ὡς τὸ ποτήριον τοῦτο ἀπ' τοῦτο τὸ ποτήριον ἀπ'  
ἐγὼ θέλω ἀλλ' ὡς σύ. ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ. ἐμοῦ· πλὴν μὴ τὸ θέ-  
λημά μου ἀλλὰ τὸ

44 αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. καὶ γενόμενος ἐν ἀ-  
γωνίᾳ ἔκτενέστερον προσηύχετο. καὶ ἐγένετο ὁ ἰδρὼς αὐτοῦ ὥσει

John. 18 : 1. τοῦ κέδρου S\* D cop West.mg.; L Δ; add μου S A B C D it vg cop syrr  
τοῦ κεδρῶν A vg Treg.mg.; τῶν κέδρων S<sup>c</sup> B [Treg.] West. Rev.  
C L (Κέδρων) Treg.txt. West.txt. Rev.

Mt. 26 : 36. μαθηταῖς B L; add αὐτοῦ S  
A C D vg cop syrr Treg.mg. Rev.

39 προσελθὼν S A C D L West.mg.; προ-  
ελθὼν B al it vg cop West.txt. Rev. | πάτερ  
mg.

Lc. 22 : 42. παρενέγκαι S L; παρενέγκειν  
A al; παρένεγκε B D<sup>8c</sup> T vg Treg. West.  
Rev. 43, 44 ὥφθη δὲ... ἐπὶ τὴν γῆν S\* et<sup>e</sup>  
D L vg syrr; om S<sup>a</sup> A B T [West.] Rev.  
mg.

MATT. XXVI.

MARK XIV.

LUKE XXII.

40 καὶ ἔρχεται πρὸς τοὺς  
μαθητὰς καὶ εὐρίσκει  
αὐτοὺς καθεύδοντας,  
καὶ λέγει τῷ Πέτρῳ·  
οὕτως οὐκ ἰσχύσατε  
μίαν ὥραν γρηγορῆ-  
σαι μετ' ἐμοῦ; γρη-  
γορεῖτε καὶ προσεύχε-  
σθε, ἵνα μὴ εἰσέλθη-  
τε εἰς πειρασμόν. τὸ  
μὲν πνεῦμα πρόθυμον,  
ἡ δὲ σὰρξ ἀσθενής.

42 πάλιν ἐκ δευτέρου ἀπελθὼν προσηύ-  
ξατο λέγων· πάτερ μου, εἰ οὐ δύνα-  
ται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πίνω,  
43 γενηθήτω τὸ θέλημά σου. ἰ καὶ ἐλ-  
θὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας·  
ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βε-  
44 βαρημένοι. καὶ ἀφείς αὐτοὺς πάλιν  
ἀπελθὼν προσηύξατο ἐκ τρίτου, τὸν  
αὐτὸν λόγον εἰπὼν πάλιν.

45 τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς·  
καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε.  
ἰδοὺ ἡ γγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀν-  
θρώπου παραδίδοται εἰς χεῖρας ἀμαρ-  
46 τωλῶν. ἐγείρεσθε, ἄγωμεν· ἰδοὺ ἡ γ-  
γικεν ὁ παραδιδούς με.

37 καὶ ἔρχε-  
ται καὶ εὐρίσκει αὐτοὺς  
καθεύδοντας, καὶ λέ-  
γει τῷ Πέτρῳ· Σίμων,  
καθεύδεις; οὐκ ἰσχύσας  
μίαν ὥραν γρηγορῆσαι;  
38 γρηγορεῖτε καὶ προσ-  
εύχεσθε, ἵνα μὴ ἔλθῃτε  
εἰς πειρασμόν. τὸ μὲν  
πνεῦμα πρόθυμον, ἡ δὲ  
σὰρξ ἀσθενής.

39 καὶ πάλιν ἀπελθὼν προσ-  
40 ηύξατο τὸν αὐτὸν λόγον εἰπὼν. καὶ ὑ-  
ποστρέψας εὗρεν αὐτοὺς πάλιν καθεύ-  
δοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ  
καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί  
ἀποκριθῶσιν αὐτῷ.

καὶ ἔρχεται τὸ  
41 τρίτον καὶ λέγει αὐτοῖς· καθεύδετε τὸ  
λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει· ἡλ-  
θεν ἡ ὥρα, ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ  
ανθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτω-  
42 λῶν. ἐγείρεσθε, ἄγωμεν· ἰδοὺ ὁ παρα-  
διδούς με ἡγγικεν.

MARK XIV.

§ 143. Jesus betrayed, and made Prisoner. — *Mount of Olives.*

Evening introducing the Sixth Day of the Week.

JOHN XVIII. 2-12.

2 Ἦιδει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη  
3 Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. ὁ οὖν Ἰούδας λαβὼν τὴν σπείραν καὶ ἐκ  
τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμ-  
πάδων καὶ ὄπλων.

Lc. 22:44. καταβαίνοντος N vg cop; κα-  
ταβαίνοντες D L al Treg. West. Rev.

Mc. 14:40. υποστρέψας A C Δ vg syrr;  
πάλιν (om D Treg.txt. et [mg.]) ἐλθὼν N B L

cop Treg. West. Rev. | πάλιν A C; om N B  
D Treg. West. Rev.

Joh. 18:3. ἐκ τῶν sc N\* et<sup>cb</sup> D L; om  
N<sup>ca</sup> A C al vg; om ἐκ B Treg. [West.] Rev.



MATT. XXVI. 47-56.

47 Καὶ ἔτι αὐτοῦ λα-  
λοῦντος, ἰδοὺ Ἰούδας  
εἰς τῶν δώδεκα ἦλθεν,  
καὶ μετ' αὐτοῦ ὄχλος  
πολὺς μετὰ μαχαιρῶν  
καὶ ξύλων ἀπὸ τῶν ἀρ-  
χιερέων καὶ πρεσβυτέ-  
ρων τοῦ λαοῦ.

MARK XIV. 43-52.

43 Καὶ εὐθὺς ἔτι αὐτοῦ  
λαλοῦντος παραγίνεται  
Ἰούδας ὁ Ἰσκαριώτης  
εἰς τῶν δώδεκα, καὶ μετ'  
αὐτοῦ ὄχλος μετὰ μα-  
χαιρῶν καὶ ξύλων παρὰ  
τῶν ἀρχιερέων καὶ τῶν γραμ-  
ματέων καὶ πρεσβυτέρων.

LUKE XXII. 47-53.

47 Ἐτι δὲ αὐτοῦ λα-  
λοῦντος, ἰδοὺ ὄχλος,  
καὶ ὁ λεγόμενος Ἰού-  
δας εἰς τῶν δώδεκα  
προήρχετο αὐτούς, —

JOHN XVIII.

4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν ἐξῆλθεν καὶ λέγει αὐτοῖς· τίνα  
5 ζητεῖτε; ἡ ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς Ἰησοῦς·  
6 ἐγὼ εἰμι. εἰστίγκει δὲ καὶ Ἰούδας ὁ παραδιδούς αὐτὸν μετ' αὐτῶν. ὡς οὖν εἶπεν  
7 αὐτοῖς· ἐγὼ εἰμι, ἀπῆλθαν εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί. ἡ πάλιν οὖν αὐτοὺς  
8 ἐπηρώτησεν· τίνα ζητεῖτε; οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον. ἡ ἀπεκρίθη Ἰη-  
9 σοῦς· εἶπον ὑμῖν ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν. ἡ ἵνα  
πληρωθῇ ὁ λόγος ὃν εἶπεν, ὅτι οὐς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.

MATT. XXVI.

48 ὁ δὲ παραδιδούς αὐτὸν ἔδω-  
κεν αὐτοῖς σημεῖον λέγων· ὃν ἂν φι-  
λήσω, αὐτός ἐ-  
στιν· κρατήσατε

MARK XIV.

49 αὐτόν. καὶ εὐ- 45 καὶ ἔλθων εὐθὺς  
θέως προσελθὼν αὐτῷ  
τῷ Ἰησοῦ εἶπεν·  
χαῖρε ῥαββεί,  
καὶ κατεφίλησεν

αὐτόν·

50 αὐτόν. ὁ δὲ Ἰη-  
σοῦς εἶπεν αὐ-  
τῷ· ἑταῖρε, ἐφ'  
ὃ πάρει; τότε  
προσελθόντες ἐ-  
πέβαλον τὰς  
χεῖρας ἐπὶ τὸν  
Ἰησοῦν καὶ ἐ-  
κράτησαν αὐτόν.

46 οἱ δὲ  
ἐπέβαλαν τὰς  
χεῖρας αὐτῷ καὶ  
ἐκράτησαν αὐ-  
τόν.

51 καὶ ἰδοὺ εἰς τῶν 47  
μετὰ Ἰησοῦ ἐκ-  
τείνας τὴν χεῖρα  
ἀπέσπασεν τὴν  
μάχαιραν αὐτοῦ,  
καὶ πατάξας τὸν  
δοῦλον τοῦ ἀρ-

εἰς δὲ τις 49  
τῶν παρεστηκό-  
των σπασάμενος  
τὴν μάχαιραν  
ἔπαισεν τὸν δοῦ-  
λον τοῦ ἀρχιερέ-  
ως καὶ ἀφείλεν

MARK XIV.

44 δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύνση-  
μον αὐτοῖς λέγων· ὃν ἂν φιλήσω,  
αὐτός ἐστιν· κρατήσατε αὐτὸν καὶ  
ἀπάγετε ἀσφαλῶς.

LUKE XXII.

47 — καὶ ἤγγισεν  
τῷ Ἰησοῦ φιλή-  
σαι αὐτόν.

48 Ἰη-  
σοῦς δὲ εἶπεν αὐ-  
τῷ· Ἰούδα, φι-  
λήματι τὸν υἱὸν  
τοῦ ἀνθρώπου  
παραδίδως;

JOHN XVIII.

12 Ἡ οὖν σπείρα  
καὶ ὁ χιλιάρχος  
καὶ οἱ ὑπηρέται  
τῶν Ἰουδαίων  
συνέλαβον τὸν  
Ἰησοῦν καὶ ἔδη-  
σαν αὐτόν, —

10 Σίμων οὖν Πέ-  
τρος ἔχων μάχα-  
ραν εἴλκυσεν αὐ-  
τὴν καὶ ἔπαισεν  
τὸν τοῦ ἀρχιερέ-  
ως δοῦλον καὶ  
ἀπέκοψεν αὐτοῦ

Mc. 14:43. δ (om D Or) Ἰσκαριώτης  
(Σκαρ. D) A D al it vg syrr Or; om B  
C L Δ al cop [Treg.] West. [πρεσβυτέρων

N\* A 1 69 Or; pm τῶν N\* B C D L Treg.  
West.

Mt. 26:50. πάρει. West. Rev.



MATT. XXVI.

σοῦν ἀπὶ γαγον  
πρὸς Καϊάφαν  
τὸν ἀρχιερέα, ὅ-  
που οἱ γραμμα-  
τεῖς καὶ οἱ πρε-  
σβύτεροι συν-  
ήχθησαν.

58 ὁ δὲ 54

Πέτρος ἠκολού-  
θει αὐτῷ μακρό-  
θεν ἕως τῆς αὐ-  
λῆς τοῦ ἀρχιε-  
ρέως,

MARK XIV.

πρὸς τὸν ἀρχιε-  
ρέα, καὶ συνέρ-  
χονται πάντες οἱ  
ἀρχιερεῖς καὶ οἱ  
πρεσβύτεροι καὶ  
οἱ γραμματεῖς.

καὶ ὁ

Πέτρος ἀπὸ μα-  
κρόθεν ἠκολού-  
θησεν αὐτῷ ἕως  
ἔσω εἰς τὴν αὐλὴν  
τοῦ ἀρχιερέως,

LUKE XXII.

καὶ εἰσῆγαγον  
εἰς τὸν οἰκίαν τοῦ  
ἀρχιερέως. —

14 νου· ἦν δὲ Καϊάφας ὁ συμβου-  
λεύσας τοῖς Ἰουδαίοις ὅτι συμφέ-  
ρει ἓνα ἄνθρωπον ἀποθανεῖν ὑπέρ

JOHN XVIII.

τον· ἦν γὰρ πεν-  
θερὸς τοῦ Καϊάφα,  
ὃς ἦν ἀρχιερεὺς  
τοῦ ἐνιαυτοῦ ἐκεί-  
νου.

15 τοῦ λαοῦ. Ἦκο-

54 — ὁ δὲ Πέτρος  
ἠκολούθει μα-  
κρόθεν.

μαθητῆς ἐκείνος ἦν γνωστὸς τῷ ἀρχιε-  
ρεὶ καὶ συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν

16 αὐλὴν τοῦ ἀρχιερέως, ὁ δὲ Πέτρος εἰσθίγει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν  
οὖν ὁ μαθητῆς ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ, καὶ

LUKE XXII.

55 περιεψάντων δὲ 18 Πέτρον. — εἰς-  
πῦρ ἐν μέσῳ τῆς  
αὐλῆς καὶ συνακα-  
θισάντων ἐκάθη-  
το ὁ Πέτρος μέ-  
σος αὐτῶν.

καὶ εἰσελ-  
θὼν ἔσω ἐκάθη-  
το μετὰ τῶν ὑ-  
πηρετῶν ἰδεῖν τὸ  
τέλος. —

καὶ ἦν συνακαθή-  
μενος μετὰ τῶν  
ὑπηρετῶν καὶ θερ-  
μαινόμενος πρὸς  
τὸ φῶς. —

69 Ὁ δὲ Πέτρος 66

ἐκάθητο ἔξω ἐν  
τῇ αὐλῇ· καὶ 67  
προσῆλθεν αὐτῷ  
μία παιδίσκη λέ-  
γουσα· καὶ σὺ  
ἦσθα μετὰ Ἰη-  
σοῦ τοῦ Γαλι-  
λαίου. ὁ δὲ ἡρ-  
νήσατο ἔμπρο-  
σθεν πάντων λέ-  
γων· οὐκ οἶδα  
τί λέγεις.

Καὶ ὄντος τοῦ Πέτρον κάτω ἐν τῇ  
αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ  
ἀρχιερέως, ὁ δὲ Πέ- 56  
τρον θερμαινόμε-  
νον ἐμβλέψασα  
αὐτῷ λέγει· καὶ  
σὺ μετὰ τοῦ Να-  
ζαρηνοῦ ἦσθα τοῦ  
Ἰησοῦ. ὁ δὲ ἡρ-  
νήσατο λέγων· 68  
οὔτε οἶδα οὔτε ἐ-  
πίσταμαι σὺ τί  
λέγεις.

ἰδοῦσα  
δὲ αὐτὸν παιδί-  
σκη τις καθήμε-  
νον πρὸς τὸ φῶς  
καὶ ἀτενίσασα  
αὐτῷ εἶπεν· καὶ  
οὗτος σὺν αὐτῷ 57  
ἦν. ὁ δὲ ἡρνήσα-  
το αὐτὸν λέγων·  
οὐκ οἶδα αὐτόν,  
γύναι.

71 ἐξελ-

θόντα δὲ αὐτὸν  
εἰς τὸν πυλῶνα,

καὶ ἐξῆλθεν 58  
ἔξω εἰς τὸ προαύ-  
λιον, καὶ ἀλέκτωρ

καὶ μετὰ 25  
βραχὺ ἕτερος ἱ-  
δὼν αὐτὸν ἔφη·

Ἦν δὲ Σίμων  
Πέτρος ἑστὼς  
καὶ θερμαινόμε-

Mt. 14: 53. συνέρχονται N D L Δ; add  
αὐτῷ A B Treg.txt. et [mg.] West.mg. Rev.;  
πρὸς αὐτὸν C.

Lc. 22: 57. αὐτὸν pr A D\* Δ vg; om N  
B D<sup>2</sup>pr L T cop Treg. West. Rev.

Mt. 14: 68. ἐπίσταμαι· σὺ τί λέγεις;  
West.mg. Rev.mg. | καὶ ἀλέκτωρ ἐφώνησεν  
A C D Δ al vg syrr; om N B L cop West.  
Rev.mg.

MATT. XXVI.

MARK XIV.

LUKE XXII.

JOHN XVIII.

- εἶδεν αὐτὸν ἄλ- 69 ἐφώνησεν. καὶ ἡ  
λη καὶ λέγει τοῖς  
ἐκεῖ· οὗτος ἦν  
μετὰ Ἰησοῦ τοῦ  
72 Ναζωραίου. καὶ  
πάλιν ἡρνήσατο  
μετὰ ὅρκου ὅτι 70  
οὐκ οἶδα τὸν ἄν-  
θρωπον. μετὰ καὶ 59 καὶ διαστά- 26 λέγει  
μικρὸν δὲ προσ- μετὰ μικρὸν πά- σης ὥσπερ ὥρας 26 εἰς ἐκ τῶν δού-  
ελθόντες οἱ ἐ- λιν οἱ παρεστῶ- μιᾶς ἄλλος τις λων τοῦ ἀρχιε-  
στῶτες εἶπον τῷ Πέτρῳ· ἀληθῶς τες ἔλεγον τῷ διῡσχυρίζετο λέ- ρῶς, συγγενῆς  
καὶ σὺ ἐξ αὐτῶν Πέτρῳ· ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ θείας καὶ οὗτος ὦν οὐ ἀπέκοψεν  
εἶ· καὶ γὰρ ἡ λαλιά σου δηλόν 71 εἶ. ὁ δὲ ἡρξα- μετ' αὐτοῦ ἦν, Πέτρος τὸ ὡτί-  
74 σε ποιεῖ. τότε το ἀναθεματίζειν 60 καὶ γὰρ Γαλιλαῖ- ον· οὐκ ἐγὼ σε  
ἡρξατο καταθε- καὶ ὁμνύναι ὅτι 60 ὅς ἐστιν. εἶπεν εἶδον ἐν τῷ κή-  
ματίζειν καὶ ὁ οὐκ ὅτι οὐκ 27 θρῶπε, οὐκ οἶδα πῳ μετ' αὐτοῦ;  
μνύνειν ὅτι οὐκ 72 ὃν λέγετε. καὶ 27 πάλιν οὖν ἡρνή-  
οἶδα τὸν ἄνθρω- εὐθὺς ἐκ δευτέρου σατο Πέτρος, καὶ  
πον· καὶ εὐθέως ἀλέκτωρ ἐφώνη- 61 ἐφώνησεν ἀλέκτωρ, καὶ εὐθέως ἀλέκτωρ  
75 σεν. καὶ ἐμνή- σεν. καὶ ἀνέμνη- 61 στραφεῖς ὁ κύριος ἐνέ-  
σθη ὁ Πέτρος τοῦ σθη ὁ Πέτρος βλεψεν τῷ Πέτρῳ· καὶ  
ῥήματος Ἰησοῦ τὸ ῥῆμα ὡς εἶπεν ὑπεμνήσθη ὁ Πέτρος  
εἰρήκτοτος ὅτι αὐτῷ ὁ Ἰησοῦς τοῦ λόγου τοῦ κυρίου,  
πρὶν ἀλέκτορα ὅτι πρὶν ἀλέκτο- ὡς εἶπεν αὐτῷ ὅτι πρὶν  
φωνῆσαι τρίς ἀ- ρα φωνῆσαι δις ἀλέκτορα φωνῆσαι σή-  
παρνήσῃ με· καὶ τρίς με ἀπαρνή- μερον ἀπαρνήσῃ με  
ἐξελθὼν ἔξω ἔ- ση. καὶ ἐπιβα- 62 τρίς. καὶ ἐξελθὼν ἔξω  
κλαυσεν πικρῶς. λὼν ἔκλαιεν. ἔκλαυσεν πικρῶς.

§ 145. Jesus before Caiaphas and the Sanhedrin. He declares himself to be the Christ; is condemned and mocked.— *Jerusalem.*

Morning of the Sixth Day of the Week.

JOHN XVIII. 19–24.

- 19 Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς  
20 διδαχῆς αὐτοῦ. ἡ ἀπεκρίθη αὐτῷ Ἰησοῦς· ἐγὼ παρῆρσία λελάληκα τῷ κόσμῳ·  
ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συν-  
21 ἔρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. ἡ τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκό-

Mt. 26: 71. οὗτος **S B D**; **pm** καὶ **A C L**  
Δ al it vg cop Treg.txt. et [mg.] Rev.

Lc. 22: 61. λόγου **A D Δ**; ῥήματος **S B L**  
T Treg.mg. West. Rev.



JOHN XVIII.

22 τας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἷδασιν ἂ εἶπον ἐγώ. ἰ ταῦτα δὲ αὐτοῦ εἰπόν-  
τος εἰς παρεστηκώς τῶν ὑπηρετῶν ἔδωκεν βάπτισμα τῷ Ἰησοῦ εἰπόν· οὕτως ἀπο-  
23 κρίνη τῷ ἀρχιερεῖ· ἰ ἀπεκρίθη αὐτῷ Ἰησοῦς· εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ  
24 τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις; ἰ ἀπέστειλεν οὖν αὐτὸν ὁ Ἀννας δεδεμένον  
πρὸς Καϊάφαν τὸν ἀρχιερέα.

LUKE XXII. 63-71.

66 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ ἀρχιερεῖς τε καὶ  
γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν,

MATT. XXVI. 59-68.

59 Οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ  
τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσου-  
60 σιν, ἰ καὶ οὐχ εὑρον πολλῶν προσελ-  
θόντων ψευδομαρτύρων. ὕστερον δὲ  
61 προσελθόντες δύο ἰ εἶπον· οὗτος ἔφη·  
δύναμαι καταλῶσαι τὸν ναὸν τοῦ θεοῦ  
καὶ διὰ τριῶν ἡμερῶν αὐτὸν οἰκοδο-  
μῆσαι.

62 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν  
αὐτῷ· οὐδὲν ἀποκρίνη τί οὗτοί σου  
63 καταμαρτυροῦσιν; ὁ δὲ Ἰησοῦς ἐσιώ-  
πα. καὶ ἀποκριθεὶς ὁ  
ἀρχιερεὺς εἶπεν αὐτῷ·  
ἐξορκίζω σε κατὰ τοῦ  
θεοῦ τοῦ ζῶντος, ἵνα  
ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ  
Χριστὸς ὁ υἱὸς τοῦ θε-  
64 οῦ. λέγει αὐτῷ ὁ Ἰη-  
σοῦς· σὺ εἶπας· πλὴν  
λέγω ὑμῖν, ἀπ' ἄρτι  
ὄψεσθε τὸν υἱὸν τοῦ  
ἀνθρώπου καθήμενον  
ἐκ δεξιῶν τῆς δυνάμε-  
ως καὶ ἐρχόμενον ἐπὶ  
τῶν νεφελῶν τοῦ οὐρα-  
65 νοῦ. τότε ὁ ἀρχιερεὺς  
διέῤῥηξεν τὰ ἱμάτια αὐ-

MARK XIV. 55-65.

55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέ-  
δριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρ-  
τυρίαν εἰς τὸ θανατῶσαι αὐτόν, καὶ  
56 οὐχ εὑρίσκον· πολλοὶ γὰρ ἐψευδο-  
μαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ  
57 μαρτυρίαι οὐκ ἦσαν. καὶ τινες ἀνα-  
στάντες ἐψευδομαρτύρουν κατ' αὐτοῦ  
58 λέγοντες ἰ ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ  
τοῦτον τὸν χειροποιήτον καὶ διὰ τριῶν  
59 ἡμερῶν ἄλλον ἀχειροποιήτον οἰκοδομήσω. καὶ  
οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.  
60 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον  
ἐπηρώτησεν τὸν Ἰησοῦν λέγων· οὐκ  
ἀποκρίνη οὐδὲν τί οὗτοί σου καταμαρ-  
61 τυροῦσιν; ὁ δὲ ἐσιώπα καὶ οὐκ ἀπε-

LUKE XXII.

κρίνατο οὐδέν. πάλιν  
ὁ ἀρχιερεὺς ἐπηρώτα  
αὐτὸν καὶ λέγει αὐ-  
τῷ· σὺ εἶ ὁ Χρι-  
στὸς ὁ υἱὸς τοῦ εὐλο-  
62 γητοῦ; ὁ δὲ Ἰησοῦς  
εἶπεν· ἐγώ εἰμι, καὶ  
ὄψεσθε τὸν υἱὸν τοῦ  
ἀνθρώπου ἐκ δεξιῶν  
καθήμενον τῆς δυνάμε-  
ως καὶ ἐρχόμενον μετὰ  
τῶν νεφελῶν τοῦ οὐρα-  
63 νοῦ. ὁ δὲ ἀρχιερεὺς  
διαῤῥήξας τοὺς χιτῶ-  
νας αὐτοῦ λέγει· τί

λέγοντες· εἰ σὺ εἶ ὁ  
Χριστός, εἰπὸν ἡμῖν.  
67 εἶπεν δὲ αὐτοῖς· ἔαν  
ὑμῖν εἴπω, οὐ μὴ πι-  
68 στεύσητε· ἔαν δὲ ἔρω-  
τήσω, οὐ μὴ ἀποκριθῇ-  
69 τε. ἀπὸ τοῦ νῦν δὲ  
ἔσται ὁ υἱὸς τοῦ ἀν-  
θρώπου καθήμενος ἐκ  
δεξιῶν τῆς δυνάμεως  
70 τοῦ θεοῦ. εἶπαν δὲ  
πάντες· σὺ οὖν εἶ ὁ  
υἱὸς τοῦ θεοῦ; ὁ δὲ

Mt. 26: 62. ἀποκρίνη; τί Treg. West. Rev. τῷ· οὐδὲν ἀποκρίνη (v. 62) ... ἀρχιερεὺς  
63 ἀποκριθεὶς A C D syrr; om B L (v. 63) N\*.  
Z 33 vg cop Treg. West. Rev.; om εἶπεν αὐ-  
Mc. 14: 60. οὐδέν; τί Treg. West. Rev.

## MATT. XXVI.

τοῦ λέγων· ἐβλασφή-  
μῃσεν· τί ἔτι χρεῖαν  
ἔχομεν μαρτύρων; ἴδε  
66 νὺν ἠκούσατε τὴν βλα-  
σφημίαν. τί ὑμῖν δο-  
κεῖ; οἱ δὲ ἀποκριθέν-  
τες εἶπον· ἔνοχος θα-  
νάτου ἐστίν.

67 Τότε ἐνέπτυσαν εἰς  
τὸ πρόσωπον αὐτοῦ καὶ  
ἐκολάφισαν αὐτόν, οἱ  
68 δὲ ἐράπισαν ἰ λέγον-  
τες· προφήτευσον ἡ-  
μῖν, Χριστέ, τίς ἐστιν  
ὁ παῖσας σε;

## MARK XIV.

ἔτι χρεῖαν ἔχομεν μαρ-  
64 τύρων; ἠκούσατε τῆς  
βλασφημίας· τί ὑμῖν  
φαίνεται; οἱ δὲ πάν-  
τες κατέκριναν αὐτὸν  
ἐνοχὸν εἶναι θανάτου.

65 Καὶ ἤρξαντό τινες  
ἐμπνέειν αὐτῷ καὶ πε-  
ρικαλύπτειν αὐτοῦ τὸ  
πρόσωπον καὶ κολαφί-  
ζειν αὐτὸν καὶ λέγειν  
αὐτῷ· προφήτευσον,  
καὶ οἱ ὑπηρέται ῥα-  
πίσμασιν αὐτὸν ἔλα-  
βον.

## LUKE XXII.

πρὸς αὐτοὺς ἔφη· ὑ-  
μεῖς λέγετε, ὅτι ἐγώ  
71 εἰμι. οἱ δὲ εἶπαν· τί  
ἔτι ἔχομεν μαρτυρίας  
χρεῖαν; αὐτοὶ γὰρ ἠ-  
κούσαμεν ἀπὸ τοῦ στό-  
ματος αὐτοῦ. —

63 Καὶ οἱ ἄνδρες οἱ  
συνέχοντες αὐτὸν ἐνέ-  
παιζον αὐτῷ δέροντες,  
64 ἰ καὶ περικαλύψαντες  
αὐτὸν ἐπηρώτων αὐτὸν  
λέγοντες· προφήτευ-  
σον, τίς ἐστιν ὁ παῖσας  
65 σε; καὶ ἕτερα πολλὰ  
βλασφημοῦντες ἔλε-  
γον εἰς αὐτόν.

§ 146. The Sanhedrin lead Jesus away to Pilate. Pilate seeks to release him. — *Jerusalem.*

Sixth Day of the Week.

MATT. XXVII. 1,  
2, 11–14.

1 Πρωίας δὲ γε-  
νομένης συμβούλιον ἐτοι-  
μασάντες οἱ ἀρχιερεῖς  
καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κα-  
τὰ τοῦ Ἰησοῦ,  
ὥστε θανατῶσαι  
2 αὐτόν. καὶ δή-  
σαντες αὐτὸν ἀπ-  
ήγαγον καὶ παρέ-  
δωκαν Πειλάτῳ  
τῷ ἡγεμόνι. —

MARK XV. 1–5.

1 Καὶ εὐθὺς πρὸς  
συμβούλιον ἐτοι-  
μάσαντες οἱ ἀρ-  
χιερεῖς μετὰ τῶν  
πρεσβυτέρων καὶ  
τῶν γραμματέων  
καὶ ὅλον τὸ συν-  
ἔδριον, δῆσαντες  
τὸν Ἰησοῦν ἀπ-  
ήνεγκαν καὶ παρ-  
έδωκαν Πειλάτῳ.

31 οὐκ ἂν σοι παρεδώκαμεν αὐτόν. εἶπεν οὖν αὐτοῖς ὁ Πει-  
λάτος· λάβετε αὐτὸν ὑμεῖς καὶ κατὰ τὸν νόμον ὑμῶν κρί-  
νατε. εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· ἡμῖν οὐκ ἔξεστιν ἀπο-

LUKE XXIII. 1–5. JOHN XVIII. 28–38.

1 Καὶ ἀναστὰν 28 Ἀγουνσιν οὖν  
ἅπαν τὸ πλῆθος τὸν Ἰησοῦν ἀπὸ  
αὐτῶν ἤγαγον αὐ-  
τὸν ἐπὶ τὸν Πει-  
λάτον.  
29 θον εἰς τὸ πραιτώριον, ἵνα μὴ μιν θω-  
σιν ἀλλὰ φάγωσιν τὸ πάσχα. ἐξῆλθεν  
οὖν ὁ Πειλάτος ἔξω πρὸς αὐτοὺς καὶ  
φησὶν· τίνα κατηγορίαν φέρετε τοῦ ἀν-  
θρώπου τούτου; ἀπεκρίθησαν καὶ εἶ-  
παν αὐτῷ· εἰ μὴ ἦν οὗτος κακὸν ποιῶν,  
30 οὐκ ἂν σοι παρεδώκαμεν αὐτόν. εἶπεν οὖν αὐτοῖς ὁ Πει-  
λάτος· λάβετε αὐτὸν ὑμεῖς καὶ κατὰ τὸν νόμον ὑμῶν κρί-  
νατε. εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· ἡμῖν οὐκ ἔξεστιν ἀπο-

Lo. 22 : 70. λέγετε, ὅτι Treg. Rev. (Ang. mg. Am.txt.); λέγετε ὅτι West. Rev. (Ang. txt. Am.mg.).

Mc. 15 : 1. ἐτοιμάσαντες N C L West.mg.;

ποιήσαντες A B Δ al vg cop Treg. West.txt. Rev.; ἐποίησαν D syrr | τῶν se N D cop; om B L Δ al Treg. West.; τῶν γραμμ. καὶ πρεσβ. C.

MATT. XXVII.

LUKE XXIII.

JOHN XVIII.

- 2 ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες· τοῦτον εὖραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ κωλύοντα φόρους Καίσαρι διδόναι, καὶ λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι. ὁ δὲ Πειλᾶτος ἠρώτησεν αὐτὸν λέγων· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;—
- 35 ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ; ἡ ἀπεκρίθη ὁ Πειλᾶτος· μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; ἡ ἀπεκρίθη Ἰησοῦς· ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου. εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἡγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. ἡ εἶπεν οὖν αὐτῷ ὁ Πειλᾶτος· οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη ὁ Ἰησοῦς· σὺ λέγεις, ὅτι βασιλεὺς εἰμι. ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς. ἡ λέγει αὐτῷ ὁ Πειλᾶτος· τί ἐστὶν ἀλήθεια; καὶ τοῦτο ἐπὶ πάλιν ἐξηλλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς· ἐγὼ οὐδεμίαν εὕρισκω ἐν αὐτῷ αἰτίαν.

MATT. XXVII.

MARK XV.

LUKE XXIII.

- 11 — ὁ δὲ Ἰησοῦς ἔφη· σὺ λέγεις.
- 2 — ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει· σὺ λέγεις.
- 3 — ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· σὺ λέγεις.

MATT. XXVII.

MARK XV.

- 12 καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων
- 13 οὐδὲν ἀπεκρίνατο. τότε λέγει αὐτῷ ὁ Πειλᾶτος· οὐκ ἀκούεις πόσα σου
- 14 καταμαρτυροῦσιν; καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.
- 3 καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά. ὁ δὲ Πειλᾶτος πάλιν ἐπηρώτα αὐτόν· οὐκ ἀποκρίνη οὐδέν; ἰδε πόσα σου καταμαρτυροῦσιν. ὁ δὲ Ἰησοῦς οὐκ ἐτί οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πειλᾶτον.

LUKE XXIII.

- 4 ὁ δὲ Πειλᾶτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους· οὐδὲν εὕρισκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. οἱ δὲ ἐπίσχυνον λέγοντες ὅτι ἀνασεείη τὸν λαόν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.

Joh. 18 : 31. κρίνατε N\*; add αὐτόν N<sup>c</sup> A B C D<sup>supp</sup> L vg cop syrr Treg. West. Rev. | οὖν sc N L Δ al vg; δὲ A D<sup>supp</sup>; om B C cop Treg. West. Rev.

37 λέγεις, ὅτι Rev.(mg. Am.txt.); λέγεις ὅτι Treg. West. Rev.(txt. Am.mg.).  
Mc. 15 : 4. αὐτόν N\*; add λέγων N<sup>c</sup> A B C D Δ vg cop Treg. [West.] Rev.

§ 147. Jesus before Herod. — *Jerusalem.*

Sixth Day of the Week.

## LUKE XXIII. 6-12.

- 6 7 Πειλάτος δὲ ἀκούσας ἐπρωτόησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν, <sup>1</sup> καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.
- 8 Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκοῦειν πολλὰ περὶ αὐτοῦ, καὶ ἠλπίζεν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.
- 9 Ἐπρωτὰ δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρί-  
10 νατο αὐτῷ. εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόμως κατηγοροῦν-  
11 τες αὐτοῦ. ἐξουθενήσας δὲ αὐτὸν καὶ ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ  
12 καὶ ἐμπαίξας, περιβαλὼν ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πειλάτῳ. ἐγέ-  
νοιτο δὲ φίλοι ὅ τε Ἡρώδης καὶ ὁ Πειλάτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων·  
προϋπὴρχον γὰρ ἐν ἐχθρᾷ ὄντες πρὸς αὐτούς.

§ 148. Pilate further seeks to release Jesus. The Jews demand Barabbas. — *Jerusalem.*

Sixth Day of the Week.

## LUKE XXIII. 13-25.

- 13 Πειλάτος δὲ συνκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν  
14 <sup>1</sup> εἶπεν πρὸς αὐτούς· προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν εἶρον ἐν τῷ ἀνθρώπῳ τούτῳ  
15 αἴτιον ὧν κατηγορεῖτε κατ' αὐτοῦ. ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψεν γὰρ αὐτὸν  
16 πρὸς ἡμᾶς, καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ. παιδεύσας οὖν αὐτὸν ἀπολύσω.

## MATT. XXVII. 15-26.

- 15 Κατὰ δὲ ἑορτὴν εἰ-  
ώθει ὁ ἡγεμὼν ἀπολύ-  
ειν ἓνα τῷ ὄχλῳ δέσμι-  
16 ον ὃν ᾔθελον. εἶχον δὲ  
τότε δέσμιον ἐπίσημον,  
λεγόμενον Βαραββάν.  
17 συνηγμένων οὖν αὐτῶν  
εἶπεν αὐτοῖς ὁ Πειλά-  
τος· τίνα θέλετε ἀπο-  
λύσω ὑμῖν, Βαραββάν  
ἢ Ἰησοῦν τὸν λεγόμε-

## MARK XV. 6-15.

- 6 Κατὰ δὲ ἑορτὴν ἀπέ-  
λυνεν αὐτοῖς ἓνα δέσμι-  
7 ον ὃν παρητοῦντο. ἦν  
δὲ ὁ λεγόμενος Βαραβ-  
βᾶς μετὰ τῶν στασιαστῶν δεδεμένος, οἵτινες ἐν  
8 τῇ στάσει φόνον πεποιήκεισαν. καὶ ἀναβὰς ὁ  
9 ὄχλος ᾗρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς. ὁ  
δὲ Πειλάτος ἀπεκρίθη  
αὐτοῖς λέγων· θέλετε  
ἀπολύσω ὑμῖν τὸν βα-  
σιλέα τῶν Ἰουδαίων;

## JOHN XVIII. 39, 40.

- 39 Ἔστιν δὲ συνήθεια  
ὑμῖν ἵνα ἓνα ἀπολύσω  
ὑμῖν ἐν τῷ πάσχα· —  
— βούλεσθε οὖν ἀπο-  
λύσω ὑμῖν τὸν βασι-  
λέα τῶν Ἰουδαίων;

Lc. 23:11. καὶ pr S L T West.mg.; om A B D<sup>87</sup> Δ vg Treg. West.txt. Rev.

15 ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς S B L T cor Treg. mg.; ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν A D Δ vg Treg.txt.

17 hunc versum om A B L T; add ἀνάγκη δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἓνα (post v. 19 D [Treg.mg.]) S D Δ vg [Treg.mg.] Rev.mg.



MATT. XXVII.

MARK XV.

18 νον Χριστόν; ἥδει γὰρ ὅτι διὰ φθόνον παρέδωκαν  
19 αὐτόν. καθημένον δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέ-  
στειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα· μὴδὲν σοὶ  
καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον  
κατ' ὄναρ δι' αὐ-

10 ἐγίνωσκεν γὰρ ὅτι διὰ  
φθόνον παραδεδώκει-  
σαν αὐτὸν οἱ ἀρχιε-  
ρεῖς.

20 τόν. οἱ δὲ ἀρχιε-  
ρεῖς καὶ οἱ πρε-  
σβύτεροι ἔπει-  
σαν τοὺς ὄχλους  
ἵνα αἰτήσωνται  
τὸν Βαραββᾶν,  
τὸν δὲ Ἰησοῦν  
ἀπολέσωσιν.

MARK XV.

LUKE XXIII.

JOHN XVIII.

11 οἱ δὲ ἀρχιερεῖς  
ἀνέσεισαν τὸν  
ὄχλον ἵνα μᾶλ-  
λον τὸν Βαραβ-  
βᾶν ἀπολύσῃ αὐ-  
τοῖς.

18 —ἀνέκραγον δὲ  
πανπληθεὶ λέ-  
γοντες· αἶρε τοῦ-  
τον, ἀπόλυσον δὲ  
ὑμῖν τὸν Βαραβ-  
βᾶν· ὅστις ἦν  
διὰ στάσιν τινὰ

40 ἐκραύγασαν οὖν  
πάλιν λέγοντες·  
μὴ τοῦτον, ἀλλὰ  
τὸν Βαραββᾶν.  
ἦν δὲ ὁ Βαραβ-  
βᾶς ληστής.

γενομένην ἐν τῇ πόλει καὶ φόνον

MARK XV.

βληθεὶς ἐν τῇ φυλακῇ.

21 ἀποκριθεὶς δὲ  
ὁ ἡγεμὼν εἶπεν αὐτοῖς·  
τίνα θέλετε ἀπὸ τῶν  
δύο ἀπολύσω ὑμῖν; οἱ  
δὲ εἶπαν· τὸν Βαραβ-  
22 βᾶν. λέγει αὐτοῖς ὁ  
Πειλᾶτος· τί οὖν ποι-  
ήσω Ἰησοῦν τὸν λεγό-  
μενον Χριστόν; λέ-  
γουσιν πάντες· σταυ-  
23 ρωθήτω. ὁ δὲ ἔφη· τί  
γὰρ κακὸν ἐποίησεν;  
οἱ δὲ περισσῶς ἔκρα-  
ζον λέγοντες· σταυρω-  
θήτω.

12 ὁ δὲ Πειλᾶτος  
πάλιν ἀποκριθεὶς ἔλε-  
γεν αὐτοῖς· τί οὖν θέ-  
λετε ποιήσω ὃν λέγετε  
τὸν βασιλέα τῶν Ἰου-  
13 δαίων; οἱ δὲ πάλιν  
ἔκραξαν· σταύρωσον  
αὐτόν.

14 ὁ δὲ Πειλᾶτος  
ἔλεγεν αὐτοῖς· τί γὰρ  
ἐποίησεν κακόν; οἱ δὲ  
περισσῶς ἔκραξαν·  
σταύρωσον αὐτόν.

20 πάλιν δὲ ὁ Πειλᾶτος  
προσεφώνησεν, θέλων  
ἀπολύσαι τὸν Ἰησοῦν.  
21 οἱ δὲ ἐπεφώνουν λέγον-  
τες· σταύρου σταύρου  
22 αὐτόν. ὁ δὲ τρίτον εἶ-  
πεν πρὸς αὐτούς· τί  
γὰρ κακὸν ἐποίησεν  
οὗτος; οὐδὲν αἴτιον θα-  
νάτου εὑρον ἐν αὐτῷ·  
23 παιδεύσας οὖν αὐτόν  
ἀπολύσω. οἱ δὲ ἐπέ-  
κειντο φωναῖς μεγά-  
λαις αἰτούμενοι αὐτὸν  
σταυρωθῆναι, καὶ κατί-  
σχυον αἱ φωναὶ αὐτῶν.

MATT. XXVII.

24 ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ἔδωκε  
ἀπενίστατο τὰς χεῖρας ἀπεναντι τοῦ ὄχλου λέγων· ἀθῶός εἰμι ἀπὸ τοῦ αἵματος  
τούτου· ὑμεῖς ὤψεσθε.

25 καὶ ἀποκριθεὶς πᾶς ὁ  
λαὸς εἶπεν· τὸ αἷμα  
αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ  
26 τὰ τέκνα ἡμῶν. τότε  
ἀπέλυσεν αὐτοῖς τὸν  
Βαραββᾶν, —

MARK XV.

LUKE XXIII.

15 ὁ δὲ Πειλᾶτος βουλό-  
μενος ποιῆσαι τὸ ἱκανὸν  
τῷ ὄχλῳ ἀπέλυσεν αὐ-  
τοῖς τὸν Βαραββᾶν, —

24 καὶ Πειλᾶτος ἐπέκρινεν  
γενέσθαι τὸ αἶτημα αὐ-  
25 τῶν· ἀπέλυσεν δὲ τὸν  
διὰ στάσιν καὶ φόνον  
βεβλημένον εἰς φυλα-

κὴν, ὃν ἡτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.

Mc. 15: 12. θέλετε A D it vg syrr; om (add A Δ cop) τοῦ δικαίου N A L Δ vg cop  
B C Δ 33 cop [Treg.] West. Rev. [Treg.] West.mg. Rev.txt.  
Mt. 27: 24. τούτου B D Rev.mg.; pm

§ 149. Pilate delivers up Jesus to Death. He is scourged and mocked. — *Jerusalem.*

Sixth Day of the Week.

MATT. XXVII. 26-30.

26 — τὸν δὲ  
Ἰησοῦν φραγελλώσας  
παρέδωκεν ἵνα σταυρω-  
27 θῇ. Τότε οἱ στρατιῶ-  
ται τοῦ ἡγεμόνος παρα-  
λαβόντες τὸν Ἰησοῦν  
εἰς τὸ πραιτώριον συν-  
ήγαγον ἐπ' αὐτὸν ὅλην  
28 τὴν σπείραν. καὶ ἐκ-  
δύσαντες αὐτὸν χλα-  
μύδα κοκκίνην περιέ-  
29 θηκαν αὐτῷ, <sup>1</sup> καὶ πλέ-  
ξαντες στέφανον ἐξ ἀ-  
κανθῶν ἐπέθηκαν ἐπὶ  
τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐπὶ τῇ  
δεξιᾷ αὐτοῦ, καὶ γονυ-  
πετήσαντες ἔμπροσθεν  
αὐτοῦ ἐνέπαιξαν αὐτῷ  
λέγοντες· χαῖρε ὁ βα-  
σιλεὺς τῶν Ἰουδαίων,  
30 καὶ ἐμπτύσαντες εἰς  
αὐτὸν ἔλαβον τὸν κά-  
λαμον καὶ ἔτυπτον εἰς  
τὴν κεφαλὴν αὐτοῦ.

MARK XV. 15-19.

15 — καὶ παρέδωκεν τὸν  
Ἰησοῦν φραγελλώσας  
16 ἵνα σταυρωθῇ. Οἱ δὲ  
στρατιῶται ἀπήγαγον  
αὐτὸν ἔσω τῆς αὐλῆς,  
ὃ ἐστὶν πραιτώριον, καὶ  
συναλοῦσιν ὅλην τὴν  
σπείραν·  
17 καὶ ἐνδιδύ-  
σκουσιν αὐτὸν πορφύ-  
ραν καὶ περιτιθέασιν  
αὐτῷ πλέξαντες ἀκάν-  
θινον στέφανον·  
18 καὶ ἤρ-  
ξαντο ἀσπάζεσθαι αὐ-  
τόν· χαῖρε βασιλεῦ  
19 τῶν Ἰουδαίων· καὶ ἔ-  
τυπτον αὐτοῦ τὴν κε-  
φαλὴν καλὰ μω καὶ ἐν-  
έπτυσαν αὐτῷ, καὶ τι-  
θέντες τὰ γόνατα προσεκύνουν αὐτῷ.

JOHN XIX. 1-3.

1 Τότε οὖν ἔλαβεν ὁ  
Πειλάτος τὸν Ἰησοῦν  
καὶ ἔμαστιγώσεν.  
2 καὶ  
οἱ στρατιῶται πλέξαν-  
τες στέφανον ἐξ ἀκαν-  
θῶν ἐπέθηκαν αὐτοῦ τῇ  
κεφαλῇ, καὶ ἱμάτιον  
πορφυροῦν περιέβαλον  
αὐτόν,  
3 καὶ ἤρχοντο  
πρὸς αὐτὸν καὶ ἔλεγον·  
χαῖρε ὁ βασιλεὺς τῶν  
Ἰουδαίων· καὶ ἐδίδο-  
σαν αὐτῷ ῥαπίσματα.

§ 150. Pilate still again seeks to release Jesus. — *Jerusalem.*

Sixth Day of the Week.

JOHN XIX. 4-16.

4 Ἐξῆλθεν πάλιν ὁ Πειλάτος ἔξω καὶ λέγει αὐτοῖς· ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα  
5 γνῶτε ὅτι αἰτίαν οὐχ εὑρίσκω. ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον  
6 στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς· ἰδοὺ ὁ ἄνθρωπος. <sup>1</sup> ὅτε  
οὖν ἴδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν· σταίρωσον σταίρωσον.

Mt. 27 : 28. ἐκδύσαντες N<sup>1</sup> et<sup>cb</sup> A L Δ cop  
syrr; ἐνδύσαντες N<sup>ca</sup> B D West.mg. Rev.  
mg.

Joh. 19 : 4. ἐξῆλθεν N D<sup>supp</sup> cop West.  
mg.; add οὖν Δ; pm καὶ A B L Treg. West.  
txt. Rev. | αἰτίαν οὐχ εὑρίσκω N<sup>1</sup>; αἰτ. οὐδε-

μίαν εὐρ. ἐν αὐτῷ N<sup>1</sup>; ἐν αὐτῷ οὐδ. αἰτ. εὐρ.  
D<sup>supp</sup> Δ; αἰτ. ἐν αὐτῷ οὐδ. εὐρ. L; οὐδ. ἐν  
αὐτῷ αἰτ. εὐρ. A; οὐδεμίαν αἰτίαν εὑρίσκω  
ἐν αὐτῷ B 1 33 cop Treg. West.

6 ἐκραύγασαν N; add λέγοντες A B D<sup>supp</sup>  
vg Treg. West. Rev.

## JOHN XIX.

- λέγει αὐτοῖς ὁ Πειλᾶτος· λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ  
 7 εὗρίσκω ἐν αὐτῷ αἰτίαν. ἀπεκρίθησαν οἱ Ἰουδαῖοι· ἡμεῖς νόμον ἔχομεν, καὶ  
 κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι νιδὸν θεοῦ ἑαυτὸν ἐποίησεν.  
 8 9 Ὅτε οὖν ἤκουσεν ὁ Πειλᾶτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη, <sup>1</sup> καὶ εἰσ-  
 ἦλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ· πόθεν εἰ σὺ; ὁ δὲ Ἰησοῦς  
 10 ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. λέγει αὐτῷ ὁ Πειλᾶτος· ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας  
 11 ὅτι ἐξουσίαν ἔχω ἀπολύσαι σε καὶ ἐξουσίαν ἔχω σταυρώσαι σε; ἀπεκρίθη Ἰη-  
 σοῦς· οὐκ ἔχεις ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν εἰ μὴ ἣν δεδομένον σοι ἄνωθεν·  
 12 διὰ τοῦτο ὁ παραδούς με σοὶ μεῖζονα ἁμαρτίαν ἔχει. ἐκ τούτου ὁ Πειλᾶτος ἐζή-  
 τει ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγαζον λέγοντες· ἐὰν τοῦτον ἀπολύ-  
 σης, οὐκ εἰ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν ἀντιλέγει τῷ  
 Καίσαρι.  
 13 Ὁ οὖν Πειλᾶτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκά-  
 θισεν ἐπὶ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ.  
 14 <sup>1</sup> ἦ· δὲ παρισκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἕκτη. καὶ λέγει τοῖς Ἰουδαίοις· ἴδε ὁ  
 15 βασιλεὺς ὑμῶν. <sup>1</sup> ἐκραύγασαν οὖν ἐκεῖνοι· ἄρον ἄρον, σταύρωσον αὐτόν. λέγει  
 αὐτοῖς ὁ Πειλᾶτος· τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς·  
 16 οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα  
 σταυρωθῇ. —

§ 151. Judas repents and hangs himself. — *Jerusalem.*

Sixth Day of the Week.

## MATT. XXVII. 3-10.

- 3 Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτὸν ὅτι κατεκρίθη, μεταμεληθεὶς ἔστρεψεν  
 4 τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις <sup>1</sup> λέγων· ἡμάρτον παρα-  
 δούς αἷμα ἁθῶν. οἱ δὲ εἶπον· τί  
 5 πρὸς ἡμᾶς; σὺ ὤψη. καὶ ῥίψας τὰ ἀρ-  
 γύρια εἰς τὸν ναὸν ἀνεχώρησεν καὶ  
 6 ἀπελθὼν ἀπήγγεστο. οἱ δὲ ἀρχιερεῖς  
 λαβόντες τὰ ἀργύρια εἶπαν· οὐκ ἔξε-  
 σтин βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν,  
 7 ἐπεὶ τιμὴ αἱματός ἐστιν. συμβούλιον  
 δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν  
 8 ἀγρὸν τοῦ κεραμέως εἰς ταφὴν τοῖς  
 8 ξένοις. διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος  
 9 ἀγρὸς αἵματος ἕως τῆς σήμερον. τότε  
 ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ

## ACTS I. 18, 19.

- 18 Οὗτος μὲν οὖν ἐκτίσαστο χωρίον ἐκ  
 μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενό-  
 μενος ἐλάκησεν μέσος, καὶ ἐξεχύθη  
 19 πάντα τὰ σπλάγχχνα αὐτοῦ· ὁ καὶ  
 γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦ-  
 σιν Ἱερουσαλήμ, ὥστε κληθῆναι τὸ  
 χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν  
 Ἀχελδαμάχ, τοῦτ' ἐστὶν χωρίον αἵ-  
 ματος.

John 19: 7. ἀπεκρίθησαν **Σ**; add αὐτῷ  
 A B D<sup>supp</sup> L vg Treg. West. Rev.

10 λέγει **Σ** A cop; add οὖν **Σ**<sup>o</sup> B D<sup>supp</sup> L  
 Δ vg Treg. West. Rev. 11 ἀπεκρίθη  
 A Δ vg cop; add αὐτῷ **Σ** B D<sup>supp</sup> 33 L Treg.  
 West. Rev. | ἔχεις **Σ** A D<sup>supp</sup> L; εἶχες B Δ  
 Treg. West. Rev.

Mt. 27: 4. ἁθῶν **Σ** A B\* C Δ syrr West.  
 mg.; δίκαιον B<sup>2ms</sup> L it vg cop Treg. mg.  
 West.txt. Rev. mg.

Acts 1: 19. ὁ **Σ**\* D<sup>sr</sup>; om **Σ**<sup>o</sup> A B C vg  
 cop syrr Treg. West. Rev. | ἰδίᾳ A B<sup>3</sup> C; om  
**Σ** B\* D Treg. West. Rev.

## MATT. XXVII.

- προφήτου λέγοντος·<sup>a</sup> καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τι-  
 10 μὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ νιῶν Ἰσραήλ, καὶ  
 ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέν  
 μοι κύριος.

§ 152. Jesus is led away to be crucified. — *Jerusalem.*

Sixth Day of the Week.

MATT. XXVII. 31-34.

MARK XV. 20-23.

JOHN XIX. 16, 17.

31 Καὶ ὅτε ἐνέπαιξαν  
 αὐτῷ, ἐκδύσαντες αὐ-  
 τὸν τὴν χλαμύδα ἐνέ-  
 δυσαν αὐτὸν τὰ ἱμά-  
 τια αὐτοῦ, καὶ ἀπήγα-  
 γον αὐτὸν εἰς τὸ σταυ-  
 ρῶσαι.

32 Ἐξερχόμενοι  
 δὲ εἶρον ἄνθρωπον Κυ-  
 ρηναῖον, ὀνόματι Σί-  
 μωνα· τοῦτον ἡγγά-  
 ρευσαν ἵνα ἄρῃ τὸν  
 σταυρὸν αὐτοῦ.

20 Καὶ ὅτε ἐνέπαιξαν  
 αὐτῷ, ἐξέδυσαν αὐτὸν  
 τὴν πορφύραν καὶ ἐνέ-  
 δυσαν αὐτὸν τὰ ἴδια  
 ἱμάτια αὐτοῦ.

Καὶ ἐξάγουσιν αὐ-  
 τὸν ἵνα σταυρώσουσιν.  
 21 καὶ ἀγαρεύνουσιν πα-  
 ράγοντά τινα Σίμωνα  
 Κυρηναῖον, ἐρχόμενον  
 ἀπ' ἀγροῦ, τὸν πατέρα  
 Ἀλεξάνδρου καὶ Ρού-  
 φου, ἵνα ἄρῃ τὸν σταυ-  
 ρὸν αὐτοῦ.

16 — Παρέλαβον οὖν τὸν  
 Ἰησοῦν,  
 17 καὶ βαστάζων  
 ἑαυτῷ τὸν σταυρὸν —

LUKE XXIII. 26-33.

26 Καὶ ὡς ἀπήγαγον  
 αὐτόν, ἐπιλαβόμενοι  
 Σίμωνα τὸν Κυρηναι-  
 ὸν ἐρχόμενον ἀπ' ἀγροῦ  
 ἐπέθηκαν αὐτῷ τὸν  
 σταυρὸν φέρειν ὅπι-  
 27 σθεν τοῦ Ἰησοῦ. ἤκο-  
 λούθει δὲ αὐτῷ πολὺν

28 πλῆθος τοῦ λαοῦ καὶ γυναικῶν, αἱ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. στραφεῖς δὲ  
 πρὸς αὐτὰς ὁ Ἰησοῦς εἶπεν· θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ' ἐμέ· πλὴν  
 29 ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν, ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦ-  
 σιν· μακάριαι αἱ στεῖραι, καὶ αἱ κοιλίαι αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ  
 30 ἔθρεψαν.<sup>b</sup> τότε ἄρξονται λέγειν τοῖς ὄρεσιν· πέσατε ἐφ' ἡμᾶς,  
 31 καὶ τοῖς βουνοῖς· καλύψατε ἡμᾶς.<sup>c</sup> ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα  
 32 ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;<sup>d</sup> ἡγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ  
 ἀναιρεθῆναι.

MATT. XXVII.

MARK XV.

LUKE XXIII.

JOHN XIX.

33 καὶ 22  
 ἐλθόντες εἰς τό-  
 πον λεγόμενον

καὶ 33  
 φέρουσιν αὐτὸν  
 ἐπὶ τὸν Γολγο-

καὶ 17 —  
 ὅτε ἀπῆλθον ἐπὶ  
 τὸν τόπον τὸν κα-

ἐξηλθεν εἰς  
 τὸν λεγόμενον  
 Κρανίου τόπον,

<sup>a</sup> 9. Zech. 11 : 12 sq.; comp. Jer. 32 : 6 sq.

<sup>b</sup> 29. Comp. Is. 54 : 1.

<sup>c</sup> 30. Hos. 10 : 8.

<sup>d</sup> 31. See Ez. 20 : 47; comp. 21 : 3 sq.

Mt. 27 : 10. ἔδωκαν B C D al; ἔδωκα S  
 (ἔδωκεν A\* vid) syrr West.mg. Rev.mg.

Mt. 15 : 20. τὰ ἴδια ἱμάτια αὐτοῦ S; τὰ  
 ἱμάτ. τὰ ἴδια A Treg.; τὰ ἱμάτ. D<sup>sr</sup>; τὰ ἱμά-  
 τια αὐτοῦ B C Δ West. Rev. | σταυρώσουσιν  
 (-σουσιν A C D L Δ 33; -σωσιν S B West.)

S D; add αὐτόν A B C L vg Treg. West.  
 Rev.

Joh. 19 : 17. ἑαυτῷ S L; αὐτῷ B 33 Treg.  
 West. (αὐτ.); ἑαυτοῦ D<sup>supp</sup>; σταυρὸν ἑαυτοῦ  
 (αὐτοῦ alii) A cop syrr.



MATT. XXVII.	MARK XV.	LUKE XXIII.	JOHN XIX.
Γολγοθᾶ, ὃ ἐ- στιν κρανίου τό- πος λεγόμενος, 34 ἡ ἔδωκαν αὐτῷ πεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος 23 οὐκ ἠθέλησεν πεῖν.	θᾶ τόπον, ὃ ἐ- στιν μεθερμη- νεύομενον κρα- νίου τόπος.	λούμενον Κρα- νίον, —	ὃ λέγεται Ἐ- βραΐστί Γολγο- θᾶ,
		MARK XV.	καὶ ἐδίδουν αὐτῷ ἔσμυρ- νισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν.

§ 153. The Crucifixion. — *Jerusalem.*

Sixth Day of the Week.

MATT. XXVII. 35-38.	MARK XV. 24-28.	LUKE XXIII. 33, 34, 38.	JOHN XIX. 18-24.
38 Τότε σταυ- ροῦνται σὺν αὐ- τῷ δύο λησταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύ- μων. —	25 Ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν. — 27 Καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστάς, ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ εὐωνύμων αὐ- τοῦ. —	33 — ἐκεῖ ἐσταύρω- σαν αὐτόν καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστε- 34 ρῶν. ὃ δὲ Ἰη- σοῦς ἔλεγεν· πά- τερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιοῦσιν. δια- μεριζόμενοι δὲ τὰ ἱμάτια αὐ- τοῦ —	18 ὅπου αὐτὸν ἐ- σταύρωσαν, καὶ μετ' αὐτοῦ ἄλ- λους δύο ἐντεῦ- θεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰη- σοῦν. — 23 Οἱ οὖν στρα- τιῶται, ὅτε ἐ- σταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐ- τοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιῳτῇ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄραφος, ἐκ τῶν 24 ἄνωθεν ὑφαντὸς δι' ὅλου. εἶπαν οὖν πρὸς ἀλλήλους· μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν 35 — βαλόντες κλῆ- — βάλλοντες κλῆ- — ἔβα- 36 ρον, ἡ καὶ καθή- ρον ἐπ' αὐτὰ τίς λον κλήρους. μενοι ἐτήρουν αὐ- τί ἄρη. τὸν ἐκεῖ.
			διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλήρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

<sup>a</sup> 24. Ps. 22 : 19.

Mt. 15 : 28. hunc versum om N A B C\* et<sup>3</sup> D; add καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα· καὶ μετὰ ἁνόμενων ἐλογίσθη E K L Δ vg cop syrr [Treg.] Rev.mg.

Lc. 23 : 34. δ δὲ Ἰησοῦς . . . ποιοῦσιν N\* et<sup>c</sup> A C D<sup>sr2</sup> L Δ vg syrr; om N<sup>a</sup> B D\* [West.] Rev.mg.

MATT. XXVII.

MARK XV.

LUKE XXIII.

JOHN XIX.

- 37 καὶ ἐπέ- 26 καὶ ἦν ἡ 38 ἦν 19 — ἔγραψεν δὲ καὶ  
 θηκαν ἐπάνω τῆς ἐπιγραφῇ τῆς αἰ- δὲ καὶ ἐπιγραφῇ τίτλον ὁ Πειλά-  
 κεφαλῆς αὐτοῦ τίας αὐτοῦ ἐπι- ἐπ' αὐτῷ· τος καὶ ἔθηκεν  
 τὴν αἰτίαν αὐ- γεγραμμένη· ἐπὶ τοῦ σταυροῦ·  
 τοῦ γεγραμμέ- ἦν δὲ γεγραμμέ-  
 νην· οὗτός ἐ- στιν Ἰησοῦς ὁ βα- ὁ Ναζωραῖος  
 ὁ βασιλεὺς ὁ βα- σιλεὺς τῶν ὁ βασιλεὺς  
 τῶν Ἰουδαί- σιλεὺς τῶν Ἰουδαίων οὐ- τῶν Ἰουδαί-  
 ων. Ἰουδαίων. τος. 20 ων. τοῦτον οὖν  
 τὸν τίτλον πολ-  
 λοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώ-  
 21 θη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ῥωμαϊστί, Ἑλληνιστί. ἔλεγον  
 οὖν τῷ Πειλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· μὴ γράφῃ· ὁ βασιλεὺς τῶν Ἰου-  
 22 δαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν· βασιλεὺς εἰμι τῶν Ἰουδαίων. ἀπεκρίθη ὁ Πει-  
 λᾶτος· ὁ γέγραφα, γέγραφα.

§ 154. The Jews mock at Jesus on the Cross. He commends his Mother to John. — *Jerusalem.*

Sixth Day of the Week.

MATT. XXVII. 39–44.

MARK XV. 29–32.

- 39 Οἱ δὲ παραπορευόμενοι ἐβλασφή- 29 Καὶ οἱ παραπορευόμενοι ἐβλασφή-  
 μουν αὐτόν, κινοῦντες τὰς κεφαλὰς αὐ-  
 40 αὐτῶν ἰ καὶ λέγοντες· ὁ καταλύων τῶν καὶ λέγοντες· οὐὰ ὁ καταλύων  
 τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκο- τὸν ναὸν καὶ οἰκοδομῶν τρισὶν ἡμέ-  
 δομῶν, σῶσον σεαυτόν, εἰ υἱὸς εἶ τοῦ ραις, ἰ σῶσον σεαυτὸν καταβὰς ἀπὸ  
 θεοῦ, καὶ κατὰβηθι ἀπὸ τοῦ σταυ- τοῦ σταυροῦ.

MATT. XXVII.

MARK XV.

LUKE XXIII. 35–37, 39–43.

- 41 ὁμοίως οἱ ἀρχιε- 31 ὁμοίως καὶ 35 καὶ εἰστήκει ὁ λαὸς θε-  
 ρεῖς ἐμπαίζοντες μετὰ οἱ ἀρχιερεῖς ἐμπαίζον- ωρῶν· ἐξεμυκτῆριζον  
 τῶν γραμματέων καὶ τες πρὸς ἀλλήλους με- δὲ οἱ ἀρχοντες λέγον-  
 πρεσβυτέρων ἔλεγον· τὰ τῶν γραμματέων ἔ- τες· ἀλλους ἔσωσεν,  
 42 ἄλλους ἔσωσεν, ἑαυτὸν ἑαυτὸν οὐ δύναται ἔσω- σωσάτω ἑαυτόν, εἰ οὐ-  
 οὐ δύναται σῶσαι· βα- σεν, ἑαυτὸν οὐ δύναται τὸς ἐστὶν ὁ Χριστὸς τοῦ  
 καταβάτω νῦν ἀπὸ τοῦ 32 σῶσαι· ὁ Χριστὸς ὁ 36 θεοῦ ὁ ἐκλεκτός. ἐνέ-  
 σταυροῦ καὶ πιστεύσω- βασιλεὺς Ἰσραὴλ, κα- παιξαν δὲ αὐτῷ καὶ οἱ  
 ταβάτω νῦν ἀπὸ τοῦ στρατιώται προσερχό-

Lc. 23: 38. αὐτῷ <sup>N<sup>a</sup></sup> B C\* L cop; add B L Δ vg cop Treg. West. 41 ὁμοίως  
 γράμμασιν Ἑλληνικοῖς καὶ (om <sup>N<sup>\*</sup></sup> et<sup>cb</sup> D) <sup>N</sup> A L; add καὶ B 33 [West.]; add δὲ καὶ  
 Ῥωμαϊκοῖς καὶ (om <sup>N<sup>\*</sup></sup> et<sup>cb</sup> D) Ἑβραϊκοῖς <sup>N<sup>\*</sup></sup> D<sup>gr</sup> Δ Treg. [δὲ]. 42 σῶσαι; Rev.mg.  
 et<sup>cb</sup> A C<sup>3</sup> D Δ vg syrr. Lc. 23: 35. δὲ <sup>N</sup> D; add καὶ A B C L Δ  
 Mt. 27: 40. καὶ κατὰβηθι <sup>N</sup> A D; om καὶ cop Treg. West. Rev.

MATT. XXVII.

43 μεν ἐπ' αὐτόν· πέ-  
ποιθεν ἐπὶ τὸν  
θεόν, ῥυσάσθω  
νῦν εἰ θέλει αὐ-  
τόν.<sup>a</sup> εἶπεν γὰρ ὅτι  
44 θεοῦ εἰμι υἱός. τὸ δ'  
αὐτὸ καὶ οἱ λησται οἱ  
συνσταυρωθέντες σὺν  
αὐτῷ ὠνείδιζον αὐτόν.

40 μᾶς. ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη· οὐδὲ φοβῆ ἰδὼν τὸν θεόν, ὅτι  
41 ἐν τῷ αὐτῷ κρίματι εἶ; ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμ-  
42 βάνομεν· οὗτος δὲ οὐδὲν ἁτοπον ἔπραξεν. καὶ ἔλεγεν· Ἰησοῦ, μνήσθητί μου  
43 ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. καὶ εἶπεν αὐτῷ· ἀμήν σοι λέγω, σήμερον μετ'  
ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

JOHN XIX. 25-27.

25 Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς  
26 μητρὸς αὐτοῦ, Μαριὰμ ἡ τοῦ Κλωπᾶ, καὶ Μαριὰμ ἡ Μαγδαληνὴ. Ἰησοῦς οὖν  
ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρί· γύναι,  
27 ἴδε ὁ υἱός σου. ἔπειτα λέγει τῷ μαθητῇ· ἴδε ἡ μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς  
ῥας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.

§ 155. Darkness prevails. Christ expires on the Cross. — *Jerusalem.*

Sixth Day of the Week.

MATT. XXVII. 45-50.

45 Ἀπὸ δὲ ἑκτης ὥρας  
σκότος ἐγένετο ἐπὶ πᾶ-  
σαν τὴν γῆν ἕως ὥρας  
46 ἐνάτης. περὶ δὲ τὴν  
ἐνάτην ὥραν ἀνεβόη-  
σεν ὁ Ἰησοῦς φωνῇ  
μεγάλῃ λέγων· ἡ λεὶ  
ἡ λεὶ λεμὰ σα-  
βαχθανεὶ; τοῦτ' ἔ-  
στιν· θεέ μου θεέ  
μου, ἵνα τί με ἐγ-  
47 κατέλιπες;<sup>b</sup> τινὲς  
δὲ τῶν ἐκεῖ ἐστηκότων

MARK XV. 33-37.

33 Καὶ γενομένης ὥρας  
ἑκτης σκότος ἐγένετο  
ἐφ' ὅλην τὴν γῆν ἕως  
34 ὥρας ἐνάτης. καὶ τη  
ἐνάτῃ ὥρᾳ ἐβόησεν ὁ  
Ἰησοῦς φωνῇ μεγάλῃ·  
ἐλωὶ ἐλωὶ λεμὰ  
σαβαχθανεὶ, ὃ ἐ-  
στιν μεθερμηνευόμε-  
νον· ὁ θεός μου ὁ  
θεός μου, εἰς τί  
ἐγκατέλιπές με;<sup>b</sup>  
35 καὶ τινες τῶν παρεστῶ-

LUKE XXIII. 44-46.

44 Καὶ ἦν ἤδη ὥσεὶ  
ὥρα ἑκτη καὶ σκότος  
ἐγένετο ἐφ' ὅλην τὴν  
γῆν ἕως ὥρας ἐνάτης,  
45 ἡ τοῦ ἡλίου ἐκλιπόν-  
τος· —

JOHN XIX. 28-30.

28 Μετὰ τοῦτο εἰδὼς ὁ  
Ἰησοῦς ὅτι ἤδη πάντα

<sup>a</sup> 43. Comp. Ps. 22: 7, 8.

<sup>b</sup> 46 etc. Ps. 22: 2 [1].

Lc. 23: 42. ἐν τῇ βασιλείᾳ σου **ΣΑΒΑΧ**  
al West.mg.; εἰς τὴν βασιλείαν σου **B L vg**  
Treg.mg. West.txt. Rev.mg.; ἐν τῇ ἡμέρᾳ  
τῆς ἐλευσεώς σου **D**.

Lc. 23: 45. τοῦ ἡλίου ἐκλιπόντος (ἐκλει-  
ποντος **B** West.txt. Rev.) **ΣΒ C\*** vid **L** cor;  
καὶ ([καὶ] West.mg.) ἐσκοτίσθη (ἐσκ. δὲ **D**) ὁ  
ἥλιος **A C<sup>3</sup> D Δ vg** Treg. West.mg.

MATT. XXVII.

ἀκούσαντες ἔλεγον ὅτι  
Ἡλείαν φωνεῖ οὗτος.  
48 καὶ εὐθέως δραμῶν εἰς  
ἐξ αὐτῶν καὶ λαβὼν  
σπόγγον πλήσας τε ὀ-  
ξους καὶ περιθεὶς καλὰ-  
49 μω ἐπότιζεν αὐτόν. οἱ  
δὲ λοιποὶ ἔλεγον· ἄ-  
φες ἰδωμεν εἰ ἔρχεται  
Ἡλείας σῶσων  
αὐτόν.

MARK XV.

50 Ὁ δὲ Ἰησοῦς 37  
πάλιν κράζας σοὺς ἀφείς φω-  
φωνῇ μεγάλην ἀ- νὴν μεγάλην ἐξ-  
φήκεν τὸ πνεῦ- ἐπνευσεν.  
μα.

LUKE XXIII.

καὶ φωνή· 30 ὅτε οὖν  
σας φωνῇ μεγά- ἔλαβεν τὸ ὄξος,  
λη ὁ Ἰησοῦς εἶ- εἶπεν· τετέλε-  
πεν· πάτερ, εἰς σται, καὶ κλί-  
χεῖράς σου νας τὴν κεφα-  
παρὰ τίθεμαι τὸ πνεῦμά λην παρέδωκεν  
μου.<sup>b</sup> τοῦτο δὲ εἰπὼν ἐξέπνευσεν. τὸ πνεῦμα.

§ 156. The Vail of the Temple rent, and Graves opened. Judgment of the Centurion. The Women at the Cross. — *Jerusalem.*

Sixth Day of the Week.

MATT. XXVII. 51–56.

51 Καὶ ἰδὼν τὸ καταπέ-  
τασμα τοῦ ναοῦ ἐσχί-  
σθη ἄνωθεν ἕως κάτω  
εἰς δύο, καὶ ἡ γῆ ἐσειέ-  
σθη, καὶ αἱ πέτραι ἐ-

52 σχίσθησαν,<sup>1</sup> καὶ τὰ μνημεῖα ἀνεώχθησαν καὶ πολλὰ σώματα τῶν  
53 κεκοιμημένων ἀγίων ἠγέρθησαν· καὶ ἐξεληθόντες ἐκ τῶν μνημεί-  
ων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἀγίαν πόλιν καὶ ἐνε-  
φανίσθησαν πολλοῖς.

54 Ὁ δὲ ἑκατοντάρχης καὶ  
οἱ μετ' αὐτοῦ τηροῦν-  
τες τὸν Ἰησοῦν ἰδόντες  
τὸν σεισμόν καὶ τὰ  
γινόμενα ἐφοβήθησαν  
σφόδρα, λέγοντες· ἀ-

<sup>a</sup> 28. Comp. Ps. 69 : 22.

MARK XV. 38–41.

38 Καὶ τὸ καταπέτα-  
σμα τοῦ ναοῦ ἐσχίσθη  
εἰς δύο ἀπὸ ἄνωθεν ἕως  
κάτω.

39 ἰδὼν δὲ ὁ κεντυ-  
ρίων ὁ παρεστηκὼς ἐξ  
ἐναντίας αὐτοῦ ὅτι οὐ-  
τως ἐξέπνευσεν, εἶπεν·  
ἀληθῶς οὗτος ὁ ἄνθρω-  
πος υἱὸς ἦν θεοῦ.

LUKE XXIII. 45, 47–49.

45 — ἐσχίσθη δὲ τὸ κατα-  
πέτασμα τοῦ ναοῦ μέ-  
σον.

47 ἰδὼν δὲ ὁ ἑκα-  
τοντάρχης τὸ γενόμε-  
νον ἐδόξασεν τὸν θεόν  
λέγων· ὄντως ὁ ἄν-  
θρωπος οὗτος δίκαιος  
ἦν. καὶ πάντες οἱ συν-

<sup>b</sup> 46. Comp. Ps. 31 : 5.]

Mc. 15 : 36. καὶ  $\aleph$  A C D  $\Delta$  vg ; om B L  
cop [Treg.] West. Rev.

Mt. 27 : 49. αὐτόν A D  $\Delta$  it vg cop syrr ;  
add ἄλλος δὲ λαβὼν λόγχην ἐνυξεν αὐτοῦ τὴν  
πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα  $\aleph$  B C L  
[West.] Rev.mg.

Joh. 19 : 30. ὕξος  $\aleph^c$  ; add δ (om B [Treg.]  
[West.]) Ἰησοῦς  $\aleph^c$  A B D<sup>supp</sup> L cop syrr  
Treg. West. Rev.

Mc. 15 : 39. οὕτως  $\aleph$  B L cop ; add κράζας  
A C D vg syrr [Treg.] Rev.mg. ; οὕτως αὐτὸν  
κράξαντα καὶ D.



MATT. XXVII.

MARK XV.

LUKE XXIII.

ληθῶς θεοῦ υἱὸς ἦν οὐ-  
55 τος. Ἦσαν δὲ ἐκεῖ 40  
γυναῖκες πολλαὶ ἀπὸ  
μακρόθεν θεωροῦσαι,  
αἵτινες ἠκολούθησαν  
τῷ Ἰησοῦ ἀπὸ τῆς  
Γαλιλαίας διακονοῦσαι  
56 αὐτῷ· ἐν αἷς ἦν Μα-  
ρία ἡ Μαгдаληνῇ, καὶ  
Μαρία ἡ τοῦ Ἰακώβου  
καὶ Ἰωσήφ μῆτηρ, καὶ  
ἡ μῆτηρ τῶν υἱῶν Ζε-  
βεδαίου.

Ἦσαν  
δὲ καὶ γυναῖκες ἀπὸ  
μακρόθεν θεωροῦσαι,  
ἐν αἷς καὶ Μαρία ἡ  
Μαгдаληνῇ καὶ Μαρία  
ἡ Ἰακώβου τοῦ μικροῦ  
καὶ Ἰωσήτος μῆτηρ  
41 καὶ Σαλώμῃ, αἱ ὅτε ἦν  
ἐν τῇ Γαλιλαίᾳ ἠκο-  
λούθουν αὐτῷ καὶ διη-  
κόνουν αὐτῷ, καὶ ἄλ-  
λαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

παραγενόμενοι ὄχλοι  
ἐπὶ τὴν θεωρίαν ταύ-  
την, θεωρήσαντες τὰ  
γενόμενα, τύπτοντες τὰ  
49 στήθη ὑπέστρεφον. εἰ-  
στήκεισαν δὲ πάντες οἱ  
γνωστοὶ αὐτῷ ἀπὸ μα-  
κρόθεν, καὶ γυναῖκες αἱ  
συνακολουθοῦσαι αὐτῷ  
ἀπὸ τῆς Γαλιλαίας, ὁ-  
ρῶσαι ταῦτα.

§ 157. The taking down from the Cross. The Burial. — *Jerusalem.*

Sixth Day of the Week.

JOHN XIX. 31-42.

31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα  
ἐν τῷ σαββάτῳ,<sup>a</sup> ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν  
32 Πειλάτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν. ἦλθον οὖν οἱ στρατιῶ-  
ται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συνσταυρωθέντος  
33 αὐτῷ· ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες ὡς εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ κατέαξαν  
34 αὐτοῦ τὰ σκέλη, ἵ ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ  
35 ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ. καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινῇ αὐτοῦ  
36 ἐστὶν ἡ μαρτυρία, κακῆϊνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύητε. ἐγέν-  
ετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ·<sup>b</sup> ὁ σποτὸν οὐ συντριβήσεται αὐ-  
37 τοῦ. καὶ πάλιν ἑτέρα γραφὴ λέγει·<sup>c</sup> ὁ ψονται εἰς ὃν ἐξεκέντησαν.

MATT. XXVII. 57-61. MARK XV. 42-47. LUKE XXIII. 50-56.

JOHN XIX.

57 Ὁψίας δὲ γε- 42 Καὶ ἡδὴ ὀψίας 54 Καὶ ἡμέρα ἦν 38 Μετὰ δὲ ταῦ-  
νομένης ἦλθεν γενομένης, ἐπεὶ παρασκευῆς, καὶ τα ἠρώτησεν τὸν  
ἄνθρωπος πλού- ἦν παρασκευῇ, σάββατον ἐπέ- Πειλάτον Ἰω-  
σιος ἀπὸ Ἀριμα- ὁ ἐστὶν προσάβ- 50 φωσκει. — Καὶ σῆφ ὁ ἀπὸ Ἀρι-  
θαίας, τοῦνομα 43 βατον, ἵ ἐλθὼν ἰδοὺ ἀνὴρ ὀνόμα- μαθαίας, ὢν μα-  
Ἰωσήφ, ὃς καὶ Ἰωσήφ ὁ ἀπὸ τι Ἰωσήφ βου- θητῆς τοῦ Ἰη-  
αὐτὸς ἐμαθητεύ- Ἀριμαθαίας, εὐ- λευτῆς ὑπάρχων, σοῦ κεκρυμμένος  
θη τῷ Ἰησοῦ· στήμων βουλευ- καὶ ἀνὴρ ἀγαθὸς καὶ διὰ τὸν φόβον  
58 οὗτος προσελθὼν τῆς, ὃς καὶ αὐ- 51 καὶ δίκαιος, ἵ οὐ- τῶν Ἰουδαίων,  
τῷ Πειλάτῳ ᾗτή- τὸς ἦν προσδε- τος οὐκ ἦν συν- ἵνα ἄρῃ τὸ σῶμα  
σατο τὸ σῶμα τοῦ Ἰησοῦ. σιλείαν τοῦ θεοῦ, τῇ βουλῇ καὶ τῇ τοῦ Ἰησοῦ·

<sup>a</sup> 31. Comp. Deut. 21 : 22, 23.

<sup>b</sup> 36. Ex. 12 : 46 ; Ps. 34 : 20.

<sup>c</sup> 37. Zech. 12 : 10.

## MARK XV.

τολμήσας εἰσῆλθεν πρὸς τὸν Πειλᾶτον  
 44 καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. ὁ δὲ  
 Πειλᾶτος ἐθαύμαζεν εἰ ἤδη τέθνηκεν, 52  
 καὶ προσκαλεσάμενος τὸν κεντυρίωνα  
 ἐπηρώτησεν αὐ-  
 MATT. XXVII. τὸν εἰ πάλαι ἀπέ-

τότε 45 θανεν. καὶ γινὼς  
 ὁ Πειλᾶτος ἐκέ-  
 λευσεν ἀποδοθῆ-  
 59 ναι. καὶ λαβὼν  
 τὸ σῶμα ὁ Ἰω- 46  
 σήφ. καὶ ἀγό-  
 σήφ. ἐνετύλιξεν  
 αὐτὸ σινδόνι κα-  
 60 θαρᾶ, ἡ καὶ ἔθη-  
 κεν αὐτὸ ἐν τῷ  
 καινῷ αὐτοῦ μνη-  
 μείῳ ὃ ἐλατόμη-  
 σεν ἐν τῇ πέτρα,  
 καὶ προσκυλίσας  
 λίθον μέγαν τῇ  
 θύρᾳ τοῦ μνη-  
 μείου ἀπήλθεν.

## MATT. XXVII.

61 ἦν δὲ ἐκεῖ Μαριὰμ ἡ 47  
 Μαгдаληνὴ καὶ ἡ ἄλ-  
 λη Μαρία, καθήμεναι  
 ἀπέναντι τοῦ τάφου.

## MARK XV.

Μαρία ἡ Μαгдаληνὴ  
 καὶ Μαρία ἡ Ἰωσήτος  
 ἐθεώρουν ποῦ τέθειται.

56 καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ, ἡ ὑποστρέψασαι δὲ ἡτοίμασαν ἄρώ-  
 ματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.

## LUKE XXIII.

πράξει αὐτῶν, ἀπὸ Ἀρριμαθαίας πόλε-  
 ως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν  
 βασιλείαν τοῦ θεοῦ, οὗτος προσελθὼν  
 τῷ Πειλᾶτῳ ᾐτήσατο τὸ σῶμα τοῦ Ἰη-  
 σοῦ,

## JOHN XIX.

καὶ  
 ἐπέτρεψεν ὁ Πειλᾶτος. ἦλθον  
 39 οὖν καὶ ἦραν αὐτόν. ἦλθεν δὲ καὶ  
 Νικοδήμους ὁ ἐλθὼν πρὸς αὐτὸν  
 νυκτὸς τὸ πρῶτον, φέρων μίγμα

## LUKE XXIII.

καὶ καθελὼν 40  
 ἐνετύλιξεν αὐτὸ  
 σινδόνι, καὶ ἔθη-  
 κεν αὐτὸν ἐν μνή-  
 ματι λαξευτῷ, οὐ  
 οὐκ ἦν οὐδεὶς  
 οὐδὲπω κείμε-  
 νος. —

41 φιάζειν. ἦν δὲ  
 ἐν τῷ τόπῳ ὅπου

ἐσταυρώθη κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ  
 42 οὐδέπω οὐδεὶς ἐτέθη· ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν  
 Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαὶ τὸν Ἰησοῦν.

## LUKE XXIII.

55 Κατακολουθήσασαι  
 δὲ γυναῖκες, αἰτίνας ἦ-  
 σαν συνελθουθῆναι ἐκ  
 τῆς Γαλιλαίας αὐτῷ,  
 ἐθεάσαντο τὸ μνημεῖον

Mc. 15 : 44. πάλαι N A C L syrr Treg.  
 mg. West.mg.; ἡδη B D vg cop Treg.txt.  
 West. Rev.

Joh. 19 : 38. ἦλθον et ἦραν N\*; ἦλθεν et  
 ἦρεν N<sup>c</sup> B D<sup>supp</sup> al vg cop syrr Treg. West.  
 Rev. | αὐτόν N\*; τὸ σῶμα τοῦ Ἰησοῦ D<sup>supp</sup> Δ  
 al vg cop syrr; τὸ σῶμα αὐτοῦ N<sup>c</sup> B L Treg.

West.txt. Rev.mg.

39 μίγμα N<sup>c</sup> A B West.txt. Rev.mg.

Lc. 23 : 55. γυναῖκες N A C Δ vg; pm al  
 B L 33 cop syrr Treg.txt. West.txt. Rev.;  
 pm δύο D Treg.mg. West.mg.

56 μύρα. Καὶ τὸ μὲν . . . ἐντολήν, conjungen-  
 tes Kal τὸ κ. τ. λ. et 24 : 1. West. Rev.

§ 158. The Watch at the Sepulchre. — *Jerusalem.*

Seventh Day of the Week, or Sabbath.

MATT. XXVII. 62-66.

62 Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν παρασκευήν, συνήχθησαν οἱ ἀρχιερεῖς καὶ  
 63 οἱ Φαρισαῖοι πρὸς Πειλᾶτον ! λέγοντες · κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος  
 64 εἶπεν ἔτι ζῶν· μετὰ τρεῖς ἡμέρας ἐγείρομαι. κέλευσον οὖν ἀσφαλισθῆναι τὸν  
 τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ κλέψωσιν αὐτὸν καὶ  
 εἰπωσιν τῷ λαῷ· ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς  
 65 πρώτης. ἔφη αὐτοῖς ὁ Πειλᾶτος· ἔχετε κουστωδίαν· ὑπάγετε ἀσφαλίσασθε ὥς  
 66 οἴδατε. οἱ δὲ πορευθέντες ἠσφάλισαντο τὸν τάφον, σφραγίσαντες τὸν λίθον  
 μετὰ τῆς κουστωδίας.

## PART IX.

OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES, AND HIS ASCENSION.

TIME: *Forty days.*

### § 159. The Morning of the Resurrection. — *Jerusalem.*

First Day of the Week.

#### MARK XVI. 1.

1 **Κ**αὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου καὶ Σαλώμῃ ἡ γόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.

#### MATT. XXVIII. 2-4.

2 καὶ ἰδὸν σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ καὶ  
3 προσελθὼν ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ. ἦν δὲ ἡ εἰδέα αὐ-  
4 τοῦ ὡς ἀστραπή, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιῶν. ἀπὸ δὲ τοῦ φόβου αὐτοῦ  
ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς νεκροί.

### § 160. Visit of the Women to the Sepulchre. Mary Magdalene returns. — *Jerusalem.*

First Day of the Week.

#### MATT. XXVIII. 1.

1 Ὅψ' ἐδὲ σαβ-  
βάτων, τῇ ἐπι-  
φωσκούσῃ εἰς  
μίαν σαββάτων,  
ἦλθεν Μαριάμ ἡ  
Μαγδαληνὴ καὶ  
ἡ ἄλλη Μαρία  
θεωρῆσαι τὸν τά-  
φον.

#### MARK XVI. 2-4.

2 Καὶ λίαν πρῶ-  
τῇ μιᾷ τῶν σαβ-  
βάτων ἔρχονται  
ἐπὶ τὸ μνήμα,  
ἀνατείλαντος τοῦ  
3 ἡλίου. καὶ ἔλε-  
γον πρὸς ἑαυτάς·  
τίς ἀποκυλίσει  
ἡμῖν τὸν λίθον  
ἐκ τῆς θύρας τοῦ

#### LUKE XXIV. 1-3.

1 Τῇ δὲ μιᾷ τῶν  
σαββάτων ὄρ-  
θρου βαθέως ἐπὶ  
τὸ μνήμα ἦλθον  
φέρουσαι ἃ ἡτοί-  
μασαν ἀρώματα.

#### JOHN XX. 1, 2.

1 Τῇ δὲ μιᾷ τῶν  
σαββάτων Μα-  
ριάμ ἡ Μαγ-  
δαληνὴ ἔρχεται  
πρῶτ' σκοτίας ἔτι  
οὔσης εἰς τὸ μνη-  
μεῖον,



## MARK XVI.

## LUKE XXIV.

## JOHN XX.

4 μνημείου; καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀνακεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα.

2 εἶρον δὲ τὸν λίθον ἀποκεκυσμένον ἀπὸ τοῦ μνημείου, 3 εἰσελθοῦσαι δὲ οὐχ εἶρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ.

καὶ βλέπει τὸν λίθον ἡρμένον ἐκ τοῦ μνημείου. 2 τρέχει οὖν καὶ ἔρχεται πρὸς

Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς· ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν.

§ 161. Vision of Angels in the Sepulchre. — *Jerusalem.*

First Day of the Week.

## MARK XVI. 5-7.

## LUKE XXIV. 4-8.

5 Καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξι-

οῖς περιβεβλημένον στολὴν λευκὴν, καὶ ἐξ-

MATT. XXVIII. 5-7.

5 ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξίν· μὴ φοβέσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. οὐκ ἔστιν ὧδε· ἡγέρθη γάρ, καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο.

7 καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ εἶπον ὑμῖν.

6 εθαμβήθησαν. ὁ δὲ λέγει αὐταῖς· μὴ ἐκθαμβέσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρητὸν τὸν ἐσταυρωμένον· ἡγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν.

7 ἀλλὰ ὑπάγετε εἶπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.

4 Καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθῇτι 5 ἀστραπτούσῃ· ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὸ πρόσωπα εἰς τὴν γῆν, εἶπαν πρὸς αὐτάς· τί ζητεῖτε τὸν ζῶντα μετὰ

6 τῶν νεκρῶν; οὐκ ἔστιν ὧδε, ἀλλὰ ἡγέρθη. μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ 7 Γαλιλαίᾳ, ὁ λέγων, τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἀμαρτωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡ-

8 μέρα ἀναστῆναι. καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ,

§ 162. The Women return to the City. Jesus meets them. — *Jerusalem.*

First Day of the Week.

## MATT. XXVIII. 8-10.

## MARK XVI. 8.

8 Καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς με-

8 Καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου· εἶχεν γὰρ αὐτὰς τρόμος

Le. 24: 3. τοῦ κυρίου Ἰησοῦ N A B C L Δ vg cop; om D Treg.mg. [τοῦ κυρίου]. [West.] Rev.mg. 6 οὐκ ἔστιν ὧδε, ἀλλὰ ἡγέρθη; om D [West.] Rev.mg.

Mt. 28: 6. ἔκειτο N B 33 cop Rev.mg.; add ὁ κύριος A C D L Δ it.vg [Treg.] West. mg. Rev.txt.

## MATT. XXVIII.

γάλης ἔδραμον ἀπαγγεῖλαι τοῖς μα-  
θηταῖς αὐτοῦ.

- 9 καὶ ἰδοὺ Ἰησοῦς ὑπὸν-  
σεν αὐταῖς λέγων· χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ  
10 προσεκύνησαν αὐτῷ. τότε λέγει αὐταῖς ὁ Ἰησοῦς· μὴ φοβείσθε· ὑπάγετε ἀπαγ-  
γεῖlate τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, καὶ ἐκεῖ με ὄψονται.

## MARK XVI.

καὶ ἔκστασις, καὶ οὐδενὶ οὐδὲν εἶπον·  
ἐφοβοῦντο γάρ.

## LUKE XXIV. 9-11.

- 9 καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν πάντα ταῦτα τοῖς ἑνδεκα καὶ  
10 πᾶσιν τοῖς λοιποῖς. ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία ἡ  
11 Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. καὶ  
ἐφάνησαν ἐνώπιον αὐτῶν ὥσει λῆρος τὰ ῥήματα ταῦτα, καὶ ἠπίστουν αὐταῖς.

§ 163. Peter and John run to the Sepulchre. — *Jerusalem.*

First Day of the Week.

## JOHN XX. 3-10.

- 3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον.  
4 ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητής προέδραμεν τάχιον τοῦ Πέτρου  
5 καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον, ἡ καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια,  
6 οὐ μέντοι εἰσῆλθεν. ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν  
7 εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα, ἡ καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς  
κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς  
8 ἓνα τόπον. τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητής ὁ ἑλθὼν πρῶτος εἰς τὸ  
9 μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν· ἡ οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ  
10 αὐτὸν ἐκ νεκρῶν ἀναστῆναι. ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

§ 164. Our Lord is seen by Mary Magdalene at the Sepulchre. — *Jerusalem.*

First Day of the Week.

## JOHN XX. 11-18.

- 11 Μαριὰμ δὲ εἰστήκει πρὸς τῷ μνημείῳ ἔξω κλαίουσα. ὥς οὖν ἔκλαιεν, παρέκ-  
12 ψεν εἰς τὸ μνημεῖον, ἡ καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς  
13 τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. λέγουσιν  
αὐτῇ ἐκείνοι· γύναι, τί κλαίεις; λέγει αὐτοῖς ὅτι ᾔηραν τὸν κύριόν μου, καὶ οὐκ  
14 οἶδα ποῦ ἔθηκαν αὐτόν. ταῦτα εἰποῦ-  
σα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ  
τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι

## MARK XVI. 9-11.

- 9 [Ἀναστὰς δὲ πρῶτῃ πρώτῃ σαββάτου

Lc. 24:9. ἀπὸ τοῦ μνημείου S A B al vg  
[West.] Rev.txt.; om D it<sup>6</sup> Rev.mg.

12 om D it<sup>4</sup> Rev.mg.; ὁ δὲ Πέτρος ἀναστὰς  
ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει  
τὰ ὀθόνια μόνα, καὶ ἀπῆλθεν πρὸς ἑαυτὸν (αὐ-  
τον) θαυμάζων τὸ γεγονός. S A B L it vg (sed

in singulis hi fluctuant) [Treg.] [West.] Rev.  
txt.

Joh. 20:6. οὖν A D etc vg syrr [Treg.  
mg.]; add καὶ S<sup>e</sup> (om v. 6, S) B L 33 cop  
Treg.txt. West. Rev.

[Mc. 16:9-20. om S B L (in L clausula

## MARK XVI.

## JOHN XX.

ἐφάνη πρῶτον Μαρία τῇ Μαγδαληνῇ, παρ' ἧς ἐκβεβλήκει ἐπὶ τὰ δαιμόνια.]

15 Ἰησοῦς ἐστίν. λέγει αὐτῇ Ἰησοῦς· γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστιν, λέγει

αὐτῷ· κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, καὶ γὰρ αὐτὸν ἄρῶ. ἡ λέγει αὐτῇ Ἰησοῦς· Μαριάμ. στραφεῖσα ἐκείνη λέγει αὐτῷ Ἑβραϊστί· ῥαββουνί, ὃ λέγεται διδάσκαλε. λέγει αὐτῇ Ἰησοῦς· μὴ μου ἅπτου· οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲ αὐ-

τοῖς· ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν. ἔρχεται Μαριάμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι ἑώρακα τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

## MARK XVI.

10 [ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις πειθούσιν καὶ 11 κλαίουσιν. καὶ οἱ ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν.]

§ 165. Report of the Watch. — *Jerusalem.*

First Day of the Week.

## MATT. XXVIII. 11-15.

11 Πορευομένων δὲ αὐτῶν, ἰδοὺ τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν 12 ἀνήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβουλιόν τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις, 13 ἵνα λέγοντες· εἶπατε ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτόν ἡμῶν 14 κοιμωμένων. καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν καὶ ὑμᾶς 15 ἀμερίμους ποιήσομεν. οἱ δὲ λαβόντες ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν· καὶ ἐφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.

§ 166. Our Lord is seen of Peter. Then by Two Disciples on the way to Emmaus. — *Jerusalem. Emmaus.*

First Day of the Week.

## 1 COR. XV. 5.

## LUKE XXIV. 13-35.

5 — ὥφθη Κηφᾶ, —

## MARK XVI. 12, 13.

12 [Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανέρωθη ἐν ἐτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν.]

13 Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίου ἐξήκοντα ἀπὸ 14 Ἱερουσαλὴμ, ᾧ ὄνομα Ἑμμαούς, καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.

15 καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ 16 συνζητεῖν, καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς· οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν.

brevier inventur) codices apud Eusebium et Hieronymum Tisch. West.txt. Rev.mg.; add A C D al it<sup>pl</sup> vg cop syrr Iren Aug al Treg. West.mg. Rev.txt.]

[Mc. 16: 10-12. Vide p. 186.]

Mt. 28: 14. πείσομεν S B 33 West.; add αὐτόν A C D L Δ al it vg cop syrr [Treg.] Rev. 15 ἐφημίσθη S Δ 33 Or West. mg.; διεφημίσθη A B C D L al Treg. West. txt. Rev.

## LUKE XXIV.

- 17 Εἶπεν δὲ πρὸς αὐτοὺς· τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους  
 18 περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί. ἀποκριθεὶς δὲ εἰς, ᾧ ὄνομα Κλεό-  
 19 πας, εἶπεν πρὸς αὐτόν· σὺ μόνος παροικεῖς Ἱερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενό-  
 20 μενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; <sup>1</sup> καὶ εἶπεν αὐτοῖς· ποῖα; οἱ δὲ εἶπαν  
 αὐτῷ· τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ  
 21 ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. ἡμεῖς  
 22 δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτρώσθαι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ  
 23 σὺν πᾶσιν τοιούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ' οὗ ταῦτα ἐγένετο. ἀλλὰ καὶ  
 24 γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γεινόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον,  
 25 καὶ εἶρον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον. καὶ αὐτὸς εἶ-  
 26 πεν πρὸς αὐτοὺς· ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦναι ἐπὶ πᾶσιν οἷς  
 27 ἐλάλησαν οἱ προφῆται. οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ εἰσελθεῖν εἰς  
 28 τὴν δόξαν αὐτοῦ; καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν  
 29 διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ.  
 30 Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο πορῶ-  
 31 τέρω πορεύεσθαι· <sup>1</sup> καὶ παρεβιάσαντο αὐτὸν λέγοντες· μένιν μεθ' ἡμῶν, ὅτι  
 πρὸς ἐσπέραν ἐστὶν καὶ κέκλικεν ἡδὴ ἡ ἡμέρα. καὶ εἰσηλθὲν τοῦ μέναι σὺν αὐ-  
 32 τοῖς. καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλό-  
 33 γησεν καὶ κλάσας ἐπέδιδον αὐτοῖς· αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοί, καὶ  
 34 ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαιτος ἐγένετο ἀπ' αὐτῶν. καὶ εἶπαν πρὸς ἀλλή-  
 35 λους· οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς δι-  
 ἡνοιγεν ἡμῖν τὰς γραφάς;  
 33 Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον ἡθροὶ-  
 34 σμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, <sup>1</sup> λέγοντας ὅτι ὄντως ἠγέρθη ὁ κύριος  
 35 καὶ ὤφθη Σίμωνι. καὶ αὐτοὶ ἐξη-  
 γοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη  
 αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.  
 13 [κακεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς  
 λοιποῖς· οὐδὲ ἐκείνους ἐπίστευσαν.]

## MARK XVI.

- 13 [κακεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς  
 λοιποῖς· οὐδὲ ἐκείνους ἐπίστευσαν.]

§ 167. Jesus appears in the midst of the Apostles, Thomas being absent. —  
*Jerusalem.*

Evening following the First Day of the Week.

MARK XVI. 14-18.

1 COR. XV. 5.

JOHN XX. 19-23.

- 14 [Ὑστερον δὲ ἀνακει-  
 μένους αὐτοῖς τοῖς ἑν-

5 — ἔπειτα τοῖς δώδεκα.

- 19 Οὕτως οὖν ὁψίας τῇ  
 ἡμέρᾳ ἐκείνῃ τῇ μιᾷ

LC. 24: 24. καθὼς καὶ S A L Δ al cop;  
 om καὶ B D it vg Treg. West. Rev.

1 Cor. 15: 5. ἔπειτα S A 17 Treg.mg.  
 West.mg.; εἶτα B D<sup>c</sup> al cop Treg.txt.  
 West.txt. Rev.; καὶ μετὰ ταῦτα D<sup>b</sup> al.

[Mc. 16: 14. Vide p. 186.] δὲ A D cop  
 Treg.txt. [West.] Rev.; om C L Δ vg  
 [Treg.mg.] ἐγγηγεμένον C<sup>3</sup> D L it vg cop  
 Treg.txt. Rev.; add ἐκ νεκρῶν A C\* Δ  
 [Treg.mg.] [West.].



## MARK XVI.

δεκα ἐφανερώθη, καὶ  
ὠνείδισεν τὴν ἀπιστίαν  
αὐτῶν καὶ σκληροκαρ-  
δίαν, ὅτι τοῖς θεασαμέ-  
νοις αὐτὸν ἐγγηγερόμενον  
οὐκ ἐπίστευσαν.]

## LUKE XXIV. 36-49.

36 Ταῦτα δὲ αὐτῶν λα-  
λούντων αὐτὸς ἔστη ἐν  
μέσῳ αὐτῶν.

## JOHN XX.

σαββάτων, καὶ τῶν  
θυρῶν κεκλεισμένων  
ὅπου ἦσαν οἱ μαθη-  
ται διὰ τὸν φόβον  
τῶν Ἰουδαίων, ἦλθεν ὁ  
Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον,  
καὶ λέγει αὐτοῖς· εἰρήνῃ ὑμῖν.

## LUKE XXIV.

37 38 Πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῖμα θεωρεῖν. καὶ εἶπεν  
αὐτοῖς· τί τεταραγμένοι ἐστέ, καὶ διατί διάλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρ-  
39 διᾷ ὑμῶν; ἴδετε τὰς χεῖράς μου καὶ  
τοὺς πόδας μου, ὅτι ἐγὼ εἰμι αὐτός·  
ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα 20 καὶ τοῦτο εἰπὼν ἔδειξεν τὰς χεῖρας  
σάρκας καὶ ὀστέα οὐκ ἔχει καθὼς ἐμε καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν  
41 θεωρεῖτε ἔχοντα. ἔτι δὲ ἀπιστούν- οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.  
των αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμα-  
42 ζόντων, εἶπεν αὐτοῖς· ἔχετε τι βρώσιμον ἐνθάδε; ἢ οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος  
43 ὁποῦ μέρους· καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.

## JOHN XX.

44 Εἶπεν δὲ πρὸς αὐτούς· οὗτοι οἱ λόγοι μου, οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν  
ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ προ-  
φήταις καὶ ψαλμοῖς περὶ ἐμοῦ.

45 46 Τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς, ἢ καὶ εἶπεν αὐτοῖς  
ὅτι οὕτως γέγραπται παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ  
47 ἡμέρᾳ, ἢ καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἅφεςιν ἁμαρτιῶν  
48 εἰς πάντα τὰ ἔθνη, ἀρξάμενοι ἀπὸ Ἱερουσαλὴμ. ὑμεῖς μάρτυρες τούτων.

## MARK XVI.

## LUKE XXIV.

## JOHN XX.

15 [καὶ εἶπεν αὐτοῖς· πο-  
ρευθέντες εἰς τὸν κό-  
σμον ἅπαντα κηρύξατε  
τὸ εὐαγγέλιον πάσῃ τῇ  
16 κτίσει. ὁ πιστεύσας  
καὶ βαπτισθεὶς σωθή-  
σεται, ὁ δὲ ἀπιστήσας

49 καὶ γὰρ ἐξαποστέλλω τὴν  
ἐπαγγελίαν τοῦ πατρὸς  
μου ἐφ' ὑμᾶς· ὑμεῖς  
δὲ καθίστατε ἐν τῇ πό-  
λει ἕως οὗ ἐνδύσησθε  
ἐξ ὕψους δύναμιν.

21 εἶπεν οὖν αὐτοῖς πά-  
λιν· εἰρήνῃ ὑμῖν· κα-  
θὼς ἀπέσταλκέν με ὁ  
πατήρ, καὶ γὰρ πέμπω ὑ-  
μᾶς.

17 κατακριθήσεται. σημεῖα δὲ τοῖς πιστεύουσιν ἀκολουθήσει ταῦτα· ἐν τῷ ὀνόματί  
18 μου δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν, ἢ καὶ ἐν ταῖς χερσὶν ὄφεις ἀρού-

Lo. 24 : 36. ἐν μέσῳ αὐτῶν. D it<sup>5</sup>; add  
καὶ λέγει αὐτοῖς· εἰρήνῃ ὑμῖν, (cf. Joh. 20 :  
19) N A B L Δ al cop syrr Treg. [West.]  
Rev. 40 Totum versum om D it<sup>5</sup> Rev.  
mg.; καὶ τοῦτο εἰπὼν ἔδειξεν (ἐπέδειξεν A al)  
αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας (cf. Joh. 20 :  
20) N A B L vg cop syrr [Treg.] [West.]  
Rev.txt.

42 μέρος N A B D L; add καὶ ἀπὸ μελισ-  
σίου κηρίου E Δ al it vg syrr [Treg.] West.mg.

Rev.mg. 47 εἰς ἅφεςιν N B cop Rev.  
mg.; καὶ ἅφεςιν A C D L Δ al it vg Treg.  
West.mg. Rev.mg. 47, 48 ἔθνη, ἀρξά-  
μενοι ἀπὸ Ἱερουσαλὴμ. ὑμεῖς Treg. West.txt.  
Rev.txt.; ἔθνη· ἀρξ. ἁ. Ἱερουσαλὴμ ὑμεῖς  
West.mg. Rev.mg. 49 καὶ γὰρ N D L 33  
vg cop; καὶ ἰδοὺ ἐγὼ A B C D al Treg.  
West. Rev.

[Mc. 16 : 15-18. Vide p. 186.]

Mc. 16 : 17. καιναῖς A D al it vg syrr;

## MARK XVI.

σιν, κὰν θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς βλάβῃ· ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν, καὶ καλῶς ἔξουσιν.]

## JOHN XX.

22 23 Καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς· λάβετε πνεῦμα ἅγιον. ἃν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφένται αὐτοῖς· ἃν τινων κρατῆτε, κεκράτηνται.

§ 168. Jesus appears in the midst of the Apostles, Thomas being present. — *Jerusalem.*

Evening following the First Day of the Week next after the Resurrection.

## JOHN XX. 24-29.

24 Θωμᾶς δὲ εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς. Ἰ ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· ἐωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς· ἂν μὴ ἴδω ἐν ταῖς χερσίν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω μου τὸν δάκτυλον εἰς τὸν τόπον τῶν ἥλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευράν αὐτοῦ, οὐ μὴ πιστεύσω.

26 Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔσθη εἰς τὸ μέσον καὶ εἶπεν· εἰρήνῃ ὑμῖν. εἶτα λέγει τῷ Θωμᾷ· φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός. ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· ὁ κύριός μου καὶ ὁ θεός μου. λέγει αὐτῷ ὁ Ἰησοῦς· ὅτι ἐώρακάς με, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεῦσαντες.

§ 169. The Apostles go away into Galilee. Jesus shows himself to Seven of them at the Sea of Tiberias. — *Galilee.*

## MATT. XXVIII. 16.

## JOHN XXI. 1-24.

16 Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, — 1 Μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνερωσεν δὲ οὕτως. ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. Ἰ λέγει αὐτοῖς Σίμων Πέτρος· ὑπάγω ἀλιεύειν. λέγουσιν αὐτῷ· ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. πρωΐας δὲ ἤδη γινομένης ἔσθη Ἰησοῦς ἐπὶ τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν. λέγει οὖν αὐτοῖς Ἰησοῦς· παῖδιά, μὴ τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ· οὐ. Ἰ λέγει αὐτοῖς· βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ ὑρῆσθε. ἔβαλον οὖν, καὶ οὐκ ἐτί αὐτὸ ἐλκίσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων. λέγει οὖν ὁ μαθητῆς

om C\* L Δ cop [Treg.mg.] West.mg. Rev. txt. West. Rev. 29 πεπίστευκας· Treg. mg. Rev.txt.; πεπίστευκας; West. Rev.mg.

Joh. 20 : 25. τύπον Δ it<sup>5</sup> vg syrr Treg. Joh. 21 : 6. λέγει S\* etc<sup>b</sup> vg cop; ὁ δὲ mg.; τύπον S<sup>c</sup> (S\* var.) B D L 33 cop Treg. εἶπεν S<sup>ca</sup> A B C D L Δ al Treg. West. Rev.

## JOHN XXI.

- ἐκεῖνος ὃν ἡγάπα ὁ Ἰησοῦς τῷ Πέτρῳ· ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπειδύτην διεζώσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν  
 8 ἑαυτὸν εἰς τὴν θάλασσαν· οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ᾔσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον  
 9 τῶν ἰχθύων. ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακίαν κειμένην καὶ  
 10 ὀψάριον ἐπικείμενον καὶ ἄρτον. λέγει αὐτοῖς ὁ Ἰησοῦς· ἐνέγκατε ἀπὸ τῶν ὀψα-  
 11 ρίων ὧν ἐπιάσατε νῦν. ἀνέβη Σίμων Πέτρος καὶ ἔλκυσεν τὸ δίκτυον εἰς τὴν  
 γῆν μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντήκοντα τριῶν· καὶ τοσούτων ὄντων  
 12 οὐκ ἐσχίσθη τὸ δίκτυον. Ἱ λέγει αὐτοῖς ὁ Ἰησοῦς· δεῦτε ἀριστήσατε. οἰδεῖς δὲ  
 13 ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν. ἔρ-  
 χεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.  
 14 τοῦτο ἤδη τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερεῖς ἐκ νεκρῶν.  
 15 Ὅτε οὖν ἡρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωάννου, ἀγα-  
 πᾶς με πλέον τούτων; λέγει αὐτῷ· ναὶ κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει  
 16 αὐτῷ· βύσκε τὰ ἁρνία μου. λέγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωάννου, ἀγα-  
 πᾶς με; λέγει αὐτῷ· ναὶ κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ· ποίμαινε  
 17 τὰ προβάτιά μου. Ἱ λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωάννου, φιλεῖς με; ἐλυπήθη  
 ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον· φιλεῖς με; καὶ λέγει αὐτῷ· κύριε, σὺ πάντα  
 18 οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ· βύσκε τὰ προβάτιά μου. Ἱ ἀμὴν  
 ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐξώννυνες σεαυτὸν καὶ περιεπάτεις ὅπου ἤθελες·  
 19 ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει καὶ οἶσει ὅπου  
 οὐ θέλεις. Ἱ τοῦτο δὲ εἶπεν, σημαίνων ποῶν θανάτῳ δοξάσει τὸν θεόν. καὶ τοῦτο  
 εἰπὼν λέγει αὐτῷ· ἀκολούθει μοι.  
 20 Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἡγάπα ὁ Ἰησοῦς ἀκολου-  
 θοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στήθος αὐτοῦ καὶ εἶπεν· κύριε, τίς  
 21 ἐστὶν ὁ παραδιδούς σε; Ἱ τοῦτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ· κύριε, οὐ-  
 22 τος δὲ τίς; Ἱ λέγει αὐτῷ ὁ Ἰησοῦς· ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς  
 23 σέ; σύ μοι ἀκολούθει. ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μα-  
 θητὴς ἐκεῖνος οὐκ ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνή-  
 σκει, ἀλλ'· ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι.  
 24 Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ γράψας ταῦτα, καὶ οἶδα-  
 μεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν.

§ 170. Jesus meets the Apostles and above five hundred Brethren on a Mountain in Galilee.

MATT. XXVIII. 16-20.

1 COR. XV. 6.

16 — εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ  
 17 Ἰησοῦς, καὶ ἰδόντες αὐτὸν προσεκύ-

6 Ἐπειτα ὥφθη ἐπάνω πεντακοσίου  
 ἀδελφοῦς ἐφάπαξ, ἐξ ὧν οἱ πλείονες

Joh. 21 : 11. ἀνέβη A D Δ al vg; add  
 οὖν S B C L 33 cop Treg.txt. et [mg.] West.  
 Rev.

16 προβάτια B C Treg.mg.; πρό-

βατιά S A D Δ al Treg.txt. West.mg. Rev.

17 λέγει sc S A D 33 Treg.mg.; εἶπεν B

C Δ al cop Treg.txt. West. Rev. | λέγει αὐτῷ

tr S D vg cop; add ὁ Ἰησοῦς A Δ Rev.; add  
 Ἰησοῦς B C syrr [Treg.] West.

23 καὶ

οὐκ εἶπεν A D al vg Treg.mg.; οὐκ εἶπεν δὲ

S B C 33 Or Treg.txt. West. Rev. | ἔρχομαι

S\* 1 2<sup>pe</sup> it<sup>2</sup>; add τί (om D) πρὸς σέ S<sup>a</sup> A B

C D Δ al it<sup>pl</sup> vg cop syrr Treg. West. Rev.

MATT. XXVIII.

1 COR. XV.

- 18 νησαν, οἱ δὲ ἐδίστασαν. καὶ προσελ- μένουσιν ἕως ἄρτι, τινὲς δὲ ἐκοιμή-  
 θὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέ- θησαν.  
 γων· ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐ-  
 19 ρανῶ καὶ ἐπὶ γῆς. πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐ-  
 20 τοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, ἡ διδασκον-  
 τες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν. καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι  
 πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

§ 171. Our Lord is seen of James; then of all the Apostles. — *Jerusalem.*

1 COR. XV. 7.

7 ἔπειτα ὤφθη Ἰακώβῳ, ἔπειτα τοῖς ἀποστόλοις πᾶσιν.

ACTS I. 3-8.

- 3 — οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρί-  
 οῖς, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασι-  
 4 λείας τοῦ θεοῦ. ἡ καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ  
 5 χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν ἠκούσατέ μου. ἡ ὅτι  
 Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε ἁγίῳ οὐ  
 μετὰ πολλὰς ταύτας ἡμέρας.  
 6 Οἱ μὲν οὖν συνελθόντες ἡρώτων αὐτὸν λέγοντες· κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ  
 7 ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ; ἡ εἶπεν πρὸς αὐτούς· οὐχ ὑμῶν ἐστὶν  
 8 γινῶναι χρόνους ἡ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, ἡ ἀλλὰ λήμψεσθε  
 δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἔσσεσθέ μου μάρτυρες ἐν  
 τε Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρίᾳ καὶ ἕως ἐσχάτου τῆς γῆς.

§ 172. The Ascension. — [*Mount of Olives.*]

LUKE XXIV. 50-53.

50 Ἐξήγαγεν δὲ αὐτοὺς ἕως πρὸς Βηθανίαν, καὶ

MARK XVI. 19, 20.

- 19 [Ὁ μὲν οὖν κύριος Ἰη-  
 σοῦς μετὰ τὸ λαλήσαι  
 αὐτοῖς ἀνελήμφθη εἰς  
 τὸν οὐρανὸν καὶ ἐκά-  
 θισεν ἐκ δεξιῶν τοῦ  
 θεοῦ.]

ἐπάρας τὰς χεῖρας αὐ-  
 τοῦ εὐλόγησεν αὐτούς.

ACTS I. 9-12.

- 51 καὶ ἐγένετο ἐν τῷ εὐ- 9 καὶ ταῦτα εἰπὼν βλε-  
 λογεῖν αὐτὸν αὐτοὺς πόντων αὐτῶν ἐπήρθη,  
 διέστη ἀπ' αὐτῶν. καὶ νεφέλῃ ὑπέλαβεν  
 αὐτὸν ἀπὸ τῶν ὀφθαλ-  
 10 μῶν αὐτῶν. καὶ ὥς ἀ-  
 τεχνίζοντες ᾗσαν εἰς τὸν οὐρανὸν πορευομένου αὐ-  
 τοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν  
 11 ἐσθήσεσι λευκαῖς, ἡ οἱ καὶ εἶπαν· ἄνδρες Γαλιλαῖ-

Mt. 28: 19. πορευθέντες ἡ A al; add οὖν  
 B Δ 1 33 vg syrr [Treg.] West. Rev.; νῦν D.  
 1 Cor. 15: 7. ἔπειτα ἡ\* A 1 17 Treg.mg.  
 West.mg.; εἶτα ἡ\* B D al Treg.txt. West.  
 txt. Rev.

[Mc. 16: 19, 20. Vide p. 186.] 19 Ἰησοῦς  
 C\* L Δ 1 33 2<sup>pe</sup> vg cop syrr; om A C<sup>3</sup> al  
 [Treg.mg.] [West.]

Lc. 24: 51. ἀπ' αὐτῶν ἡ\* D it<sup>5</sup>; add καὶ  
 ἀνεφέρετο εἰς τὸν οὐρανὸν ἡ\* A B C L Δ al



## ACTS I.

οι, τί ἐστήκατε βλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναλημφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.

## LUKE XXIV.

- 52 καὶ αὐ- 12 Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ  
τοὶ ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ  
53 χαρᾶς μεγάλης, <sup>1</sup> καὶ ἦσαν διαπαντὸς  
ἐν τῷ ἱερῷ αἰνοῦντες τὸν θεόν. ἔχον ὁδόν.

## MARK XVI.

- 20 [ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων.]

§ 173. Conclusion of John's Gospel. [See John 21 : 25, in critical note.]

## JOHN XX. 30, 31.

- 30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν,  
31 ἀ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται ἵνα πιστεύ-  
ητε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε  
ἐν τῷ ὀνόματι αὐτοῦ.

vg syrr al Treg. [West.] Rev. 52 αὐτοὶ  
D it<sup>b</sup>; add προσκυνήσαντες αὐτὸν (om vg) N  
A B C al vg al Treg. [West.] Rev.

53 αἰνοῦντες D it<sup>b</sup> cop Treg.mg. West.mg.;  
εὐλογοῦντες N B C<sup>a</sup> L Treg.mg. West.txt.  
Rev.; αἰν. καὶ εὐλ. A C<sup>3</sup> Δ al vg syrr; [αἰν.  
καὶ] Treg.txt. [Mc. 16 : 20. Vide p. 186.]

Joh. 21 : 25. om N<sup>a</sup>; add Ἔστιν δὲ καὶ  
ἄλλα πολλὰ & (ὅσα A D al) ἐποίησεν ὁ Ἰη-  
σοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδ' αὐτὸν  
οἶμαι τὸν κόσμον χωρήσειν (χωρῆσαι A C<sup>2</sup> D  
al it vg) τὰ γραφόμενα βιβλία N<sup>a</sup> A B C D  
rell Treg. West. Rev.



# NOTES

## ON THE

### HARMONY OF THE FOUR GOSPELS.

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#### INTRODUCTION.

THE following Notes relate chiefly to questions which arise as to the mode and order of *harmonizing* the narratives of the four Evangelists, and touch only incidentally upon other topics. They do not claim, in any sense, to be a Commentary on the Gospels.

In the Gospels we have *four* different narratives of the life and teachings of our Lord, by as many different and independent historians. The narrative of John, except during the week of the Saviour's passion, contains very little that is found in either of the other writers. That of Luke, although in its first part and at the close it has much in common with Matthew and Mark, comprises nevertheless in the middle portions a large amount of matter peculiar to Luke alone. Matthew and Mark have in general more resemblance to each other; though Matthew, being more full, presents much that is not found in Mark or Luke, while Mark, though briefer, has some things not contained in any of the rest. The Evangelists were led, under the guidance of the Spirit, to write each with a specific object in view, and for different communities or classes of readers. Hence while the narratives all necessarily exhibit a certain degree of likeness, they also bear each for itself the stamp of independence.

The four writers vary likewise in their chronological order and character. On the one hand, it appears that Mark and John, who have little matter in common, follow with few exceptions the regular and true sequence of the events and transactions recorded by them; as is further noted below, at the close of this Introduction. On the other hand, Matthew and Luke manifestly have sometimes not so much had regard to the regular order of time as they have been guided by the principle of association; so that, in them, transactions having certain relations to each other are not seldom grouped together, though they may have happened at different times and in various places.

Yet along with these many diversities, the Gospels of Matthew, Mark, and Luke have nevertheless a striking affinity with each other in their general features of time and place. When, however, they are compared with John's Gospel, there is seen to be a diversity no less striking between them and the latter, not only in respect to the chronology, but likewise as to the part of the

country where our Lord's discourses and mighty works mainly occurred. Matthew, Mark, and Luke speak only of one Passover, that at which Jesus suffered; and from this it would follow that our Lord's ministry continued at most only about six months. John expressly enumerates three Passovers, and probably four, during Christ's ministry; which therefore must have had a duration of at least two and a half years, and more probably of three and a half. Again, Matthew, Mark, and Luke place the scene of Jesus' public ministrations chiefly in Galilee; whence he goes up to Jerusalem only just before his death. John, on the other hand, narrates mainly such miracles and discourses of our Lord as occurred at Jerusalem, on various former occasions as well as at his last visit.

The difficulty arising from the first of these differences is at once set aside by the remark, that although the three Evangelists do expressly mention only one Passover, yet they do not anywhere, nor in any way, affirm, or even imply, that there were no more; while the testimony of John is express and definite. And further, the incident, narrated by all the three writers, of the disciples plucking ripe ears of grain as they went through the fields necessarily presupposes the recent occurrence of a Passover during our Lord's ministry, different from the one at which he suffered. See Matt. 12: 1; Mark 2: 23; Luke 6: 1. See also the Notes on §§ 25, 37. [It is difficult to defend the received reading in Luke, and what it means is virtually unknown; but clearly the incident occurred in early summer, or spring, and this involves the acceptance of a Passover not mentioned by these three writers.]

This difference being thus satisfactorily explained, the existence of the second difference is of course accounted for. If John is right in enumerating several Passovers, he is right in narrating what took place at Jerusalem on those occasions. But, more than this, we find in the other Evangelists several things in which they too seem to allude to earlier visits and labors of Jesus in the Holy City. So the language in which our Lord laments over Jerusalem, as having rejected his efforts, Matt. 23: 37; Luke 13: 34. So too the mention of Scribes and Pharisees from Jerusalem, who seek to catch him in his words, Matt. 4: 25; 15: 1; and, further, his intimate relations with the family of Lazarus, Luke 10: 38, 39; comp. John 11: 1, 2.

For these reasons, I do not hesitate to follow, with most commentators, the chronology of John's Gospel, and assign to our Lord's ministry four Passovers, or a duration of three and a half years. The second of these Passovers, which is less certain than the rest, and depends on the interpretation of John 5: 1, will be considered in its place; see Note on § 36. [On the various theories of the length of our Lord's ministry, see the added note at the beginning of Part III.]

In view of the same circumstances, it follows also that the Gospel of John is and was intended to be supplementary to the others; and, generally speaking, narrates only such facts and events as had not been recorded by the other Evangelists. This, too, is everywhere manifest on the pages of the Harmony, since up to the last week of our Lord's life the language of John is in only a single instance parallel with that of the other Gospels; namely, in the ac-



count of the feeding of the five thousand and the accompanying incidents. See §§ 64, 65.

The Gospels, and especially the first three, can in no sense be regarded as methodical annals. It is therefore difficult, and perhaps impossible, so to harmonize them, in respect to time, as in all cases to arrive at results which shall be entirely certain and satisfactory. There is often no definite note of time; and then we can proceed only upon conjecture, founded on a careful comparison of all the circumstances. In such cases, the decision must depend very much upon the judgment and taste of the harmonist; and what to one person may appear probable and appropriate may seem less so to another.

It is the aim of the present work, not so much to ascertain and fix the true and precise chronological order (although this object is not neglected) as to place side by side the different narratives of the same events, in an order which may be regarded as at least a probable one. In so doing I may hope to exhibit the legitimate uses of a Harmony, and accomplish a threefold purpose, viz. to make the Evangelists their own best interpreters; to show how wonderfully they are supplemental to each other in minute as well as important particulars; and in this way to bring out fully and clearly the fundamental characteristic of their testimony, **UNITY IN DIVERSITY**. [See note below.]

In the arrangement of the Harmony, made solely according to the probable sequence of the events and without assigning any preference to the order of either Evangelist, this unexpected result has been brought out, namely, that *the order of both Mark and John remains everywhere undisturbed*, with the exception of four short passages in Mark and of three in John; in all which cases the reasons for a change of order are obvious. See Mark 2: 15-22, in § 58; Mark 6: 17-20, in § 24; Mark 14: 27-31, in § 136; Mark 14: 66-72, in § 144. Also John 12: 2-8, in § 131; John 18: 25-27, in § 144; John 20: 30, 31, in § 173. Besides these there are merely a few slight transpositions of single verses for the sake of closer parallelism; *e. g.* in §§ 112, 142, 153, etc. [The deviations from the chronological order in Mark may be reduced to *two*. Mark 6: 17-20, may be a repetition; Mark 14: 27-31 is by many referred to a second prediction of Peter's denial, while 66-72 points to what was going on during the trial of Jesus. But if, as seems very probable, John (12: 2-8) narrates the Anointing at Bethany in regular order, Mark 14: 3-9 must constitute another deviation. In John the deviations indicated above scarcely deserve the name, if the first passage is in chronological position. If there was an informal trial before Annas, John 18: 25-27 follows verse 24, and John 20: 30, 31 is merely a comment of the Evangelist.]

So little indeed was such a result anticipated that it was not even noticed until several months after the work was first published.

ON THE RELATION OF THE GOSPELS TO EACH OTHER. By the Editor.

[I. The *independence* of the Gospels is rightly assumed in the above Introduction. Since it was first published few topics have been more fully discussed than that of the origin of the Gospels. No solution of the problem

seems more satisfactory than that which maintains entire independence on the part of the four Evangelists, no one of them using the work of any other, and no two deriving any considerable amount of common matter from a written source. In the case of the fourth Gospel we may admit that the Apostle John was aware of the contents of the three other narratives, but find no traces of any use of them. It is supplementary in fact, but not in form, and not necessarily in purpose. The three other Gospels, which tell of the Galilæan ministry and proceed on a common outline (synopsis), are called *synoptical* Gospels, or more briefly *Synoptics*, their authors being termed the *Synoptists*. The similarity in outline and the correspondence in matter have suggested many and various theories of the origin of the Synoptics, which cannot be even enumerated here, still less discussed. The theory we hold to be most probable not only agrees with that assumed by Dr. Robinson, but bears directly upon the legitimate purpose of a Harmony. The existence of so much common matter in the Synoptics we regard as due to the form which the story of our Lord's life took in the earliest preaching of the gospel. Such preaching necessarily preceded all our Gospels. It naturally took settled, yet not unvaried, form. The age was one when the memory was cultivated, the Jews being remarkably retentive of verbal forms. The first disciples would especially treasure up with reverence the words of our Lord. Hence the greatest correspondence is in the sayings recorded in the Gospels. Whatever of divine inspiration was needed to give truthfulness and authority our Lord had promised. It by no means follows that the oral teaching, above referred to, included all that could be known, or that has been accurately preserved; the preface to Luke's Gospel implies the contrary. There is no reason for seeking in this common matter a more correct and authoritative history than that presented in the four canonical Gospels. We append some reasons for the acceptance of the theory of independence:—

(1.) The books themselves give every evidence of independence. The variations are not verbally exact in any passages of considerable length, while the divergences cannot be satisfactorily accounted for on the theory that any one borrowed matter from another, or that any two derived the common matter from one written document. Careful and repeated comparisons of the sections treating of the same occurrences justify the above statement.

(2.) If one borrowed from another we might expect evidence of priority in the case of the Gospel thus used. But there is no conclusive proof on this point. The Fathers place Matthew first, but internal evidence most pointedly opposes the view that Mark borrowed from Matthew. The reference in Acts 1:1 to Luke's Gospel as a "former treatise" has led some scholars to assign the earliest place to the latter.

(3.) The theories which deny independence are so various, and indeed so contradictory to each other, as to warrant the gravest suspicion in regard to the correctness of the method on which they proceed. No kind of evidence is so untrustworthy as that employed by the advocates of these theories, and the same phenomena lead different critics to diametrically opposed results. For a compact statement of the theories, see Schaff, *History of the Christian Church*, new ed., i. 607–612.

II. The *common matter* in the Synoptics has been estimated in many ways, some of them yielding no valuable results. A count of words gives no idea of the correspondences and divergences, or of the proportion of narrative and discourse. A comparison by sections fails to indicate the extent of variation in language. Moreover, all but the more recent comparisons are incorrect, owing to the inaccuracy of the so-called Received Text. The general results are as follows:—

(1.) The three synoptic Gospels have less than one half of their matter in common, estimated by sections; Mark, however, having but two sections that are peculiar.

(2.) In these parallel sections verbal divergences are so numerous that more than one half of the words used in the three Gospels are peculiar to one or the other Evangelist, and the proportion of coincidences in all three is small. Schaff estimates the coincidences: Matthew, one word in seven; Mark, two in nine; Luke, one in eight; adding that one half of Mark is found in Matthew, one fourth of Luke in Matthew, one third of Mark in Luke. Yet the exact correspondence is far less than this.

(3.) The proportion of passages verbally coincident in two or more Gospels is estimated by Norton (*Genuineness of the Gospels*) at one sixth in Matthew and Mark, one tenth in Luke. (Probably the text of the earlier uncials would yield a still smaller proportion.) He notices that the agreement is greater in discourses reported, especially those of our Lord, and the divergences more marked in the narrative portions.

These results confirm the independence of the synoptic Gospels. See Schaff, as above; Archbishop Thomson (in Smith's *Bible Dictionary* and *Speaker's Commentary*); Stroud, *Harmony*; and Rushbrooke, *Synopticon*.

III. The independence of the Gospels is an argument in support of their historical truthfulness. The tendency to harmonize has introduced many minor corruptions into the Greek text; happily we now have sufficient authorities to remove them. This edition of the Harmony presents many more divergences than the earlier ones; but thus many new shades of thought are suggested. Above all, the peculiarities of the several Evangelists are preserved. The most minute matters of style can be of literary importance; and in the record of our Lord's life we cannot be satisfied with anything short of the highest attainable accuracy. (The Revised Version has this as its crowning merit, that it presents to the English reader better than any other known version the coincidences and divergences of the Gospel narratives.) Bishop Ellicott correctly says (*Life of Christ*, p. 31), "There is no one thing which the long roll of harmonies and histories, extending from the days of Tatian to our own, teach us more distinctly than this, that no true picture of the earthly life of our Redeemer can ever be realized, unless by God's grace we learn both to feel and to appreciate the striking individuality of the four Gospels in their portraiture of the life of Christ, and are prepared to estimate duly their peculiar and fore-ordered characteristics."]



## PART I.

## EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD.

## §§ 1-13.

§ 1. The short Preface of Mark and the longer one of John do not belong here, but in Part II. They both include a reference to the preaching of John the Baptist, but none at all to the infancy of Jesus.

§ 2. The vision of Zacharias is assumed by some as having occurred on the great day of Atonement, the tenth of the seventh month. But on that day the high-priest himself officiated, entering into the holy of holies; Lev. 16: 3, 29, 32-34. Zacharias was an ordinary priest of the class of Abijah, one of the twenty-four classes instituted by David for the service of the temple, which relieved each other in succession every Sabbath; see 1 Chr. 24: 3-19; 2 Chr. 8: 14. Josephus, *Ant.*, vii. 14, § 7. Their service included the daily burning of incense on the altar of incense in the first or outer sanctuary, and this was what Zacharias was now doing; Luke 1: 9; Ex. 30: 6-8; 1 Chr. 23: 13. — It follows that no inference whatever can hence be drawn as to the year, or season of the year, when the vision took place. Nor is it said how long a time elapsed between the vision and Elizabeth's conception; the expression *μετὰ δὲ ταύτας τὰς ἡμέρας* in v. 24 being quite indefinite. Yet, in all probability, no very long interval had intervened. [The course of Abijah was the eighth class. Since each class served for a week in the temple, an effort has been made to fix the time of year by counting back from the destruction of Jerusalem. This occurred on the ninth day of the month Ab, and the *first* class (that of Jehoiarib) was then in waiting. But each course served twice in the year; hence a definite calculation is impossible.]

§ 3. The sixth month here refers back, not to the vision, but to the conception of Elizabeth; see v. 36.

§ 4. The conjecture of Reland is probably correct, namely, that *Ἰούδα* in v. 39 is a softened form for *Ἰούτα*, Heb. יוֹטָא or יוֹטָי, i. e. *Jutah* or *Juttah*, a city of the priests in the mountains of Judah, south of Hebron; Josh. 15: 55; 21: 16. [There is no positive evidence in support of the view of Reland, not even a manuscript variation. It is now generally rejected. The traditional site of the home of Zacharias is a village about four miles west of Jerusalem, now called *'Ain Karim* (Thomson, *The Land and the Book*). Lightfoot, Ewald, and others suppose that the place was Hebron, a priestly city, "in the hill country of Judah" (Josh. 21: 11). The question is still an open one, though not of great importance.]

§ 6. Mary remained with Elizabeth about three months, or nearly until the full time of the latter, and then returned to Nazareth; Luke 1: 56. It was after this and after the birth of John, when Mary was now in her fourth or fifth month, and her pregnancy had become perceptible, that Joseph was minded to put her away.

§ 7. The precise year of our Lord's birth is uncertain. Several data exist,



however, by which an approximation may be made, sufficiently accurate to show that our present Christian era is not entirely correct.

The present Christian era, which was fixed by the abbot Dionysius Exiguus in the sixth century, assumes the year of Christ's birth as coincident with A. U. 754. It will appear from what follows that this our common era begins in any case *more than four years too late*; that is, from four to five years, *at the least*, and more probably from six to seven years, after the actual birth of Christ. This era was first used in historical works by the Venerable Bede, early in the eighth century, and was not long after introduced in public transactions by the Frank kings Pepin and Charlemagne.

[The Dionysian era is reckoned from the Incarnation, which was identified with the miraculous conception, and not from the Nativity. It fixed the date of the latter as December 25, A. D. 1 = A. U. 754. This is four years and nine or ten months after the death of Herod (see below).]

Much confusion results from the employment of two eras, especially since we must reckon both backward and forward from the Dionysian era. Moreover, the numbers are ordinal, not cardinal, and rarely represent the full measure of the year which is mentioned. In changing from the Roman era to the Dionysian, the following rule is convenient: The *sum* of the dates A. U. and B. C. must always = 754; the *difference* of the dates A. U. and A. D. = 753. For example:—

A. U.	748	749	750	751	752	753		754	755	756	757	....	780	..	783
A. C. (B. C.)	6	5	4	3	2	1	(A. D.)	1	2	3	4	....	27	..	30

If our Lord was born near the close of B. C. 5 and died A. D. 30 (the usual dates), then the length of his life was only thirty-three years and a few months, since each date represents a fractional part of a year.]

1. According to Matt. 2:1-6, Jesus was born during the lifetime of Herod the Great, and not long before his death. Herod died in the year of Rome (A. U.) 750, just before the Passover; see Jos., *Ant.*, xvii. 8, § 1; ib. xvii. 9, § 3. This has been verified by calculating the eclipse of the moon, which happened just before his death; Jos., *Ant.*, xvii. 6, § 4; Wurm in *Bengel's Archiv*, I. p. 26; Ideler, *Handb. der Chronol.*, II. p. 391 sq. If now we make an allowance of time for the purification, the visit of the Magi, the flight into Egypt, and the remaining there till Herod was dead (for all which not less than six months can well be required), it follows that the birth of Christ cannot in any case be fixed later than the autumn of A. U. 749. [On the time of year, see below.]—The casual mention of this eclipse by Josephus, the only one noticed in all his writings, is of the very highest importance in respect to chronology and history; since by determining the death of Herod it fixes also the time *after* which our Lord's birth could not have taken place, and thus so far corrects the error made by later chronologists in respect to the commencement of the Christian era. It appears also from astronomical calculation that during that year (A. U. 750) there was no other eclipse of the moon visible at Jerusalem; and during the next year none at all. Ideler, l. c.

2. Another note of time occurs in Luke 3:1, 2, where John the Baptist is said to have entered upon his ministry in the fifteenth year of Tiberius; and

again in Luke 3: 23, where Jesus is said to have been "about thirty years of age" at his baptism. [Here the A. V. is misleading. The R. V. properly renders: "And Jesus himself, when he began *to teach*, was about thirty years of age."] Now if both John and Jesus, as is quite probable, entered upon their ministry at the age of thirty, in accordance with the Levitical custom (Num. 4: 3, 35, 39, 43, 47), by reckoning back thirty years we may ascertain the year of John's birth, and of course also that of Jesus. Augustus died August 29, A. U. 767, and was succeeded by Tiberius, who had already been associated with him in the government for at least two years, and probably three. If now we reckon from the death of Augustus, the fifteenth year of Tiberius commenced August 29, A. U. 781; and going back thirty years, we find that John must have been born not earlier than August, A. U. 751, and our Lord, of course, not earlier than A. U. 752; a result disagreeing with that obtained from Matthew by three years. If, on the other hand, we reckon from the time when Tiberius was admitted as co-regent of the empire, which is shown to have been certainly as early as A. U. 765, and probably in A. U. 764, then the fifteenth year of Tiberius began in A. U. 778; and it follows that John may have been born in A. U. 748, and our Lord in A. U. 749. In this way the results obtained from Matthew and Luke are more nearly coincident. [But the phrase "about thirty years of age" permits an earlier date on either theory.] The early Fathers, Irenæus, Tertullian, Clement of Alexandria, as also Eusebius and Epiphanius, accord in placing the birth of Christ near the end of A. U. 751 or at the beginning of A. U. 752. Their different computations appear to rest on Luke 3: 1, 2. See Ideler, l. c., II. p. 385 sq. [The fifteenth year of the joint reign covers A. U. 779, and if John began at thirty years of age the date of the baptism may be in January, A. U. 780. But the data here are not sufficient of themselves to determine the time.]

3. A third note of time is derived from John 2, 20, "Forty and six years was this temple in building." Josephus says, in one place, that Herod began to build the temple in the eighteenth year of his reign, while in another he specifies the fifteenth year; *Ant.*, xv. 11, § 1; *B. J.*, i. 21, § 1. He also assigns the length of Herod's reign at thirty-seven or thirty-four years, according as he reckons from his appointment by the Romans, or from the death of Antigonus; *Ant.*, xvii. 8, § 1; *B. J.*, i. 33, § 8. Herod was first declared king of Judæa in A. U. 714; *Jos.*, *Ant.*, xiv. 14, §§ 4, 5; *B. J.*, i. 14, § 4; comp. *Ant.*, xiv. 16, § 4; Ideler, *Handb. der Chronol.*, II. p. 390. Hence the eighteenth year of his reign, when Herod began to rebuild the temple, would coincide with A. U. 732; and our Lord's first Passover, in the forty-seventh year following, would fall in A. U. 779. If now our Lord at that time was thirty and a half years of age, as is probable, this would carry back the year of his birth to the autumn of A. U. 748. [This note of time enables us only to say that our Lord could not have been born later than the beginning of A. U. 750, though it renders an earlier date probable.]

4. Further, according to a tradition preserved by the Latin Fathers of the first five centuries, our Lord's death took place during the consulate of the two Gemini, C. Rubellius and C. Fufius; that is, in A. U. 782. So Tertullian,

Lactantius, Augustine, etc. See Tertull., *Adv. Jud.*, § 8; Augustine, *De Civ. Dei*, XVIII. 54. If now the duration of his ministry was three and a half years, then, as before, the year of his birth would be carried back to the autumn of A. U. 748. Comp. Ideler, l. c., II. p. 413 sq. [The date of our Lord's death is more probably A. U. 783. In that year the 15th of Nisan (assuming that our Lord died on that day) fell on a Friday. Tertullian's statement is incorrect in other points. Those who make the ministry but two years in length (see beginning of Part III.) and accept the 14th of Nisan (see Introductory Note, Part VIII.) as the day of the crucifixion, give the preference to A. U. 782. With either theory there is no difficulty in accepting A. U. 749 as the year of the Nativity.]

5. Some modern writers, taking as the basis of their computation the census in Luke 2:1, have fixed upon the latter part of the year A. U. 747, as the time when our Lord was born. Tertullian says: "Census constat actos sub Augusto in Judæa per Sentium Saturninum," *c. Marcion*, 4. 19. We know that Sentius was proconsul of Syria from A. U. 744 till A. U. 748. With this accords the tradition in some of the Fathers, that the child Jesus remained at least two years in Egypt; and this, it is said, is strengthened by the *διετής* of Matt. 2:16. According to this view, Christ was about two and a half years old at Herod's death. So Sanclemente, *De vulgaris Ævæ emendatione*, lib. IV., Rom. 1793, fol. Comp. Ideler, l. c., II. p. 394 sq. ["Tertullian stands quite alone in this statement, and is at variance not only with St. Luke, but with many of the early writers, and is not here to be credited." (Andrews, *Life of Our Lord*, p. 3). Luke 2:2 seems to point to a date near the death of Herod. It is correctly rendered (R. V.): "This was the first enrolment made when Quirinius was governor of Syria." This statement implies a second enrolment under the same person, and to the latter Luke refers, in Acts 5:37. The date of the second was A. D. 6 or 7, about ten years after the death of Herod. (For other renderings of this passage in Luke, see the commentaries.) The full name of the governor is P. Sulpicius Quirinius (not Quirinus, as many English writers still hold). "Cyrenius" (A. V.) is merely a transfer of the Greek form into English with the Latin termination. He was in Africa in A. U. 747, afterwards, as seems quite certain, in the East. It is probable, but by no means clearly established, that he was governor of Syria, for the first time, from A. U. 750 to 753, succeeding Quintilius Varus, who certainly held the office from A. U. 748 to 750. The two more probable explanations are: (1) that he was charged with the carrying out of this enrolment, and therefore loosely spoken of as "governor." The Evangelists apply the same term to Pilate, whose office was not identical. (2.) That Quirinius became governor in A. U. 750 and completed the enrolment which had been begun some time before, and over which he may have had some superintendence from the first; that Luke connects it with him for these reasons, and in order to make the distinction from the second one. The question is not yet solved, but we may assume Luke's accuracy, until there is better evidence against it. It will be noticed that (1) points to a later date than A. U. 747, and that (2) renders probable a date near to the death of



Herod. See Andrews, pp. 2-6; Schaff, *History*, I. pp. 121-125, new ed., Wieseler, *Chronol. Synopse*; A. W. Zumpt, *Dass Geburtsjahr Christi*; also, for the literature, Schürer, *N. Testam. Zeitgeschichte*.]

6. More definitely still is the same year, A. U. 747, fixed upon as the date of Christ's birth, by those who regard the *star in the east* as having been the conjunction of the planets Jupiter and Saturn. This idea was first proposed by the celebrated Kepler. The appearance and reappearance of that star were coincident with the birth of Jesus; and it is known, by the most exact astronomical calculation, that in this very year, A. U. 747, these two planets were *twice* in conjunction, in the sign of the fish. The first time was on the 20th of May, when they were visible in the east before sunrise; the second time, on the 27th of October, when they were visible at midnight in the south. They were so near each other, that to the unaided eye they would appear as a single star. See Ideler, *Handb. der Chronol.*, II. p. 399 sq., 406 sq. — This solution of the difficult question before us is certainly recommended by simplicity, definiteness, and a scientific basis; and it is also supported by the considerations presented above in No. 5. It is further favored, perhaps, by the ready explanation which it affords of the difficulties connected with the account of that star in the narrative of the Evangelist. [The calculations of Kepler have been verified and extended in recent years, but can scarcely be said to yield certain chronological data. The time of departure and the length of the journey of the magi are altogether uncertain. Moreover, in February and March, A. U. 748, Mars was added to the planetary cluster, and this may have led them to go to Judæa. The command to slay all children in Bethlehem "from two years old and under" (Matt. 2: 16) might indicate an interval of some time between the appearance of the star and the arrival of the magi. McClellan (*New Test.*), who accepts December 25, A. U. 749, as the date of the Nativity, finds in the conjunction of the planets a premonition coinciding with the conception of John the Baptist (Oct., 748). Kepler tells of a new and transitory star, which appeared near the planets in Oct., 1604, and a similar phenomenon may have occurred in A. U. 748 or 749. See Smith's *Bible Dictionary*, article "Star of the Wise Men," by Pritchard, also Andrews, *Life of Our Lord*, pp. 9-13.

From all these data it would appear, that while our Lord's birth cannot have taken place later than A. U. 749, it *probably* occurred one or two years earlier.

[Most recent writers incline to a date between the middle of A. U. 749 and February, A. U. 750.]

In respect to the time of the year when Jesus was born, there is still less certainty. John the Baptist would seem to have entered upon his ministry in the spring; perhaps when the multitudes were collected in Jerusalem at the Passover. The crowds which followed him imply that it was not winter. The baptism of Jesus in the Jordan, probably six months later, would then have occurred in autumn. It could not well have been in the winter; nor does a winter seem to have intervened. If now we may assume, as is most probable, that John entered on his office when he had completed his thirtieth



year, then the time of his birth was also the spring; and that of our Lord, six months later, was the autumn. Archbishop Newcome, referring to Lardner, has the following remark: "Jesus was born, says Lardner, between the middle of August and the middle of November, A. U. 748 or 749. We will take the mean time, October 1." See Lardner's *Works*, Vol. I. pp. 370, 372, Lond. 1835. — There is, on this point, no valid tradition. According to the earliest accounts, the sixth of January, or Epiphany, was celebrated by the oriental church, in the third and fourth centuries, as the festival of the birth and baptism of Jesus; Cassian, *Collat.*, X. c. 2. In the occidental church, after the middle of the fourth century, the twenty-fifth of December (Christmas) began to be kept as the festival of Christ's nativity; this day having been fixed upon, partly at least, as being the then current winter solstice. Thus, as late as the time of Leo the Great (ob. 461), there were many in Rome, "quibus hæc dies solemnitatis nostræ non tam de nativitate Christi, quam de novi, ut dicunt, solis ortu, honorabilis videatur." Leon. Magn., *Serm.*, XXI. c. 6; Gieseler, *Kirchengesch.*, I. p. 575. The observance of this latter festival (Christmas) spread into the East; while that of the Epiphany, as the baptismal day, was adopted in the West.

[Here we are without any other data than the probable time required for the events narrated as occurring between the birth of Christ and the death of Herod, in the early spring of A. U. 750. Dr. Robinson (under 1) intimates that not less than six months were required. Forty days intervened before the presentation in the temple; but this is the only definite mark of time. The fact that the shepherds were pasturing their flocks in the field (Luke 2:8) has been used against the traditional date. But as they were near Bethlehem, and not in some remote pasturing ground, the argument is not conclusive. Andrews deems it most probable that it was near the end of the year. October or November would meet all the conditions.]

See, generally, Lardner's *Works*, Vol. I., Book II. 3, p. 356 sq., Lond. 1835; Gieseler, *Kirchengesch.*, I. p. 62, p. 575, 3te Ausg. For the literature, see Hase, *Leben Jesu*, §§ 34, 35, 2te Aufl.

[The most convenient schedule of dates is as follows:—

Birth of John the Baptist, between April and June, .	A. U. 749 = B. C. 5.
Birth of Jesus, between October and December, .	A. U. 749 = B. C. 5.
Baptism of Jesus, January (?), . . . . .	A. U. 780 = A. D. 27.
Crucifixion, April 7, . . . . .	A. U. 783 = A. D. 30.]

§ 10. The visit of the Magi at Bethlehem naturally follows the presentation in the temple; since, after the jealousy of Herod had been once roused, this public presentation could not well have taken place. On the star seen by the Magi, see Note on § 7, No. 6. Joseph and Mary return from Jerusalem to Bethlehem, distant five English miles, where they had now been detained for nearly two months. Luke indeed does not allude to this return (2:39); but neither does he mention the flight into Egypt.

[Moreover, after such gifts from the Magi Mary would scarcely have presented the offering of poverty (comp. Lev. 12:8). It seems more likely that the child would first receive the homage of believing Israelites, then the repre-

sentatives of the Gentile world. The traditional date of the adoration of the Magi (Jan. 6), places that event only thirteen days after the Nativity and thus twenty-seven days before the presentation. This interval is too long.]

§ 13. The genealogy in Luke is inverted, for the sake of more convenient comparison.

I. In the genealogy given by Matthew, considered by itself, some difficulties present themselves.

1. There is some diversity among commentators in making out the three divisions, each of fourteen generations, v. 17. It is, however, obvious, that the first division begins with Abraham and ends with David. But does the second begin with David, or with Solomon? Assuredly with the former; because, just as the first begins ἀπὸ Ἀβραάμ, so the second also is said to begin ἀπὸ Δαυὶδ. The first extends ἕως Δαυὶδ, and includes him; the second extends ἕως τῆς μετοικεσίας, *i. e.* to an epoch and not to a person; and therefore the persons who are mentioned as coeval with this epoch (ἐπὶ τῆς μετοικεσίας, v. 11), are not reckoned before it. After the epoch the enumeration begins again with Jechoniah, and ends with Jesus. In this way the three divisions are made out thus [the spelling of the R. V. is substituted in all cases of variation]:—

1. Abraham.	1. David.	1. Jechoniah.
2. Isaac.	2. Solomon.	2. [Shealtiel.]
3. Jacob.	3. [Rehoboam.]	3. [Zerubbabel.]
4. Judah.	4. [Abijah.]	4. Abiud.
5. [Perez.]	5. Asa.	5. Eliakim.
6. [Hezron.]	6. [Jehoshaphat.]	6. Azor.
7. [Ram.]	7. Joram.	7. Sadoc.
8. [Amminadab.]	8. Uzziah (Ozias).	8. Achim.
9. [Nahshon.]	9. Jotham.	9. Eliud.
10. Salmon.	10. Ahaz.	10. Eleazar.
11. Boaz.	11. Hezekiah.	11. Matthan.
12. Obed.	12. Manasseh.	12. Jacob.
13. Jesse.	13. Amon.	13. Joseph.
14. David.	14. Josiah.	14. Jesus.

2. Another difficulty arises from the fact, that between Joram and Ozias, in v. 8, three names of Jewish kings are omitted, viz. Ahaziah, Joash, and Amaziah; see 2 K. 8:25 and 2 Chr. 22:1; 2 K. 11:2, 21, and 2 Chr. 22:11; 2 K. 12:21; 14:1 and 2 Chr. 24:27. Further, between Josiah and Jechoniah in v. 11, the name of Jehoikim is also omitted; 2 K. 23:34; 2 Chr. 36:4; comp. 1 Chr. 3:15, 16. If these four names are to be reckoned, then the second division, instead of fourteen generations, will contain eighteen, in contradiction to v. 17. To avoid this difficulty, Newcome and some others have regarded v. 17 as a mere gloss, "a marginal note taken into the text." This indeed is in itself possible; yet all the external testimony of manuscripts and versions is in favor of the genuineness of that verse. [Such critical conjectures, in the presence of so many authorities, are now regarded as unwarrantable.] It is better, therefore, to regard these names as having been customarily omitted in the current genealogical tables, from which Matthew copied. Such omis-

sions of particular generations did sometimes actually occur, "propterea quod malæ essent et impiæ," according to R. Sal. Jarchi; see Jarchi on Gen. c. 11, c. 16; Surenhus., Βίβλ. Καταλλ., p. 97; Lightfoot, *Hor. Heb. in Matt. 1: 8*. A striking example of an omission of this kind, apparently without any such reason, is found in Ezra 7: 1-5 compared with 1 Chr. 6: 3-15. This latter passage contains the lineal descent of the high-priests from Aaron to the captivity; while Ezra, in the place cited, in tracing back his own genealogy through the very same line of descent, omits at least six generations. A similar omission is necessarily implied in the genealogy of David, as given Ruth 4: 20-22; 1 Chr. 2: 10-12; Matt. 1: 5, 6. [Four generations only are reckoned during a period of four hundred and fifty years.]

We may therefore rest in the necessary conclusion, that as our Lord's regular descent from David was always asserted, and was never denied, even by the Jews; so Matthew, in tracing this admitted descent, appealed to genealogical tables, which were public and acknowledged in the family and tribe from which Christ sprang. He could not indeed do otherwise. How much stress was laid by the Jews upon lineage in general, and how much care and attention were bestowed upon such tables, is well known. See Lightfoot, *Hor. Heb. in Matt. 1: 1*. In the N. T. comp. also Phil. 3: 4, 5.

II. Other questions of some difficulty present themselves, when we compare together the two genealogies.

1. Both tables at first view purport to give the lineage of our Lord through Joseph. But Joseph cannot have been the son by natural descent of both Jacob and Heli (Eli), Matt. 1: 16; Luke 3: 23. Only one of the tables, therefore, can give his true lineage by generation. This is done apparently in that of Matthew; because, beginning at Abraham, it proceeds by natural descent, as we know from history, until after the exile; and then continues on in the same mode of expression until Joseph. Here the phrase is changed; and it is no longer Joseph who "begat" Jesus, but Joseph "the husband of Mary, of whom was born Jesus who is called the Christ." See Augustine, *De Consensu Evangel.*, II. 5.

2. To whom, then, does the genealogy in Luke chiefly relate? If in any way to Joseph, as the language purports, then it must be because he in some way bore the legal relation of son to Heli, either by adoption or by marriage. If the former simply, it is difficult to comprehend, why, along with his true personal lineage as traced by Matthew up through the royal line of Jewish kings to David, there should be given also another subordinate genealogy, not personally his own, and running back through a different and inferior line to the same great ancestor. If, on the other hand, as is most probable, this relation to Heli came by marriage with his daughter, so that Joseph was truly his *son-in-law* (comp. Ruth 1: 8, 11, 12); then it follows, that the genealogy in Luke is in fact that of Mary the mother of Jesus. This being so, we can perceive a sufficient reason why this genealogy should be thus given, namely, in order to show definitely that Jesus was *in the most full and perfect sense* a descendant of David; not only by law in the royal line of kings through his reputed father, but also in fact by direct personal descent through his mother.



[The correct order in Luke 3: 23 is: ὢν υἱὸς ὡς ἐνομίζετο Ἰωσήφ, which the R. V. renders "being the son (as was supposed) of Joseph." In itself, "as was supposed" would be a curious introduction to a genealogy of Joseph. Moreover, the article is inserted in Greek before every name in the genealogy and not before that of Joseph. The simplest explanation of the passage is that of Andrews: "Jesus, generally, but erroneously, supposed to be the son of Joseph, was the son of Heli," etc. The name of Mary is omitted, since the details respecting the miraculous conception had been so fully given by Luke, and it was not usual to insert female names. There is an incidental confirmation of this view in the Talmud, where Mary is called the daughter of Heli.]

That Mary, like Joseph, was a descendant of David, is not indeed elsewhere expressly said in the New Testament. Yet a very strong presumption to that effect is to be drawn from the address of the angel in Luke 1: 32; as also from the language of Luke 2: 5, where Joseph, as one of the posterity of David, is said to have gone up to Bethlehem, ἀπογράψασθαι σὺν Μαρίας κτλ. *to enrol himself with Mary his espoused wife.* The ground and circumstances of Mary's enrolment must obviously have been the same as in the case of Joseph himself. Whether all this arose from her having been an only child and heiress, as some suppose, so that she was espoused to Joseph in accordance with Num. 36: 8, 9, it is not necessary here to inquire. See Michaelis, *Mosaïsches Recht*, Engl. *Commentaries on the Laws of Moses*, Part II. § 78.

It is indeed objected, that it was not customary among the Jews to trace back descent through the female line, that is, on the mother's side. There are, however, examples to show that this was sometimes done; and in the case of Jesus, as we have seen, there was a sufficient reason for it. Thus in 1 Chr. 2: 22, Jair is enumerated among the posterity of Judah by regular descent. But the grandfather of Jair had married the daughter of Machir, one of the heads of Manasseh, 1 Chr. 2: 21; 7: 14; and therefore, in Num. 32: 40, 41, Jair is called the son (descendant) of Manasseh. In like manner, in Ezra 2: 61 and Neh. 7: 63, a certain family is spoken of as "the children of Barzillai;" because their ancestor "took a wife of the daughters of Barzillai the Gileadite, and was called after their name."

[The unbroken tradition has been that Mary herself was of the house of David. But from the third century to the Reformation both genealogies were regarded as those of Joseph. Since the Reformation there has been a remarkable division of opinion. The best statement of the view that Luke gives the ancestry of Joseph will be found in an article by Bishop Hervey in Smith's *Bible Dictionary*, and the details of the argument in a volume on the subject by the same author. Andrews well sums up in favor of the view of Dr. Robinson. Godet (*Luke*) defends the same position, while Meyer gives the exegetical grounds for the other side. Weiss, the German editor of Meyer, objects to the view of the latter as exegetically unsound, and regards the genealogy as that of Mary. See Meyer, *Luke*, in *loco*, Am. ed.]

3. A question is raised as to the identity, in the two genealogies, of the Salathiel and Zorobabel [R. V., in both passages: "Shealtiel," in the marg. "Gr. Salathiel," and "Zerubbabel"] named as father and son, Matt. 1: 12; Luke



3: 27. The Zorobabel of Matthew is no doubt the chief, who led back the first band of captives from Babylon, and rebuilt the temple, Ezra chaps. 2-6. He is also called the son of Salathiel in Ezra 3: 2; Neh. 12: 1; Hagg. 1: 1; 2: 2, 23. Were then the Salathiel and Zorobabel of Luke the same persons? Those who assume this, must rest solely on the identity of the names; for there is no other possible evidence to prove, either that they were cotemporary, or that they were not different persons. On the other hand, there are one or two considerations, of some force, which go to show that they were probably not the same persons.

First, if Salathiel and Zorobabel are indeed the same in both genealogies, then Salathiel, who according to Matthew was the son of Jechoniah by natural descent, must have been called the son of Neri in Luke either from adoption or marriage. In that case, his connection with David through Nathan, as given by Luke, was not his own personal genealogy. It is difficult, therefore, to see why Luke, after tracing back the descent of Jesus to Salathiel, should abandon the true personal lineage in the royal line of kings, and turn aside again to a merely collateral and humbler line. If the mother of Jesus was in fact descended from the Zorobabel and Salathiel of Matthew, she, like them, was descended also from David through the royal line. Why rob her of this dignity, and ascribe to her only a descent through an inferior lineage? See Spanheim, *Dubia Evangel.*, I. p. 108 sq. [This objection would hold good, even if the genealogy were that of Joseph.]

Again, the mere identity of names under these circumstances, affords no proof; for nothing is more common in Scripture, even among cotemporaries.

Various artificial theories of inheritances and levirate marriages have at different times been proposed, in order to explain and harmonize the two genealogies; but in the view here taken these become unnecessary. In respect to all of them, it may suffice here to quote the words of Lightfoot: "Nec opus est, nec ratio ulla. nec fundamentum omnino ullum, quo fingamus conjugia nescio quæ, et fratriationes nescio quas, ut tollatur scrupulus hoc in loco, ubi quidem non est scrupulus omnino ullus." *Hor. Heb. in Luc. 3: 23.*

## PART II.

### ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY.

#### §§ 14-20.

§ 14. [It seems likely that John the Baptist began his ministry about the age of thirty years, and that the baptism of Jesus took place shortly after the latter reached the same age (Luke 3: 23). Now the baptism of Jesus must have occurred several months before the first Passover of his ministry, and the ministry of John must have begun at least six months earlier than the baptism of Jesus. The most probable date for the first Passover is April, A. U. 780. (Andrews fixes it on the 9th of April of that year.) The baptism

may have occurred in the January preceding, though there is no evidence in support of the traditional *day* (January 6). Reckoning back six months, we would have the summer of A. U. 779 (A. D. 26) as the time when John began to preach. Dr. Robinson assigns "about one year" to the events of Part II., assuming that John's ministry began about the time of the Passover in A. U. 779. This would compel us to date the Nativity somewhat earlier. See Note on § 7. The view here given assigns about nine months to Part II.]

§ 15. For the time of our Lord's baptism, see the Note on § 7. [See Note on § 14. Andrews (pp. 33-35) shows that "the climatic peculiarities of the country offer no valid objections" to fixing upon January as the time of year.] — We may here, once for all, make a remark upon the difference of the words as quoted in Matt. 3: 17 and the parallel passages. A like difference is seen in the four copies of the title on the cross, Matt. 27: 37; Mark 15: 26; Luke 23: 38; John 19: 19. And still more, in the solemn words of our Lord at the institution of the cup, Matt. 26: 28; Mark 14: 24; Luke 22: 20; 1 Cor. 11: 25. Similar varieties of expression in the different reports of the same language are found in [many passages]. Where the Evangelists profess to record the expressions used by our Lord and others, they usually give them according to the *sense*, and not according to the *letter*. As Le Clerc expresses it: "Apostoli magis sententiam, quam locutiones, exprimere volunt;" *Harm.*, p. 518. [It has already been indicated (see Introductory Note on the Relation of the Gospels to each other, p. 199) that the Evangelists agree more closely in citations than in the narrative portions. Moreover, we can only discover the *sense* through the *letter*, and attention to the latter is essential in the interpretation of all documentary evidence.]

§ 16. That the temptation of Jesus took place immediately after his baptism, appears from the *εὐθύς* of Mark 1: 12; and also from a comparison of John 1: 29, 35, 44. — According to Mark and Luke, Jesus was subjected to temptation during the forty days. Matthew and Luke specify three instances of temptation, but in a different order. Of these, that founded on our Lord's hunger must have occurred at the end of the forty days; while that which included the promise of all temporal power was obviously the final one. The order of Matthew is therefore the most natural of the two. [Matthew uses terms which indicate direct succession in connection with the second and third temptations, and in v. 11, at the close of his account. Luke is not so definite.]

§ 18. In v. 21 the Baptist declares that he was not Elias; meaning that he was not Elias risen from the dead, whom the Jews expected. In Matt. 17: 12, Jesus says that "Elias is come already;" meaning that John had come "in the spirit and power of Elias;" Luke 1: 17. [The R. V. properly gives the Hebrew name "Elijah" in all cases.]

In v. 33, John the Baptist says he knew not Jesus; though in Matt. 3: 14 (§ 15) he appears to have known who he was. That is to say: John must have been acquainted with the events of his own childhood and that of Jesus; he had now come preaching and baptizing as his forerunner, v. 31; but he knew not Jesus *personally* before he came to be baptized; at which time God had promised him a sign, by which he might know certainly that Jesus was the Messiah.

§ 20. The *third day* refers back probably to John 1:44. The journey in returning to Galilee did not require more than two days; the distance being, in any position of Bethania or Bethabara, not over about fifty miles. Cana, now *Kâna el-Jelîl*, was situated about seven miles north of Nazareth, and about three miles N. by E. of Sepphoris; see *Bibl. Res. in Palest.*, III. p. 204.

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### PART III.

#### OUR LORD'S FIRST PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE SECOND.

##### §§ 21-35.

[THE LENGTH OF OUR LORD'S MINISTRY. This is the most convenient place to state the various theories. We may dismiss, as altogether contrary to the four narratives, the view which limits the ministry to a little more than one year, accepting only two Passovers. It is called the Bipaschal theory (see Introductory Note of Dr. Robinson).

1. The view upheld in this Harmony is the *Quadripaschal* theory, which accepts John 5:1 as referring to a Passover. The ministry is thus regarded as extending over three years, or three years and a few months, if we reckon from the baptism of Jesus. The second Passover is that referred to in John 5. All are now agreed that the Passover which occurred after the feeding of the five thousand (narrated by all four Evangelists) began the last year of our Lord's life. Dr. Robinson, in his Note on § 36, ably defends the view that John 5:1 refers to a Passover. His position has been rendered more probable by the reading of the Sinaitic manuscript (*ἡ ἑορτή*), accepted by Tischendorf.

2. The *Tripaschal* theory is held by many scholars (Wieseler, Stier, Tischendorf, Lange, Ellicott, Farrar, among others). They usually follow the view of Kepler, who suggested that John 5:1 referred to the feast of Purim. So far as the early part of the ministry is concerned, the advocates of this theory accept in the main the order of events upheld in this Harmony. But the interval between the feast of Purim and the Passover was only about three weeks. If John 5:1 refers to the former feast, then during these few weeks we must place all the events included in Part IV. Indeed, the Sabbath controversy points to the time of early harvest (Matt. 12:1; Mark 2:23; Luke 6:1), which was necessarily some little time after Purim; hence the interval is still further reduced. Moreover, according to this theory, the time during which the twelve Apostles were trained for their public preaching is limited to a few days. They were chosen *after* this Sabbath controversy, as nearly all harmonists agree. Nor does this view give time for the growth of the popularity of Jesus as a teacher in Galilee. This popularity reached its height at the time of the feeding of the five thousand, which on this theory was but a few months after the first preaching in Galilee. The

grammatical questions are discussed in the Note on § 36, and other objections stated.

3. Another form of the Quadripaschal theory has been proposed and defended by Rev. S. J. Andrews (*Life of our Lord*). Accepting John 5:1 as referring to a Passover, he places the entire Galilean ministry, as recorded by the Synoptists, after this (the second) Passover. The imprisonment of John the Baptist, which Dr. Robinson makes the occasion of the journey to Galilee through Samaria (John 4), is held by Mr. Andrews to have taken place shortly before the second Passover, the journey mentioned in Matt. 4:12; Mark 1:14; Luke 4:14 (§ 24) being after that Passover. The interval between the journey through Samaria (in December, see the Note on § 25) and the second Passover was passed in retirement.

This arrangement emphasizes the distinction between the Judæan and Galilean ministry and accounts for the absence of all reference to John's imprisonment in John 4:1-3. It also accounts for the silence of John 5 respecting the disciples. All other views place the events of that chapter immediately before or after the Sabbath controversies in Galilee (§§ 37, 38), when our Lord had multitudes following him. Under these circumstances, it is doubtful whether he could have visited Jerusalem unattended, especially as no hint of any such visit is given by the Synoptists. In many respects this view seems to distribute the events in better proportion than either of the others, but it has not been formally adopted by many commentators.

The order of sections, according to Mr. Andrews, would be:—

Part III. §§ 21-23, 24 (John 4:1-3 only), 25, 27. Retirement in Galilee, December to April, A. D. 27-28.

Part IV. §§ 36 (2d Passover), 24 (except John 4:1-3), 26, 28-35, 37, etc., April, A. D. 28.

This arrangement affects only four months of the ministry, namely, from the journey through Samaria (in December) to the succeeding Passover in April. It accepts the order in John as continuous up to the end of chap. 5, and places immediately after this the return to Galilee in consequence of the imprisonment of John the Baptist.]

§ 21. This, our Lord's first Passover, is mentioned only by John; though the language of the other Evangelists implies that he had been again in Judæa; Matt. 4:12; Mark 1:14.

John connects with this first Passover the cleansing of the temple and the casting out of the traders; while the other Evangelists describe a like transaction at his last Passover, Matt. 21:12 sq.; Mark 11:15 sq.; Luke 19:45 sq. The question is raised whether these were different transactions; and whether there is not here a neglect of the order of time, either by John or in the other Gospels. As the language and the note of time in all the Evangelists, in respect to both the instances, is entirely definite and specific, the answer may be said to depend upon a further question, namely, Whether our Lord would be likely to repeat a highly symbolic and important public act, after an interval of two or three years? That he was accustomed to repeat the substance of his discourses, or at least the more striking parts of them, at different times



and before different persons, is sufficiently obvious. Now if this is true in respect to the discourses of Christ, why might he not just as well have repeated, after a long interval and before different persons, a public symbolical act, so significant in itself, and so expressive of his veneration for the temple and of his character and authority as the Messiah? The Jews, it seems, did not question his right to perform such an act, provided he was a true prophet. They only demanded some sign of his authority; John 2:18. This Jesus gave, and had already given, in his mighty works wrought at the same Passover, v. 23; works which drew from Nicodemus, a Pharisee and member of the Sanhedrin, the admission that he was "a teacher come from God;" John 3:2. [The "definite and specific" statements of the Evangelists seem to settle the question. The question of probability need only be considered in the absence of definite statements.]

On the "three days" in John 2:20, see Note on § 49.

§§ 23, 24. The order is here determined by comparing John 3:24 with Matt. 4:12; Mark 1:14. Jesus goes out with his disciples from Jerusalem into the country of Judæa; where he remains until after John is cast into prison. See the next Note. [John 4:1-3, indicates that the occasion of this withdrawal into Galilee was the jealousy of the Pharisees. The news of the imprisonment of John may therefore have come at a later period.]

§ 25. A specification of time is given in John 4:35, which is tolerably definite: "Say ye not, There are yet four months, and the harvest cometh?" According to Lev. 23:5-7, 11, 14, 15, and Jos., *Ant.*, iii. 10, § 6, the first-fruits of the barley-harvest were presented on the second day of the paschal festival; while the wheat-harvest was two or three weeks later; see *Bibl. Res. in Palest.*, II. p. 99 sq. Hence this journey of our Lord must have been made in the latter part of November or in December, about eight months after the preceding Passover. It follows that the public ministry of John the Baptist had continued for at least a year and six months before his imprisonment. [If we place the imprisonment later, the ministry of John must be estimated as covering nearly two years.]

§ 28. The visit to Nazareth is inserted here on the testimony of Luke 4:16 sq., which is supported by Matt. 4:13. The visit mentioned in Matt. 13:54 sq.; Mark 6:1 sq., was later, and took place after the raising of Jairus' daughter.

§ 29. That the call of the four Apostles belongs here, in accordance with Mark's order, is obvious; since they were present with Jesus at the healing of the demoniac and of Peter's wife's mother, §§ 30, 31. — The three accounts all evidently refer to the same transaction. Luke relates more particularly the former part, including the putting off upon the lake in Simon's boat and also the miraculous draught; and passes lightly over the latter part. Matthew and Mark, on the other hand, narrate the former part only generally but the latter part with more detail. In the one part Luke introduces circumstances which the others omit; in the other part Matthew and Mark mention facts which Luke has not noted. The remark of Spanheim is here just: "Quæ narrantur a Luca, illa non negantur a Mattheo, sed præmittuntur

tantum. Nihil vero frequentius, quam quædam prætermitti ab his, suppleri ab aliis; *ne vel scriptores sacri ex compacto scripsisse viderentur*, vel lectores uni ex illis reliquis spretis hærent." *Dubia Evang.*, Tom. III. Dub. 72, vii. [The order here given is accepted by nearly all harmonists. The only difference is respecting the general view of the ministry, as fully stated at the beginning of this Part.]

## PART IV.

### OUR LORD'S SECOND PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE THIRD.

#### §§ 36-66.

§ 36. On the phrase *ἐορτὴ τῶν Ἰουδαίων*, John 5: 1, turns mainly the question as to the duration of our Lord's public ministry. John notes distinctly three Passovers, John 2: 13; 6: 4; 12: 1. If now this *ἐορτή* be another Passover, then our Lord's public labors continued during three and a half years; if not, then the time of his ministry must, in all probability, be reckoned one year less. [On the Tripaschal and Quadripaschal theories, see Note introductory to Part III.]

The only reasonable ground of doubt in this case is the absence of the article before *ἐορτή*. Did the text read *ἡ ἐορτὴ τῶν Ἰουδαίων*, then, as most admit, it would with sufficient definiteness denote the Passover; compare Matt. 26: 5; Luke 2: 42; John 4: 45; 11: 56, al. [The discovery of *ἡ*, which reads *ἡ*, has induced Tischendorf (see Greek text) to insert the article; but he adopts in his Harmony the Tripaschal theory. The manuscript authorities in favor of this reading are of great weight; but A, B, and D, with the mass of later authorities, are against the article. The Revised Version properly gives it a place in the margin. If it is accepted, the reference to the Passover seems certain. Even if rejected, the passage may refer to this great festival. The arguments of Dr. Robinson which follow serve to show that even in the absence of the article the passage refers to a Passover, namely, the *second* in our Lord's public ministry.]

1. The word *ἐορτή* without the article is put definitely for the Passover, in the phrase *κατὰ ἐορτήν*, Matt. 27: 15; Mark 15: 6; Luke 23: 17. Compare John 18: 39.

2. In Hebrew a noun before a genitive is made definite by prefixing the article, not to the noun itself, but to the genitive; see Gesen., *Heb. Gr.*, § 109, 1; Nordheim., *Heb. Gr.*, II. p. 14, γ. This idiom is transferred by the LXX into Greek: *e. g.*, Deut. 16: 13, *ἐορτήν τῶν σκηνῶν ποιήσεις σεαυτῷ*, Heb. *וַתַּעֲשֶׂה לָּךְ חַג מִשְׁכָּנִים*, i. e., the festival of Tabernacles; 2 K. 18: 15, *ἐν θησαυροῖς οἴκου τοῦ βασιλέως*, Heb. *בְּאֵיזָרֹת בַּיִת הַמֶּלֶךְ*. So too in the New Testament: Matt. 12: 24, *ἐν τῷ Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων*, i. e., the prince of demons; Luke 2: 11, *ἐν πόλει Δαυὶδ* (the proper name being itself definite),

i. e., not a city of David, but *the* city, as in English *David's city*, Heb. צִיּוֹן יְרוּשָׁלַיִם; Acts 8 : 5, εἰς πόλιν τῆς Σαμαρείας, i. e., *the* city (metropolis) of Samaria; see v. 14. Hence, in the passage before us, according to the analogous English idiom, we may render the phrase ἑορτὴ τῶν Ἰουδαίων by *the Jews' festival*; which marks it definitely as the Passover. [On the grammatical point see Winer's *Grammar*, Thayer's ed., p. 125. There can be no doubt that in Hellenistic Greek many nouns without the article have a definite reference, being treated as proper names.]

3. It is not probable that John means here to imply that the festival was indefinite or uncertain. Such is not his usual manner. The Jewish festivals were to him the measures of time; and in every other instance they are definitely specified. So the Passover, John 2 : 23; 12 : 1; even when Jesus does not visit it, 6 : 4; and also when it is expressed only by ἡ ἑορτή, 4 : 45; 11 : 56; 12 : 12, 20 al. So, too, the festival of Tabernacles, ἡ ἑορτὴ τῶν Ἰ. ἡ σκηνοπηγία, 7 : 2; and of the Dedication, τὰ ἐγκαίνια, 10 : 22. This is all natural in him; for an indefinite festival could afford no note of time.

4. The plucking of the ears of grain by the disciples (§ 37 and note), shows that a Passover had just been kept; which tallies accurately with this visit of our Lord to Jerusalem. [There might have been a few weeks intervening between the Passover and this act of the disciples, as indeed is implied in Andrews' theory. The harvest was not over until some time after the Passover. However, the reference to the grain shows the time of year, and the harvest could not have been that of the last year of our Lord's ministry, nor that following the first Passover.]

5. This ἑορτή could not have been the festival either of Pentecost or of Tabernacles next following our Lord's first Passover. He returned from Judæa to Galilee not until eight months after that Passover, when both these festivals were already past; see the Note on § 25. — That it might by possibility have been the Pentecost after a second Passover not mentioned, and before that in John 6 : 4, cannot perhaps be fully disproved; but such a view has in itself no probability, and is apparently entertained by no one. At any rate it also would give the same duration of three and a half years to our Lord's ministry.

6. Nor can we well understand here the festival of Purim, which occurred on the fourteenth and fifteenth of the month Adar or March, one month before the Passover; see Esth. 9 : 21, 22, 26–28. Against this the following considerations present themselves : (a.) The Jews did not go up to Jerusalem to celebrate the festival of Purim. The observance of it among that people throughout the world consisted solely in reading the Book of Esther in their synagogues on those days, and making them "days of feasting and joy and of sending portions [dishes] one to another and gifts to the poor;" Esth. 9 : 22; Jos., *Ant.*, xi. 6, § 13; Reland, *Antiqq. Heb.*, IV. 9. But the "multitude," John 5 : 13, seems to imply a concourse of strangers at one of the great festivals. — (b.) It is very improbable, that Jesus would have gone up to Jerusalem at the Purim, to which the Jews did not go up, rather than at the Passover, which occurred only a month later. His being once present at the festival of Dedi-

cation (John 10 : 22) is not a parallel case ; since he appears not to have gone up for that purpose, but this festival occurred while he remained in or near Jerusalem after the festival of Tabernacles, John 7 : 2 sq. — (c.) The infirm man was healed on the Sabbath, John 5 : 9 ; which Sabbath belonged to the festival, as the whole context shows, John 5 : 1, 2, 10–13. But the Purim was never celebrated on a Sabbath ; and, when it happened to fall on that day, was regularly deferred ; see Reland, l. c. [See also (Introductory Note to Part III.) the objection to Purim, from the brief interval into which this view compresses the early Galilaean ministry.]

7. The main objection urged against taking this *ἐορτή* as a Passover, is the circumstance, that in such case, as our Lord did not go up to the Passover spoken of in John 6 : 4, but only at the subsequent festival of Tabernacles in John 7 : 2 sq., he would thus have absented himself from Jerusalem for a year and six months ; a neglect, it is alleged, inconsistent with his character and with a due observance of the Jewish law. But a sufficient reason is assigned for this omission, namely, “ because the Jews sought to kill him,” John 7 : 1 ; comp. 5 : 18. It obviously had been our Lord’s custom to visit the Holy City every year at the Passover ; and because, for the reason assigned, he once let this occasion pass by, he therefore went up six months afterwards at the festival of Tabernacles. All this presents a view perfectly natural ; and covers the whole ground. Nor have we any right to assume, as many do, that our Lord regularly went up to Jerusalem on other occasions, besides those specified in the New Testament.

[8. We only add that the parable of the barren fig-tree (Luke 13 : 6–9) has been used in support of the three years’ ministry. In itself it is not conclusive, though urged by able commentators ; yet it adds another probability to the many named above.]

In this instance, the most ancient view is that which interprets *ἐορτή* of a Passover. So Irenæus in the third century : “ Et posthac iterum secunda vice ascendit [Jesus] in diem Paschæ in Hierusalem, quando paralyticum, qui juxta natatoriam jacebat xxxviii annos curavat ;” *Adv. Hær.*, 2 : 39. The same view was adopted by Eusebius, Theodoret, and others ; and in later times has been followed by Luther, Scaliger, Grotius, Lightfoot, Le Clerc, Lampe, Hengstenberg, etc. [Jerome, however, distinctly states the Tripaschal view.] Cyril and Chrysostom held to a Pentecost, as also the Harmony ascribed to Tatian ; and so, in modern times, Erasmus, Calvin, Beza, Bengel, etc. The festival of Purim was first suggested by Kepler (*Eclogæ Chronicae*, pp. 72, 129 sq. Francof. 1615) ; and at the present day this is the only view, aside from the Passover, that finds advocates. Those who hold it, as Hug, Neander, Olshausen, Tholuck, Meyer (Lücke and De Wette leave the question undecided), regard John 6 : 4 as having reference to the second Passover during our Lord’s ministry ; which thus becomes limited to two and a half years. [For a full discussion for and against Purim, see Lange’s Commentary, *John*. Dr. Lange defends Purim, and Dr. Schaff gives the other side. See also Andrews and McClellan, for the reference to the Passover ; and against it the authors cited in the Introductory Note to Part III.]



§ 37. The circumstances here narrated show that a Passover had just been celebrated; see the Note on § 25. The *σάββατον δευτερόπρωτον* was probably *the first Sabbath after the second day of the Passover* or of unleavened bread; that is, the first of the seven Sabbaths reckoned between that day and Pentecost. Our Lord would seem to have hastened away from Jerusalem; for which a reason is found in John 5:16, 18. [Both the reading and the interpretation are doubtful; see the critical notes for the authorities against *δευτεροπρώτω*, which would be regarded as decisive in ordinary cases. Here the word is so difficult that its very difficulty becomes a strong argument in favor of its genuineness. Besides, many Fathers refer to it directly. It seems, however, to have arisen from a marginal note made to distinguish this from the Sabbaths mentioned in Luke 4:31 and 6:6. The interpretations are many, and that given above by no means a necessary one. Yet as far as the entire occurrence is concerned the date is fixed as immediately before or during the harvest, which would be after the Passover, in all probability. This remains the strongest positive proof of the three years' ministry.]

§ 40. The appointment of the Twelve follows here, according to Mark and Luke. Matthew gives their names in 10:2-4, as having been already appointed. Lebbaeus, called also Thaddæus by Matthew and Mark, is the same as Jude the brother of James in Luke. [Tischendorf reads *Λεββαῖος* in Matthew; Westcott and Hort, *Θαδδαῖος*; the received text combines the two, but without sufficient authority.] The epithet *ὁ ἐκκληστής*, *Zealot*, is the Greek translation of *ὁ Καναανῆς* derived from Heb. כַּנְאָנִי, Aram. כְּנַעֲנִי; see the Lexicons. [The R. V. renders "Cananean," giving "Or, Zealot" in the margin.] Nathanael, who is mentioned with the Apostles in John 21:2, was probably the same as Bartholomew, who elsewhere also is coupled with Philip; see John 1:45 sq.

§ 41. The Sermon on the Mount follows here, in accordance with the order of Luke. The correctness of this order, so far as it respects Matthew, depends on the question: Whether the discourse as reported by the two Evangelists is one and the same, and was delivered on the same occasion? This question is answered at the present day by interpreters, with great unanimity, in the affirmative; and mainly for the following reasons:—

1. The choice of the Twelve by our Lord, as his ministers and witnesses, furnished an appropriate occasion for this public declaration respecting the spiritual nature of his kingdom, and the life and character required of those who would become his true followers. Luke expressly assigns this as the occasion; and although Matthew is silent here and elsewhere as to the selection of the Apostles, yet some passages of the discourse, as reported by him, seem to presuppose their previous appointment as teachers; see Matt. 5:13, 14; 7:6.

2. The beginning and the end of both discourses, and the general course of thought in both, exhibit an entire accordance one with the other.

3. The historical circumstances which follow both discourses are the same, namely, the entrance into Capernaum and the healing of the centurion's servant.

The main objection which has been felt and urged against the identity of the two discourses, is the fact that Matthew's report contains much that is not found in Luke; while, on the other hand, Luke adds a few things not found in Matthew, as vv. 24-26, 38-40, 45; and, further, his expressions are often modified and different, as in vv. 20, 29, 35, 36, 43, 44, 46. But this objection vanishes, if we look at the different objects which the two Evangelists had in view. Matthew was writing chiefly for Hebrew Christians; and it was therefore important for him to bring out, in full, the manner in which our Lord enforced the spiritual nature of his dispensation and doctrine, in opposition to the mere letter of the Jewish law and the teaching and practice of the Scribes and Pharisees. This he does particularly, and with many examples, in Matt. 5: 18-38; 6: 1-34. Luke, on the contrary, was writing mainly for Gentile Christians; and hence he omits the long passages of Matthew above referred to, and dwells only upon those topics which are of practical importance to all. In other respects the discourses, as given by the two writers, do not differ more than is elsewhere often the case in different reports of the same discourse. Compare Matt. 24: 1-42 with Mark 13: 1-37 and Luke 21: 5-36; also Matt. 28: 5-8 with Mark 16: 6-8 and Luke 24: 5-8. See, also, the Note on § 15.

Augustine, in order to avoid the like difficulty, supposed that our Lord first held the longer discourse in Matthew before his disciples on the top of the mountain; and afterwards descended and delivered the same in the briefer form of Luke to the multitudes below; *De consensu Evangelistarum*, II. 45. But this is unnecessary; and the order of circumstances would seem rather to have been the following: Our Lord retires to the mountain and chooses the Twelve; and with them descends to the multitudes on the level place or plain, where he heals many. (§ 40.) As they press upon him, he again ascends to a more elevated spot, where he can overlook the crowds and be heard by them; and here, seating himself with the Twelve around him, he addresses himself to his disciples in particular and to the multitudes in general. See Matt. 5: 1, 2; Luke 6: 20; also Matt. 7: 28; Luke 7: 1.

The mountain where these events took place was doubtless some part of the high ground on the west of the Lake of Tiberias, not far from Capernaum. The Romish church has the tradition that the singular hill called Tell Hattîn, or Kûrûn Hattîn, was the spot; and that hill is hence known to travellers as the Mount of Beatitudes. But this eminence is at least seven or eight miles distant from any probable site of Capernaum; which seems inconsistent with Matt. 8: 5; Luke 7: 1. And further, this tradition is current only among foreign Latin monks, and cannot be traced back, even among them, beyond the twelfth century; while the Greek church, which has been native upon the soil from the earliest centuries, knows nothing of it; and has indeed no tradition whatever connected with the Sermon on the Mount. See *Bibl. Researches in Palestine*, III. p. 240.

[The references to locality and other minute circumstances forbid the view that these discourses are merely summaries of our Lord's teachings during the early part of the Galilaean ministry. Recent travellers favor the traditional

site of the Mount of Beatitudes. The "level place" is supposed to be a small plateau on the side of the mountain. There is no reason for insisting that the place was very near Capernaum, and the Horns of Hattin would be a convenient locality for the assembling of multitudes from various regions; compare the detailed statements of Mark and Luke, especially the former. See Stanley, *Sinai and Palestine*, pp. 360, 361.]

§ 42. In Matthew the centurion seems to come in person to Jesus; in Luke he sends the elders of the Jews. This diversity is satisfactorily explained by the old law maxim: *Qui facit per alium, facit per se*. Matthew narrates briefly; Luke gives the circumstances more fully. In like manner, in John 4 : 1, Jesus is said to baptize, when he did it by his disciples. In John 19 : 1, and elsewhere, Pilate is said to have scourged Jesus; certainly not with his own hands. In Mark 10 : 35, James and John come to Jesus with a certain request; in Matt. 20 : 20, it is their mother who prefers the request. In 2 Sam. 24 : 1, God moves David to number Israel; in 1 Chr. 21 : 1, it is Satan who provokes him.

§ 44. Matthew places this narrative after the sending out of the Twelve, Matt. 11 : 1, 2. This appears to be too late; for during their absence John was beheaded; see Mark 6 : 30; Matt. 14 : 13. The order of Luke is therefore retained. Our Lord was probably at or near Capernaum; comp. § 45.

§ 48. The order of Mark is here resumed, who places these transactions next after the appointment of the Twelve, omitting the Sermon on the Mount and other intervening matters. The narrative of Luke is obviously parallel, although given by him in a different place. See Introd. Note to Part VI., p. 226. [The position of the events recorded in Luke 11 : 14-13, 9, is very difficult to determine. The entire passage forms a part of that great division of Luke's Gospel which is otherwise peculiar to that Evangelist (chaps. 9 : 51-18 : 14). Most harmonists give chap. 11 : 14-36 the position here assigned; but a number of them place chaps. 11 : 37-13 : 9, after the departure from Galilee; comp. § 81. It is difficult to account for the remarkable correspondence between the accounts of Matthew and Luke in §§ 48, 49, unless they refer to the same miracle and discourses. But it seems equally difficult to disconnect § 51 from what precedes in Luke.]

§ 49. The specification in Matt. 12 : 40, that Jesus should be "three days and three nights" in the sepulchre, seems at first view not to harmonize with the account of his burial and resurrection. From these latter it appears that he was laid in the tomb before sunset on the sixth day of the week or Friday, and rose again quite early on the first day of the week, or Sunday, having lain in the grave not far from thirty-six hours. See §§ 159, 160, and Notes. This accords with the usual formula which our Lord employed in speaking of his resurrection, namely, that "he should rise on the *third day*;" Matt. 16 : 21; 20 : 19; Luke 9 : 22; 18 : 33, etc. Equivalent to this is also the expression, "after *three days* I will rise again," Matt. 27 : 63; Mark 8 : 31; John 2 : 19, etc. [In Mark 9 : 31; 10 : 34, which are strictly parallel with those cited from Matthew and Luke, the correct reading is "after three days."] This latter idiom is found also in John 20 : 26, where *eight days* is put for a week.

[Compare, also, Mark 9 : 2, "after six days," with Luke 9 : 28, "about eight days."]

In the present instance, Matt. 12 : 40, the apparent difficulty arises from the form of the expression "three days and three nights," which our Lord uses here, and here alone, because he is quoting from Jonah 2 : 1 [1 : 17]. The phrase in itself is doubtless equivalent to the Greek *νυχθήμερον*, a day and night of twenty-four hours. But the Hebrew form *שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת*, *three days and three nights*, was likewise used generally and indefinitely for *three days* simply; as is obvious from 1 Sam. 30 : 12 (compared with v. 13), and from the circumstances there narrated. Such, also, is manifestly the case here.

§ 51. The order here connects back with Luke 11 : 36, in § 49. Jesus receives the invitation of the Pharisee *ἐν δὲ τῷ λαλῆσαι*, while He was speaking. See Introd. Note to Part VI. p. 226. [There can be no doubt that §§ 51-53 belong together, and the phrase above cited seems to connect them with Luke 11 : 36. It is not correct to explain "while he was engaged in teaching," *i. e.*, in general. After renewed investigation we accept the order of Dr. Robinson. Vv. 45-52 resemble parts of the discourse pronounced against the Pharisees in the temple a few days before our Lord's death. Hence some identify them; but Luke definitely fixes the place here, and all three Synoptists indicate that the Scribes and Pharisees were denounced at the time indicated by Matthew.]

§ 52. Luke chap. 12, is directly connected with the preceding by the phrase *ἐν οἷς, meanwhile*.

§ 53. The order is here fixed by v. 1.

§ 54. The order here depends on Matt. 13 : 1; the intervening events in §§ 51-53 being supplied by Luke. The place may be Capernaum; but this is not certain.

§ 56. Mark here fixes the order of time, "the same day at evening." The incident of the Scribe and of another disciple, which Matthew gives definitely here, is related by Luke in a wholly different connection without any note of time. It is transferred hither, because it is of such a nature that it cannot well be supposed to have been so exactly repeated at two different times. The conversation takes place as our Lord was on his way from the house (Matt. 13 : 36) to the boat.

§ 57. [A reference to the text and critical notes will show the great variations in the name of the inhabitants of the region visited. The Authorized Version is undoubtedly incorrect in all three Gospels. It seems probable that the people bore all three names: Gadarenes, Gerasenes, and Gergesenes. The last seems to be the correct reading in Luke (R. V., "Gerasenes," however). Gadara was the capital city of Peræa, and would give the name to the inhabitants of the entire district; "Gergesenes" may be derived from the old term "Girgashites," while Gerasa was the name of a city, quite remote from the lake. The opinion is, however, now prevalent that there was a city near the lake, named Gergesa or Gerasa. All the terms are appropriate, and the apparent discrepancy is only a mark of independence and truthfulness.]



Mark and Luke speak of only one demoniac; Matthew of two. Here the maxim of Le Clerc holds true: *Qui plura narrat, pauciora complectitur; qui pauciora memorat, plura non negat.* Something peculiar in the circumstances or character of one of the persons rendered him more prominent, and led the two former Evangelists to speak of him particularly. But their language does not *exclude* another. See *Bibliotheca Sacra*, 1845, p. 169.

§§ 58, 59. The call of Levi or Matthew is placed by the three Evangelists immediately after the healing of the paralytic in Capernaum; see §§ 34, 35. Very naturally, too, they all three connect with his call an account of the *feast* which he afterwards made for Jesus; in order to bring together and present at once all that was personal to Matthew. But from Matt. 9 : 18 it appears that, while our Lord was reclining and discoursing at that feast, Jairus comes to beseech him to visit his daughter lying at the point of death; and Jesus goes with him. Now this transaction, according to Mark and Luke, did not happen until just after the return from the eastern shore of the lake. Hence the narrative of the feast is also to be transferred to this place; and that, too, the more certainly, because the Twelve appear to have also been present at it; see Matt. 9 : 10; Mark 2 : 15. [The feast and call of Matthew are placed together by all three Synoptists; and yet, if we can make any deduction whatever in regard to the order of events in the Gospels, we must separate them. This is suggestive in reference to other questions of harmony. The only considerable deviation from the chronological order in Mark is contained in § 58, chap. 2 : 15-22.]

§ 62. In Matt. 10 : 10 the Twelve are instructed not to provide a staff (*ῥάβδον*); in Mark 6 : 8 they are told not to take anything *save a staff only*. Here Matthew refers to *providing* (*κτᾶσθαι*) *beforehand* for the journey; Mark, to what they may actually take along with them. [In Luke the singular, "staff," is the correct reading; this was altered to "staves" to avoid the apparent conflict with Mark's account. Mark is more exact; Luke's statement is to be interpreted by that of Matthew.]

§§ 63, 64. While the Twelve are absent preaching in the name of Christ, Herod causes John the Baptist to be beheaded in the castle of Machærus at the southern extremity of Peræa, near the Dead Sea; Jos., *Ant.*, xviii. 5, § 2. In consequence of the preaching of the Apostles, Herod hears the fame of Jesus; is conscience-smitten; and declares him to be John, risen from the dead. The disciples of John come and tell Jesus; and the Twelve also return with the same intelligence; upon which Jesus retires to the northeastern coast of the lake, not far from the northern Bethsaida or Julias; see *Bibl. Res. in Palest.*, III. p. 308. All these events seem to have taken place near together.

Matthew and Mark narrate the death of the Baptist in explanation of Herod's declaration. The account of his imprisonment is transferred to § 24.

According to John 6 : 4, the Passover was at hand, namely, the third during our Lord's ministry. John, therefore, had lain in prison not far from a year and six months; and was beheaded about three years after entering upon his ministry. See Note on § 25.

§§ 65, 66. From the region of the northern Bethsaida or Julias, the disci-

ples embark for Bethsaida of Galilee, Mark 6 : 45 ; or for Capernaum, according to John 6 : 17. [It is evident from Luke 9 : 9 that the miracle had taken place near Bethsaida Julias (northern Bethsaida). It is doubtful whether there was a western Bethsaida, although Dr. Robinson strongly advocates that view. The passage in Mark 6 : 45 can be explained as meaning that the disciples were to go by boat northward and then to cross the lake. This agrees better with the fact that "the wind was contrary." The only specific mention of Bethsaida of Galilee is in John (12 : 21), and this may be explained by the fact that the city was partly in Galilee, being on both sides of Jordan where it enters the lake ; compare Andrews, pp. 211-217.] They land on the plain of Gennesaret, Matt. 14 : 34 ; Mark 6 : 53. The next day the multitudes follow in boats to Capernaum seeking for Jesus, and find him there ; John 6 : 24, 25, 59. It follows as a necessary conclusion that Capernaum was on or near the plain of Gennesaret ; most probably at its north-eastern extremity. For the topography of this region, see *Bibl. Res. in Palest.*, III. p. 288 sq. ; comp. p. 282 sq.

In John 7 : 1 a reason is assigned why Jesus did not go up at this time to the Passover mentioned in John 6 : 4. This was the third Passover during his ministry.

## PART V.

FROM OUR LORD'S THIRD PASSOVER UNTIL HIS FINAL DEPARTURE FROM GALILEE AT THE FESTIVAL OF TABERNACLES.

### §§ 67-82.

§ 67 sq. The order of events, as far as to § 79 inclusive, is in accordance with both Matthew and Mark ; with whom Luke also coincides, so far as he touches upon the same transactions.

§ 68. Jesus retires from Galilee, first to the region of Tyre and Sidon, then to the Decapolis, and afterwards to the district of Caesarea Philippi. All these were districts not under the jurisdiction of Herod ; whose domain included Galilee and Peraea. Not improbably Jesus may have withdrawn from Galilee at this particular time because the attention of Herod had been thus turned to him after the death of John the Baptist ; and perhaps, too, on account of Herod's temporary presence in that province, by which his own personal danger would naturally be increased. See the Note on §§ 63, 64. [The tide of popularity had turned after the discourse at Capernaum (§ 66), and the hostility of the Pharisees became pronounced.]

§ 69. The Decapolis was on the S. and S. E. of the Lake of Tiberias. It included Scythopolis (Beth-shean), Gadara, Hippo, Pella, Gerasa ; the names of the other cities being less certain. Our Lord, in returning from Tyre and Sidon, probably passed through Galilee. [The correct text in Mark 7 : 31 indicates that he did not pass through Galilee, but made a circuit "through Sidon," passing northward, then eastward, reaching the eastern shore of the

lake after traversing the northern part of the Decapolis at the foot of the Lebanon range.] The feeding of the four thousand obviously took place in the Decapolis; since Jesus immediately afterwards passes over the lake to Magdala on its western shore. [The correct reading in Matt. 15:39 is "Magadan."]

§ 72. The healing of the blind man at the northern Bethsaida is related only by Mark. It took place on the way from the eastern shore of the lake toward Cæsarea Philippi.

[§ 73. This is the turning-point in the training of the Twelve, a crisis in our Lord's ministry. Notice that Matthew only tells of the saying: "Thou art Peter," etc. The emphasis seems to rest on what is common to the three narratives.]

§ 74. The *μετὰ τρεῖς ἡμέρας* of Mark 8:31 is equivalent to *τῇ τρίτῃ ἡμέρᾳ* in Matt. 16:21; Luke 9:22. See the Note on § 49. [The former phrase is invariably used by Mark, according to the correct text.]

§ 75. On Matt. 17:12, see the Note on § 18.

§ 80. The sending out of the Seventy obviously took place at or near Capernaum; see vv. 13, 15. It comes therefore here in its order, before our Lord leaves Galilee to go up to the festival of Tabernacles. The words *μετὰ ταῦτα*, in v. 1, refer to the general series of events narrated in the preceding chapter; not to v. 51 sq. in particular. The incident of the Scribe, which there follows (v. 57 sq.) was in fact much earlier; see in § 56 and Note.

[The difficulties connected with harmonizing Luke's narrative are discussed very fully in the Introd. Note to Part VI. Most recent harmonists, even those who agree in the main with Dr. Robinson, differ from him in regard to the time when the Seventy were sent out. Those who do not accept a return to Galilee, after the Feast of Tabernacles, usually place Luke 9:51-56 before the sending out of the Seventy (see note on § 81), and regard the visit to Jerusalem (John 9:10 sq.) as an incident in the great journey from Galilee to death, which is spoken of in such solemn terms by Luke (9:51). There is much to commend this view. The sending of the Seventy, on this theory, took place during the journey from Galilee, to which our Lord did not return until after his resurrection. The journey was not direct, but led through part of Samaria (comp. §§ 81, 82), probably through part of Perea (comp. Matt. 19:1, 2; Mark 10:1, which may be placed, with equal propriety, in connection with the return of the Seventy), and certainly through part of Judæa (see next paragraph). The Seventy probably went in advance along this route, and returned after a short interval; whether before or after the Feast of Tabernacles is very uncertain. During part of this journey, our Lord left his followers, and made a brief visit to Jerusalem alone during the Feast of Tabernacles (§§ 83, etc.) This theory would compel us to place Luke 9:51-56 before 10:1-16, but does not of necessity involve any other change in Dr. Robinson's arrangement at this point. Andrews accepts a return to Galilee after the Feast of Tabernacles, placing John 7:2-10, 21 (all of which he refers to that visit to Jerusalem) before the final departure from Galilee (Luke 9:51) and the sending out of the Seventy. There are various other

arrangements, but the main question at this point is whether the Seventy were sent out before or after the Feast of Tabernacles. A more difficult question is that respecting the number of events which are to be connected with that Feast; see Notes on §§ 86, 87.]

According to Luke 10 : 1, the Seventy were to go to every city and place, whither our Lord himself would come. To what part of the country, then, were they sent? Not throughout Galilee; for Jesus apparently never returned to that province; and besides both himself and the Twelve had already preached in all the towns and villages. Not in Samaria; for he merely passes through that district without making any delay. Possibly into some parts of Judæa, whither our Lord himself afterwards came; but more probably along the great valley of the Jordan and throughout the populous region of Peræa, which our Lord traversed and where he taught, after the festival of Dedication, and as he for the last time went up to Jerusalem; see John 10 : 40; Matt. 19 : 1; Mark 10 : 1; Luke 13 : 22. — In accordance with this view the return of the Seventy took place in Jerusalem or Judæa, not long before the festival of Dedication (§ 89); immediately after which festival Jesus withdrew into Peræa to follow up their labors, John 10 : 40 sq. See Introd. Note to Part VI., p. 226. [See also the preceding paragraph.]

Our Lord's instructions to the Seventy have a striking resemblance to those given to the Twelve; see in § 62.

§ 81. Our Lord evades the hypocritical urgency of his relatives; and afterwards goes up to the festival more privately; that is, with less of public notoriety and without being followed as usual by crowds. The journey mentioned in Luke 9 : 51 was obviously his last journey from Galilee to Jerusalem; and v. 53 shows that he was passing on rapidly and without delay. In both those circumstances, Luke accords with John; and the two accounts are therefore properly arranged together. See more in Introd. Note to Part VI., p. 225. [John 7 : 9 favors the view that the final departure from Galilee had not yet taken place; hence Dr. Robinson's arrangement.]

§ 82. The healing of the ten lepers evidently connects itself with the same journey through Samaria, and is narrated by Luke out of its proper order. Compare the incident of the Scribe and another, Luke 9 : 57 sq., and see the Note on § 56. [The date of this incident is very doubtful. The position it occupies in the Gospel connects it with the final journey to Jerusalem immediately before the Passover or with some excursion from Ephraim after the raising of Lazarus. But the mention of "the midst of Samaria and Galilee," seems opposed to this view, and in favor of placing it here. Greswell, Stroud, Thomson, Tischendorf, and Andrews, accept the order of Luke, though differing among themselves as to the exact relation of that part of Luke to the narrative of John. If Luke's order is followed, it becomes necessary to refer v. 11 to a journey from Ephraim to Jerusalem, during which occurred all the events which follow in Luke's narrative up to the point where Matthew and Mark again become parallel. So Meyer and many others. See Introd. Note to Part VI., and the various theories of the order of events added there.]



## PART VI.

THE FESTIVAL OF TABERNACLES, AND THE SUBSEQUENT TRANSACTIONS UNTIL OUR LORD'S ARRIVAL AT BETHANY SIX DAYS BEFORE THE FOURTH PASSOVER.

### §§ 83-111.

#### INTRODUCTORY NOTE.

IN this interval of time, from the festival of Tabernacles to our Lord's last arrival at Bethany, we encounter one of the most difficult portions of the whole Gospel harmony.

According to John's narrative, Jesus, after leaving Galilee to go up to the festival of Tabernacles in October (John 7 : 10), did not return again to Galilee; but spent the time intervening before the festival of Dedication in December, probably in Jerusalem, or, when in danger from the Jews, in the neighboring villages of Judæa; John 8 : 59; Luke 10 : 38 sq. Had Jesus actually returned to Galilee during this interval, it can hardly be supposed that John, who had hitherto so carefully noted our Lord's return thither after each visit to Jerusalem, would have failed to give some hint of it in this case also, either after chap. 8 : 59, or after chap. 10 : 21. But neither John, nor the other Evangelists, afford any such hint. [See, however, Note on § 80.] — Immediately after the festival of Dedication, Jesus withdrew from the machinations of the Jews beyond Jordan; whence he was recalled to Bethany by the decease of Lazarus; John 10 : 40; 11 : 7. He then once more retired to Ephraim; and is found again at Bethany six days before the Passover; John 11 : 54; 12 : 1.

Matthew and Mark contain no allusion at all to the festival of Tabernacles; nor do we find any express mention of it in Luke. Yet Luke 9 : 51 is most naturally referred to our Lord's journey at that time; and it implies, also, that this was his final departure from Galilee; see Note on § 81. Luke and John are, therefore, here parallel. The circumstances of danger, which had induced Jesus during the summer to retire from Galilee in various directions (see Note on § 68), as well as the approach of the time when "he should be received up," are reasons of sufficient weight to account for his having transferred, at this time, the scene of his ministry and labors from Galilee and the north to Jerusalem and Judæa, including excursions to the country on and beyond the Jordan.

In regard to the transactions during the whole interval of time comprised in this Part, the Gospels of Matthew and Mark are silent; except where they relate that our Lord, after his departure from Galilee, approached Jerusalem for the last time through Peræa and by way of Jericho, where he was followed by multitudes; Matt. 19 : 1, 2; 20 : 29; Mark 10 : 1, 46. [Matt. 19 : 1, 2 and Mark 10 : 1 may, however, be referred to the journey mentioned in Luke 9 : 51.] With the transactions recorded by these two Evangelists during this last approach, Luke also has some things parallel; Luke 18 : 15-43.

The arrival at Bethany is common to the three; and in this they all accord with John; Matt. 21 : 1; Mark 11 : 1; Luke 19 : 29; John 12 : 1, 12 sq.

There exists consequently no difficulty in harmonizing Matthew and Mark and so much of Luke as is parallel to them (18 : 15 sq.) with John. But in Luke, from chap. 9 : 51, where Jesus leaves Galilee, to chap. 18 : 14, where the record again becomes parallel with Matthew and Mark, there is a large body of matter peculiar for the most part to Luke, and relating *prima facie* to the time subsequent to our Lord's departure from Galilee. How is this portion of Luke's Gospel to be arranged and distributed, in order to harmonize with the narrative of John?

Harmonists have hitherto generally *assumed* a return of our Lord to Galilee after the festival of Tabernacles; and this avowedly in order to provide a place for this portion of Luke's Gospel. But the manner in which it has been arranged, after all, is exceedingly various. Some, as Le Clerc, insert nearly the whole during this supposed journey; *Harm. Evangel.*, p. 264 sq. Others, as Lightfoot, assign to this journey only what precedes Luke 13 : 23, and refer the remainder to our Lord's sojourn beyond Jordan, John 10 : 40; see *Chron. Temp. N. T., Opp.*, II. p. 37, 39. In like manner Schleiermacher, Neander, Olshausen, and others, assume a return to Galilee before the festival of Dedication, but differ greatly in their distribution of this part of Luke.

If now we examine more closely the portion of Luke in question (9 : 51–18 : 14), we perceive that, although an order of time is discoverable in certain parts, yet as a whole it is wanting in exact chronological arrangement. It would seem almost as if, in this portion peculiar to Luke, that Evangelist, after recording many of the earlier transactions of Jesus in Galilee, in accordance with Matthew and Mark, had here, upon our Lord's final departure from that province, brought together this new and various matter of his own, relating partly to our Lord's previous ministry in Galilee, partly to this journey, and still more to his subsequent proceedings, until the narrative (in chap. 18 : 15) again becomes parallel to the accounts of Matthew and Mark. Such, for example, is the incident of the Scribe and of another in Luke 9 : 52 sq. — an occurrence of such a nature that we cannot well suppose it to have happened twice, and which Matthew narrates at Capernaum, on the occasion of our Lord's first excursion across the lake; see § 56. The sending forth also of the Seventy evidently took place at or near Capernaum, chap. 10 : 1 sq. see § 80 and Note. The transactions narrated in chap. 10 : 17–11 : 13, have marks of chronological connection; and the scene of them is obviously Jerusalem or its vicinity; see §§ 86–89 and Notes. The healing of a demoniac and the consequent blasphemy of the Scribes and Pharisees in Luke 11 : 14, 15, 17 sq. is parallel with the same events in Matthew and Mark, which these two Evangelists describe as having occurred in Galilee; see § 48 and Note. With this passage, again, Luke 11 : 37–54 is immediately connected by the words ἐν δὲ τῷ λαλῆσαι, see § 51 and Note. The transition to the next chapter (chap. 12) is made by the phrase ἐν οἷς, marking proximity of time; § 52 and Note. And, further, the words παρήσαν δέ τινας, Luke 13 : 1, show that the conversation there given (vv. 1–9) immediately followed. The remainder

of this portion of Luke, chap. 13: 10-18: 14 (with the exception of chap. 17: 11-19, which obviously connects itself with the journey in chap. 9: 51), contains absolutely no definite notation of time or place, nor anything, indeed, to show that the events happened in the order recorded, or that they did not take place at different times and in different parts of the country. The only passage to which this remark does not perhaps fully apply, is chap. 13: 22-35. [On this passage, see below.]

For these reasons, like Newcome, I have distributed Luke 9: 51-10: 16, and 11: 14-13: 9 (as also 17: 11-19) in Parts IV. and V., as already specified, among the transactions of our Lord's ministry in Galilee, between his second Passover and his journey to the festival of Tabernacles. The remainder of this whole portion of Luke, namely, chaps. 10: 17-11: 13, and 13: 10-17: 10, as also 17: 20-18: 14, remains to be disposed of in the present Part.

With many leading modern commentators, I prefer here to follow the narrative of John, and infer that our Lord did not again return to Galilee after the festival of Tabernacles. On this principle, therefore, the present Harmony is constructed. Hence, Luke 10: 17-11: 13, is inserted between the festival of Tabernacles and that of Dedication; see the particulars in the Notes on §§ 86-89. [With this arrangement, except as regards the mission of the Seventy, there is general agreement among recent commentators and harmonists, although there is diversity as to how many of the events narrated by John are to be placed at the earlier festival.]

More difficult is it to assign the proper place for Luke 13: 10-17: 10; the transactions recorded in which all cluster around or follow chap. 13: 22, where Jesus is represented as traveling leisurely through the cities and villages towards Jerusalem. Now this journey cannot have been the same with that in Luke 9: 51 and John 7: 10; because there Jesus went up privately, while here he is accompanied by multitudes, Luke 14: 25. Nor can it have been a later journey *from Galilee*; for that in Luke 9: 51 was the final one. Nor indeed were the Jews accustomed to go up from the country to Jerusalem at the festival of Dedication; see Note on § 91. Lightfoot, *Hor. Heb., in Joh. 10: 22*. Besides, Luke 13: 22 stands in connection with the warning received by our Lord against Herod, vv. 31-33; which, under the attendant circumstances, cannot well be regarded as having been given in Galilee; much less in Jerusalem, as Lightfoot supposes; *Chron. Temp. N. T., Opp.*, II. p. 39. But Herod was lord also of Peræa; and in that province he had imprisoned and put to death John the Baptist; Joseph., *Ant.*, xviii. 5, § 2. It would therefore be natural, that our Lord, who had been less known in that region, and who now appeared there, followed by multitudes, should receive warning of the danger he was thus incurring. Hence, I have ventured to assign this part of Luke (13: 10-17: 10) to that period of our Lord's life and ministry which was passed in Peræa after the festival of Dedication.

Our Lord first withdrew soon after that festival from the plots of the Jews into Peræa, the province beyond Jordan: ["He went away again beyond Jordan into the place where John was at the first baptizing; and there he abode. And many came unto him; and . . . believed."] John 10: 40-42. How long



Jesus remained in that region before he was recalled by the death of Lazarus, can be only matter of conjecture. In that interval Lightfoot places all this part of Luke after chap. 13 : 22 ; see *Opp.*, II. p. 39. In this I am unable to accord with that profound scholar ; because the language of John does not necessarily imply that our Lord at this time made any journey or circuit in Peræa itself. At least it could not then and there be said of him in any sense, that [“he went on his way through cities and villages, teaching and journeying on unto Jerusalem,”] Luke 13 : 22 ; for he had just departed from Jerusalem, and was recalled to Bethany by a special message from the sisters of Lazarus, John 11 : 3, 7. All this would seem to imply rather, that Jesus remained during this excursion, at least mainly, in the district “where John had baptized” ; so that Martha and Mary knew at once where to send for him. It follows also as a natural inference, that this first sojourn beyond Jordan could not well have been a long one, nor probably have occupied more than a few weeks out of the four months intervening between the festival of Dedication and the Passover.

After the raising of Lazarus, Jesus again retired from the machinations of the Jews to [“the country near to the wilderness, into a city called Ephraim ; and there he tarried with the disciples ;”] John 11 : 54. The Evangelist John records nothing more of his movements, until he again appears in Bethany six days before the Passover ; John 12 : 1. But the expression used by John as to his sojourn at Ephraim (*κακῇ διέτριβεν μετὰ τῶν μαθητῶν, there he passed the time*), does not preclude the idea of excursions from that place, nor of a circuitous route on his return to Bethany and Jerusalem at the Passover. Now Matthew, Mark, and Luke affirm expressly, that on this return Jesus went up to Bethany from Jericho ; and the two former narrate, as expressly, that in thus reaching Jericho he had come [“into the borders of Judæa and beyond Jordan,”] where great multitudes followed him, and he healed them and taught them, as he was wont ; Matt. 19 : 1, 2 ; Mark 10 : 1. With all this the language of Luke 13 : 22 accords perfectly ; as does also the mention of the multitudes in Luke 14 : 25. With this too accords Luke 13 : 31–35, including the warning against Herod and our Lord’s reply ; as also the touching lamentation over Jerusalem, where Jesus was so soon to perish. With this accords, further, the fact, that the narrative of Luke subsequent to the portion in question, namely, Luke 18 : 15 sq., is parallel with that of Matthew and Mark during this same journey ; see §§ 105–109.

After a long consideration, therefore, I do not hesitate to refer Luke 13 : 22, with the transactions and discourses of which it forms the nucleus, mainly to a journey of our Lord through the populous region of Peræa, on his return to Bethany after sojourning in Ephraim. There *may* also have been excursions from that city to the neighboring villages of Judæa, or even to the Jordan valley. This city Ephraim I hold to be probably identical with Ephron and Ophrah of the Old Testament ; and therefore apparently represented by the modern Taiyibeh, situated nearly twenty Roman miles N. N. E. of Jerusalem, and five or six Roman miles N. E. of Bethel, on the borders of the desert which stretches along on the west of the Dead Sea and the valley of



Jordan ; see the Note on § 93. It occupies a lofty site ; and from it one overlooks the adjacent desert, the Jordan with its great valley, and the mountains of Peræa beyond, with the Saracenic castle er-Rübūd, near 'Ajlūn, in the northern part of Peræa, bearing about N. E. Even at the present day the hardy and industrious mountaineers of this place have much intercourse with the valley, and till the rich fields and reap the harvests of Jericho ; see *Bibl. Res. in Palest.*, II. p. 121, p. 276. It was therefore quite natural and easy for our Lord, from this point, to cross the valley and the Jordan and then turn his course towards Jericho and Jerusalem, while at the same time he exercised his ministry among the cities and villages along the valley and in the eastern region. Thither, indeed, he not improbably had sent before him the Seventy disciples (see Note on § 80) ; and some parts of the same district he himself had already visited.

I have therefore inserted the whole of Luke 13:10–17:10, perhaps for the first time, after the mention of our Lord's sojourn at Ephraim ; as belonging naturally to that period and to this return-journey through Peræa. And then it only remained to let Luke 17:20–18:14 follow directly afterwards ; because there is no mark nor authority for placing it anywhere else ; and because, too, it immediately precedes, and thus connects with, that portion of Luke which is subsequently parallel to Matthew and Mark. Not that I would by any means assert that all the events and the discourses of our Lord here given are recorded by Luke in their exact chronological order ; for this portion of his Gospel presents very much the appearance of a collection of discourses and transactions in themselves disconnected. Yet, as there are no marks nor evidence, internal or external, by which to arrange them differently, it seems hardly advisable, on mere conjecture, to abandon the order in which they have been left to us by Luke himself.

If it be objected, that this arrangement crowds too many incidents and discourses into this journey through Peræa, the reply is not difficult. Matthew and Mark confine their previous narratives chiefly to Galilee ; and give comparatively little of what took place later in Peræa. Luke, besides recounting the like events in Galilee, has a large amount of matter peculiar to himself, without any definite notation of time and place ; and it is therefore not unnatural to suppose, that an important portion of it may relate to this last journey. Again, there is room for allowing to this journey in Peræa an interval of time amply sufficient for all these transactions, and indeed for many more. If we assume, that our Lord's first sojourn beyond Jordan, his return to Bethany, and the subsequent departure to Ephraim, occupied even two months (which is a large allowance) there still remained nearly two months before the Passover, in which to make excursions from Ephraim, and also traverse leisurely the distance through Peræa to Bethany, requiring in itself, at the utmost not more than five days of travel. If now we compare the transactions thus spread out over these two months (or not improbably over a longer interval), with those recorded during the following six days next before the Passover (see Part VII.), we shall hardly be very strongly impressed with the idea that too much in proportion is thus allotted to this journey.

[The main points of difference between the view above given and that of many, perhaps most, recent harmonists are as follows:—

1. The sending out of the Seventy is placed *after* the final departure from Galilee; see Note on § 80.

2. The healing of the ten lepers is regarded as standing in its proper chronological position in Luke's narrative; see Note on § 82.

3. The healing of the blind man and the subsequent discourse (John 9 : 1–10 : 21) are connected with the Feast of Tabernacles, not placed immediately before the Feast of Dedication; see Note on § 90.

4. The passage in Luke (11 : 14–13 : 9) which Dr. Robinson assigns to Part IV., is retained in the position given by Luke; see Note on § 48. But the most judicious are in doubt as to this point. Some assign parts of Matthew's parallel account to the later period. The place, on this theory, is supposed to have been near Jerusalem (Bethany) or in Peræa.

5. Luke 13 : 10–17 : 10 forms a continuous narrative (so Meyer), and the discourses were uttered in Peræa. But Dr. Robinson connects this portion of Luke immediately with 17 : 20 (17 : 11–19 being placed earlier), and regards the whole as occurring *after the raising of Lazarus* and the retirement to Ephraim. His position is ably defended above, and seems to be still tenable, notwithstanding the fact that most harmonists differ from him. The view now generally held is that Luke 13 : 10–17 : 10 must be placed *before* the raising of Lazarus, and that from 17 : 20 (or 17 : 11) onward belongs to a journey from Ephraim to Jericho and Bethany. See Andrews, *Life of our Lord*, pp. 345–362. This separation of the narratives of Luke into two distinct parts is usually defended in this way : First, in Luke 13 : 22 a journey is spoken of, which is identified by Andrews with that to the Feast of Dedication (John 10 : 22), but usually placed in connection with the retirement beyond Jordan (John 10 : 40) before the raising of Lazarus. The only advantage here is, in joining the events in Luke which seem to have occurred in Peræa with John's notice of a retirement to that region. Second : Luke 17 : 11 speaks of a journey which is regarded as distinct from the previous one; hence what follows is placed in connection with the last journey to Jerusalem, since John speaks of the retirement to Ephraim shortly before the last Passover (John 11 : 54, 55). Dr. Robinson, however, places Luke 17 : 11–19 at an earlier point in the history (see § 82), and thus obviates the necessity for this separation.

Archbishop Thomson (Smith's *Bible Dictionary*, and *Speaker's Commentary*, N. T., Vol. I.), places Luke 10 : 17–19 : 28 before the Feast of Dedication, thus making John's narrative uninterrupted from chap. 10 : 22 up to the arrival at Bethany. This seems to conflict with the accounts given by the Synoptists of the journey to Jericho and Jerusalem (§§ 107–110).

The main question, though connected with many incidental variations, is respecting the position of the raising of Lazarus. It seems to form a fitting climax to our Lord's miracles; hence the tendency to place it as late as possible in the history. Plumptre (in Ellicott's *Commentary*) assigns it a position after Matt. 20 : 16; Mark 10 : 31; Luke 18 : 30 (§ 106). But it must in any

case have preceded the healing of the blind men at Jericho (§ 109); hence cannot have been the last miracle. Dr. Robinson's view accepts only one other miracle after the raising of Lazarus, namely, the healing of the infirm woman on the Sabbath (§ 94, Luke 13 : 10-17). The reply of our Lord to the menace of Herod (Luke 13 : 31-33) conveys the impression of a speedy approach of death, or at least of a speedy cessation of public activity (see *International Rev. Commentary, in loco*). This gives an additional reason for placing the entire passage from Luke 13 : 10 onward at the later period.

The various Lives of Christ and recent Commentaries give full discussions of the entire question. We have presented, as briefly as possible, the leading points of the various theories. Dr. Robinson's arrangement and his defense of it are left unaltered.]

§ 83. Jesus had now been absent from Jerusalem a year and six months, since his second Passover.

[§ 84. This entire section, including John 7 : 53, can scarcely be regarded as genuine in view of the weight of evidence, external and internal, against it. For the authorities omitting it, and also for the many various readings in those containing it, see critical Notes. It is, however, likely to be a true story, though *not* written by John. Compare the Revised Version, which virtually rejects it from the text, but gives it a place in the margin.

The omission of the passage would connect John 8 : 12 more closely with 7 : 53. As 7 : 37 speaks of the "last day, the great *day* of the feast" (a Sabbath), we may then assign 8 : 12-59 to the same day.]

§§ 86, 87. Our Lord had left the temple, and apparently the city; John 8 : 59. The healing of the blind man occurred later; see the Note on § 90. [As John 7 : 37 refers to a Sabbath and the blind man was healed on the Sabbath (John 9 : 14), there must have been an interval of a week at least, during which some of the events recorded by Luke (§§ 86-88) may have occurred. But most harmonists join John 9 : 1-10 : 21 with John 8 : 59, without accepting any recorded events as intervening. The question is not an important one; but some light is shed upon it by the results of textual criticism.] While thus absent from the city, and yet in its vicinity, Jesus visits Bethany and is received by Martha and Mary. That visit is placed by Luke in immediate connection with the incident of the lawyer and the parable of the Good Samaritan; which therefore are inserted here. The scene of that parable also implies that it was spoken in the vicinity of Jerusalem and Bethany. [Andrews places the incident in the house of Martha and Mary, during the journey to Jerusalem at the Feast of Dedication. In other respects the harmonists agree quite closely.]

§ 88. Jesus repeats on this occasion the same model-form of prayer taught in the Sermon on the Mount, § 41. Luke's order is here retained; as there is no evidence by which to assign any other. [The briefer form of the correct text is an additional argument for the repetition.]

§ 89. Luke relates the return of the Seventy in immediate connection with their appointment (Luke 10 : 1-16), evidently by anticipation. Their appointment appears to have been one of our Lord's last acts in Galilee; and



they went forth, probably into Peræa and elsewhere, while he proceeded to Jerusalem; see the Note on § 80. Their return to him, at or near Jerusalem, is therefore here placed as late as may be, before the festival of Dedication. [It seems better to place this return at an earlier period; see additional Note on § 80, and comp. Andrews (*Life of our Lord*, pp. 339-345) on the purpose of sending out the Seventy.]

§ 90. With the healing of the blind man the discourse in John 10 : 1 sq. stands in immediate connection; see chap. 9 : 40. And in the words of our Lord (John 10 : 26 sq.) spoken at the festival of Dedication, there is a direct allusion to the figurative representation of the shepherd and his sheep in the same discourse. This implies that the same audience was then present, at least in part; and consequently, that the discourse in question had been delivered not long before. For these reasons the healing of the blind man would seem also to have taken place near the beginning of the festival of Dedication, or at least not long before. [The allusion to the discourse in John 10 : 1-18 is not decisive against its having been spoken shortly after the Feast of Tabernacles, the interval being, at most, two months. But the manuscripts B L and 33 read *τότε* (so some versions) in John 10 : 22 (R. V. marg.: "At that time"). In any case this shows the very early view of the connection. If the reading is accepted, then we must join John 9 : 1-10 : 21 with the Feast of the Dedication. This variation, apparently unnoticed by Dr. Robinson, confirms his view.]

§ 91. The festival of Dedication, τὰ ἐγκαίνια, was instituted by Judas Maccabæus to commemorate the purification of the temple and the *renewal* of the temple-worship, after the three years' profanation by Antiochus Epiphanes. It was held during eight days, commencing on the 25th day of the month Kislev, which began with the new moon of December. See 1 Macc. 4 : 52-59; 2 Macc. 10 : 5-8. Josephus calls it *φῶτα*, i. e., festival of lights or lanterns, and speaks of it as a season of rejoicing; *Ant.*, xii. 7, §§ 6, 7. It was celebrated by the Jews, not at Jerusalem alone, like the great festivals of the law, but at home, throughout the whole country, by the festive illumination of their dwellings; see Lightfoot, *Hor. Heb.*, in *Joh. 10 : 22*. — According to John's narrative, Jesus was now at Jerusalem, not because the Jews were accustomed to go up thither at this festival, but because he had remained in the vicinity since the festival of Tabernacles; see the Introd. Note to Part VI., p. 227.

The place ["where John was at the first baptizing"] (10 : 40) was "Bethany beyond Jordan." [There are several variations in the ancient authorities; see critical Note on John 1 : 28. The R. V. marg. gives the Hebrew form of two: *Bethabarah* and *Betharabah*, the latter being found in the Codex Sinaiticus as a correction by a later hand (seventh century). The statement of Origen shows that the variations are older than our oldest manuscripts.] Nothing more is known as to its situation. On our Lord's sojourn here, and also the probable length of it, see the Introd. Note to Part VI., pp. 227, 229.

§ 93. As the Sanhedrin had now determined, in accordance with the coun-



sel of Caiaphas, that Jesus should be put to death, he therefore withdraws from Jerusalem to a city called Ephraim “near to the wilderness”; John 11: 54. This place has never hitherto been identified with any modern site. The following comparisons and combinations may perhaps throw some light upon it.

This city Ephraim (Ἐφραΐμ, Ἐφρέμ) is doubtless the same with the Ephraim or Ephron of 2 Chr. 13: 19, Heb. עֶפְרָיִם in Keri, עֶפְרָיִם in Chethib, Sept. Ἐφρών, which place Abijah king of Judah, after his great battle with Jeroboam, took from the latter along with Bethel and Jeshamah. It was therefore a strong place, and lay not far remote from Bethel. So too Josephus relates, that Vespasian marched from Caesarea to the hill-country, subdued the toparchies of Gophna and Acraba with the small cities (πολίχνια) Bethel and Ephraim (Ἐφραΐμ), and then proceeded to Jerusalem; Jos., *B. J.*, iv. 9, § 9. The same is also doubtless the Ephron (Ἐφρών) of Eusebius and Jerome; which the former places at *eight* and the latter (correcting Eusebius) at nearly *twenty* Roman miles, north of Jerusalem; see *Onomast.*, art. “Ephron.”

Bethel, according to Eusebius and Jerome, was twelve Roman miles from Jerusalem towards the north; and its remains exist there at the present day; *Onomast.*, art. “Bethel”; *Bibl. Res. in Palest.*, II., p. 127. Ephraim or Ephron, then, being in the *twentieth* mile from Jerusalem, was seven miles beyond Bethel. But Ephraim, according to John 11: 54, was “near to the wilderness” or desert; and the only desert in that region is on the east of Bethel, namely, the desert of Judea lying on the west of the Dead Sea and the valley of the Jordan, and extending northwards at least as far as to the parallel of Shiloh, if not farther. Ephraim was also a place of strength, like Bethel. All these combinations point definitely and distinctly to the lofty site of the modern et-Taiyibeh, situated two hours northeast of Bethel and six hours and twenty minutes north-northeast of Jerusalem (reckoning three Roman miles to the hour), adjacent to and overlooking the broad tract of desert country lying between it and the valley of the Jordan, — a position so remarkable and commanding, that we cannot suppose it to have been left unoccupied in ancient times; see *Bibl. Res. in Palest.*, II. pp. 121-124. This, then, was the Ephraim or Ephron of both the Old and New Testaments.

There is another similar name in the Old Testament, namely, *Ophrah* in Benjamin, Heb. עֶפְרָה, Sept. Ἐφραθά, Josh. 18: 23; 1 Sam. 13: 17. This was apparently the *Aphra* (Ἀφρά) of Eusebius and Jerome, situated *five* Roman miles east of Bethel; *Onomast.*, art. “Aphra.” The question suggests itself, whether, perhaps, Ophrah and Ephron (עֶפְרָה, עֶפְרָיִם) were anything more than different forms of the same name belonging to one and the same place? This would seem not improbable; since both forms have the same general signification, *fawn*, *fawn-like*, from the noun עֶפֶר, *a fawn*; the one being simply the feminine form of the noun, and the other taking the very common termination יִן. Precisely the same difference is found in the proper name *Salmon*, e. g. שֶׁלֹמֹה and שֶׁלֹמִיָן, Ruth 4: 20, 21. Further, the great laxness and variety of manner with which Hebrew names are written in

Greek, leave ample room for supposing such an identity. Thus another *Ophrah* (օ֫פְרָה) in Manasseh is written in the Sept. Ἐφραθά, Judg. 6 : 11 ; 8 : 27, 32 ; 9 : 5 ; and by Josephus Ἐφράρ, *Ant.*, v. 6, § 5. Lastly, the position assigned to Ophrah by Jerome, namely, five Roman miles east of Bethel, is, from the nature of the country, applicable only to the same Taiyibeh above described.

§ 94. Matthew and Mark, having omitted all mention of our Lord's presence and teaching in Jerusalem at the festival of Tabernacles and that of Dedication, as likewise of the raising of Lazarus and other events, now resume their narrative by relating, that after Jesus had left Galilee he approached Jerusalem, as the Passover drew nigh, by passing through the country beyond Jordan. [The correct reading in Mark 10 : 1, properly rendered in the R. V., "into the borders of Judæa and beyond Jordan," leaves it even more doubtful whether the reference is to the last journey to Jerusalem. It seems far more likely that these verses sum up the final movement from Galilee toward Jerusalem, and are strictly parallel with Luke 9 : 51 sq. See on p. 223.] Both Evangelists speak of the great multitudes that followed Jesus.

Luke 13 : 10-21 is inserted here, because it precedes, and is connected with, the notice of our Lord's journeying towards Jerusalem in Luke 13 : 22 ; see § 95 and Note.

§ 95. For the reasons why Luke 13 : 22 is arranged in this connection, see the Introd. Note to Part VI. pp. 227, 228. For the appropriateness of this arrangement, so far as it respects vv. 31-35, see the same Note on p. 227.

The lamentation over Jerusalem in v. 34 arises naturally from the mention of that city in v. 33. In Matt. 23 : 37 sq. the same lamentation is repeated in connection with our Lord's denunciation of the Scribes and Pharisees in Jerusalem. Luke's phrase οὐ μὴ ἴδῃτε μέ κτλ. is explained by the οὐ μὴ με ἴδῃτε ἀπάρτι κτλ. of Matthew, implying that he was now about to withdraw from the world, and that Jerusalem, which then rejected him, would not again behold him and enjoy the privilege of his presence, until compelled by his glorious manifestation to acknowledge him as the true Messiah.

§§ 96-103. On these sections see the Introd. Note to Part VI. p. 229.

§ 104. This section properly comes in here before § 105, where Luke is again parallel with Matthew and Mark.

§ 107. This transaction properly occurred in Peræa ; as Jesus had not yet arrived at Jericho. The word ἀναβαίνω is used of any journey to Jerusalem or Judæa ; see Luke 2 : 4 ; John 7 : 8 ; 12 : 20 ; Acts 18 : 22.

§ 108. In Matthew it is the mother of James and John who makes the request ; in Luke it is the two disciples themselves ; see the Note on § 42.

§ 109. Mark and Luke here speak of *one* blind man ; Matthew of *two*. The case is similar to that of the demoniacs of Gadara ; see the Note on § 57. [Notice the many corrections in the text, especially of Mark, who gives the most exact account.]

More difficult is it to harmonize the accounts as to the *place* where the miracle was wrought. Matthew and Mark narrate it as having occurred when Jesus was *departing* from Jericho (ἐκπορευομένου αὐτοῦ ἀπὸ Ἱερειχώ) ; while

Luke seems to describe it as happening during his *approach* to the city (ἐν τῷ ἐγγίσειν αὐτὸν εἰς Ἱερειχό). Several ways of solving this difficulty have been proposed.

1. The language of Mark is : καὶ ἔρχονται εἰς Ἱερειχό, "they come to Jericho." This, it is said, may be understood as implying, that Jesus remained some days at least in Jericho, where he would naturally visit points of interest in the vicinity ; as, for example, the fountain of Elisha, a mile or more distant. The miracle therefore may have been wrought, not when he was *finally* leaving Jericho for Jerusalem ; but when he was *occasionally* going out of, and returning to, Jericho. So Newcome, *Harm.*, Note on § 108. [The most probable solution is that Luke 18 : 35 refers to the first approach to Jericho, with which Luke, in a general way, connects the miracle, that Matthew and Mark tell more exactly that it occurred "as they were going out," on some excursion during the stay in that city, while Luke 19 : 1 refers to the final passage through Jericho. This does least violence to the grammatical sense ; for ἐν τῷ ἐγγίσειν is less specific than the statements of Matthew and Mark.]

2. The verb ἐγγίσειν, it is said, may signify not only to *draw near*, but also to *be near*, i. q. ἐγγὺς εἶναι. Hence, the language of Luke may include also the idea expressed by Matthew and Mark, i. e. while he was *still near* the city. So Grotius, *Comm. in Matt. 20 : 30*. [This explanation is very generally rejected, and the extended lexical remarks of Dr. Robinson upon it are omitted. Luke does, quite often, carry on a narrative along one line, and then go back to take up another part of the history ; but among New Testament writers he is most exact in his use of verbs referring to travelling, and the tense used in 19 : 1, διήρχετο ("was passing through"), compels us to connect the story of Zacchæus with that verse. Now the view of Grotius does not meet the difficulty, unless Luke 19 : 1 is placed in order of time before 18 : 35. Many harmonists overlook the force of the imperfect in 19 : 1, intimating that Zacchæus lived out of the city, or that Luke anticipates.]

3. Less probable than either of the above is the solution of Lightfoot and others, who assume that Jesus healed one blind man before entering the city, and another on departing from it. See Lightfoot, *Chron. Tempor. in N. T.*, *Opp.*, II. p. 42.

[4. Still another view is that two different sites are referred to, the ancient one and that occupied in the time of Christ (so Farrar and others). This is possible, but does not seem probable. See Schaff's *Bible Dictionary*, p. 430.]

[§ 110. This section in all its details points to the final departure from Jericho to Jerusalem. The journey referred to in ver. 28 took place, as is now generally held, on Friday, the 8th of Nisan, one week before the crucifixion. The Supper took place (see Notes on § 111) on Saturday evening, the 9th of Nisan, and the public entry to Jerusalem on Sunday, the tenth. The latter date was accepted by Dr. Robinson in his earlier editions, and is restored in this. This affects the entire schedule of days given in Part VII., Introductory Note.]

§ 111. The phrase ἐκ τῆς χώρας, John 11 : 55, does not refer to the region of Ephraim ; for then it must have read ἐκ ταύτης χώρας. Besides, those coming



from that vicinity would hardly have made such inquiries. The phrase therefore signifies *from the country* generally, as distinguished from Jerusalem; compare in Luke 21 : 21.

"Six days before the Passover" is equivalent to "the sixth day" before that festival; see the Note on § 49.

[In his earlier editions Dr. Robinson says: "As our Lord ate the paschal supper on the evening following Thursday (which evening was reckoned in the Jewish manner to Friday), the sixth day before it was Saturday or the Jewish Sabbath. On that day, then, Jesus came to Bethany; probably after a Sabbath day's journey." In his last edition he substitutes for this reckoning: "the sixth day before it was the *first* day of the week, reckoning back as usual from Friday itself as one day." He concludes that the Jewish Sabbath was spent at Jericho.

This latter result can be obtained only by counting Friday as one day and also the assumed day of arrival as the sixth; thus giving about four days instead of six. This is objectionable as a mode of reckoning, and does not suit the details of the history so well as the view that places the entry into Jerusalem on Sunday (10th Nisan) and the arrival at Bethany correspondingly earlier. Reckoning as the first day the 14th of Nisan, which was Thursday, if our Lord ate the Passover at the regular time (see Introductory Note to Part VIII.), the arrival at Bethany would fall on Friday or Saturday, according to the mode of reckoning. Between these two days there is little to choose.

The objection to Saturday (the Jewish Sabbath) arises from the implication that our Lord travelled on that day from Jericho to Bethany. The public entry into Jerusalem could not have taken place on Saturday, hence an objection to Friday. The best solution seems to be as follows: our Lord journeyed from Jericho to Bethany on Friday, reaching there in the evening, probably about the beginning of the Jewish Sabbath. Most of the company from Jericho go on to Jerusalem, but he remains at Bethany during the Sabbath. In the evening the supper was made, and the anointing by Mary took place. Andrews suggests: "During the afternoon the Jews of Jerusalem, who had heard through the pilgrims of his arrival, go out to see him and Lazarus, and some of them believe on him. This, coming to the ears of the chief priests, leads to a consultation how Lazarus may be put to death with Jesus." The Greek text of the Harmony has been rearranged in accordance with this view.

Dr. Robinson places the anointing at Bethany, on the Wednesday before the crucifixion (§ 131). His reasons are given at this point, and those for accepting the position assigned by John are added.]

According to Matthew and Mark this supper would most naturally seem to have taken place on the following evening; that is, the evening which ushered in, and was reckoned to, the fifth day of the week. John's order would apparently assign it to the evening after the day on which Jesus came to Bethany.

As in the accounts of this supper itself neither of the Evangelists has speci-



fied any note of time, we are left to infer from other circumstances, whether it more probably took place on the evening after the arrival of Jesus at Bethany, as John seems to imply; or in the evening following the fourth day of the week, in accordance with Matthew and Mark, after our Lord had taken his final leave of the temple. The following are some of these circumstances.

1. The formal determination of the chief priests to put Jesus to death was made apparently on the fourth day of the week, Matt. 26: 1-5; Mark 16: 1, etc. It was not until *afterwards* that Judas came to them with his proposal of treachery, which they received with joy, Matt. 26: 14; Mark 14: 10, 11, etc.

2. Matthew and Mark narrate the supper as the occasion which led to the treachery of Judas. Stung by his Master's rebuke, he is represented as going away to the chief priests and offering to betray him. This act would then seem to have been done under the impulse of sudden resentment; and this view of the matter receives also some support from his subsequent remorse and suicide. All this accords well with the order of Matthew and Mark. But if the supper took place on the evening after Jesus came to Bethany, then Judas must have cherished this purpose of treachery in his heart for several days without executing it; and that, too, while our Lord was daily teaching in the temple, and there was abundant opportunity to betray him. Such a supposition, under the circumstances, is against probability.

3. The language of Matthew, *τότε προεβθείς*, v. 14, seems necessarily to connect the visit of Judas to the chief priests *immediately* with the supper, which therefore must have taken place on the preceding evening. On the other hand, it would be very natural for John to anticipate the time of the supper and narrate it where he does, in order there to bring together and complete all that he had to say further of Bethany; which, indeed, he mentions no more.

[In favor of the earlier date it may be urged:—

1. That John is more chronological in his order than Matthew, and, indeed, than Mark (see Introduction, p. 197); he connects v. 9 with "therefore," and what he narrates in vv. 9-11 must be placed before the public entry into Jerusalem. On the other hand, the accounts of Matthew and Mark do not (as Dr. Robinson suggests) necessarily connect the proposal of Judas *immediately* with the supper. No Evangelist is less exact in this respect than Matthew (see 3 above), and both seem to introduce the account of the supper parenthetically.

2. The supper was a formal entertainment, and therefore more likely to have occurred during the triumphal progress to Jerusalem than during the week of conflict. Especially unlikely is the position after the long conflict in the temple, and the discourse on the Mount of Olives. The day after (Wednesday) is too late, since both Matthew and Mark imply a longer interval between the proposal of Judas and the betrayal. (The same objection holds against Dr. Robinson's schedule of days in the last edition.)

3. There is no reason why John should have anticipated, but the two Synoptists might readily postpone mentioning the event until they had occasion to account for the betrayal of our Lord.

4. The argument that Judas acted under the impulse of sudden resentment is invalid. John, more than any of the Evangelists, tells us of the incidents where individual disciples are prominent, giving their names. He alone does so in this case. His accuracy as to persons is a voucher for his accuracy in notes of time, especially when the length of time is an important element in estimating the character of Judas and the nature of his crime. The mention of the greed of Judas tells decidedly against the view that his treachery was a hasty, passionate act.]

There is no sufficient reason for supposing, with Lightfoot and others, that the supper in John is a different one from that in Matthew and Mark. The identity of circumstances is too great, and the alleged differences too few, to leave a doubt on this point. Matthew and Mark narrate it as in the house of Simon the leper; John does not say where it took place, but he speaks of Lazarus as one of those who reclined at the table, implying that the supper was not in his own house. It was not, and is not now, customary in the East for females to eat with the males; and therefore Lazarus, in his own house, would have been the master and giver of the entertainment. In the two former Evangelists, the woman anoints the head of Jesus; in the latter his feet; yet neither excludes the other. The anointing of the *feet* had once before happened to Jesus, as a token of extraordinary respect and devotedness, Luke 7: 38, 46; the anointing of the head was customary, Ps. 23: 5; Ecc. 9: 8; Judith 16: 8.—Matthew and Mark do not here name Mary; nor have they anywhere else mentioned her or Martha or Lazarus. Nor do they in this connection name Judas; whom we know as the fault-finder only from John.

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## PART VII.

OUR LORD'S PUBLIC ENTRY INTO JERUSALEM AND THE SUBSEQUENT TRANSACTIONS BEFORE THE FOURTH PASSOVER.

§§ 112–132.

INTRODUCTORY NOTE.—SCHEDULE OF DAYS.

[In the Notes on Part VII. the dates assigned by Dr. Robinson in his earlier editions have been substituted for those of the last. See Note on § 111. This general statement will obviate the necessity of marking such substitutions with brackets. The same remark holds good in relation to the headings of the sections in the Greek text. Other modifications by the editor are bracketed.]

The Jewish day of twenty-four hours was reckoned from sunset to sunset, as is still the case in Oriental countries. The paschal lamb was killed on the fourteenth day of Nisan, towards sunset; and was eaten the same evening, after the fifteenth day of Nisan had begun; Ex. 12: 6, 8, and Introd. Note

to Part VII. Our Lord was crucified on the day before the Jewish Sabbath, that is, on Friday, Mark 15: 42; and as he had eaten the Passover on the preceding evening, it follows that the fourteenth of Nisan fell that year on Thursday, reckoned from the preceding sunset. Hence, the sixth day before the Passover, when Jesus came to Bethany, was the Jewish Sabbath or Saturday (see the Note on § 111); and the transactions of the following week, comprised in Parts VII. and VIII., may be distributed according to the following Schedule; which agrees in the main with the *Schema* of Lightfoot; see his *Hor. Heb.*, in *Joh. 12: 2*.

Day of  
Nisan.  
Day of  
Week.

SCHEDULE OF DAYS.

9. 7. SAT. *reckoned from preced. sunset.* The Jewish Sabbath. Jesus arrives at Bethany, John 12: 1. [Or probably, having arrived there on Friday evening, remains there, and in the evening is anointed in the house of Simon.]
10. 1. SUND. *from sunset.* Jesus makes his public entry into Jerusalem, § 112; and returns at night to Bethany, Mark 11: 11.
11. 2. MOND. *from sunset.* Jesus goes to Jerusalem; on his way the incident of the barren fig-tree. He cleanses the temple, § 113; and again returns to Bethany, Mark 11: 19.
12. 3. TUESD. *from sunset.* Jesus returns to the city; on the way the disciples see the fig-tree withered, Mark 11: 20. Our Lord discourses in the temple, §§ 115–126; takes leave of it.
13. 4. WEDN. *from sunset.* [During the eve of this day (our Tuesday evening) our Lord], on the Mount of Olives, on his way to Bethany, foretells his coming to destroy the city, and proceeds to speak also of his final coming to judgment, §§ 127–130. [Either on the eve of this day (our Tuesday evening) or on Wednesday the rulers conspire against Christ, and Judas makes known to them his plan of treachery.]—Jesus remained this day at Bethany.
14. 5. THURSD. *from sunset.* Jesus sends two disciples to the city to make ready the Passover. He himself repairs thither in the afternoon, in order to eat the paschal supper at evening.
15. 6. FRID. *from sunset.* At evening, in the very beginning of the fifteenth of Nisan, Jesus partakes of the paschal supper; institutes the Lord's supper; is betrayed and apprehended; §§ 133–143. He is brought first before [Annas and] Caiaphas, and then in the morning before Pilate; is condemned, crucified, and before sunset laid in the sepulchre; §§ 144–158.
16. 7. SAT. The Jewish Sabbath. Our Lord rests in the sepulchre.
17. 1. SUND. Jesus rises from the dead at early dawn; see § 159 and Note.

§ 112. The time is specified in John 12: 12. The other Evangelists do



not notice the fact that Jesus had remained at Bethany the preceding night. [Matt. 21 : 14-16, which Dr. Robinson places in this section, has been transferred to § 113. On this day our Lord seems to have simply entered and looked about the temple.]

§ 113. Mark 11 : 11, 12 specifies the time very exactly. On the cleansing of the temple, see the Note on § 21.

Luke 21 : 37, 38 is inserted here, because in Luke's order it is only retrospective; being placed after our Lord's discourses on the Mount of Olives, when he had already taken leave of the temple, to which he returned no more.

§§ 114-130. These sections include the numerous discourses and transactions of the third day of this week.

§ 114. The account of the withering away of the fig-tree might in itself well be connected with the preceding section. But according to Mark 11 : 20 this occurrence took place on the subsequent day.

§ 123. [In the text of Matthew, v. 14 is to be omitted (see critical Notes). Hence Mark 12 : 40 and Luke 20 : 47 have been transferred to § 122.]

§ 125. This incident of the Greeks is inserted here, on the third day of the week, because of John 12 : 36, which implies that Jesus afterwards appeared no more in public as a teacher. He immediately takes leave of the temple.

§ 126. The Evangelist John here gives his own reflections upon the unbelief of the Jews. From v. 44 we are not to understand that Jesus, after having left the temple, returned and uttered this additional discourse. It is rather the vivid manner of the Evangelist himself; who thus introduces Jesus as speaking, in order to recapitulate the sum and substance of his teaching, which the Jews had rejected.

§§ 127-130. The topics of these sections are more fully discussed in an article by the author of this work, in the *Bibliotheca Sacra*, 1843, No. III. pp. 531 sq. [The very difficult questions respecting the interpretation of this discourse on the Mount of Olives are more properly discussed in commentaries.]

§ 127. Our Lord takes leave of the temple, to which he returns no more; at the same time foretelling its impending destruction. On his way to Bethany, he seats himself for a time upon the Mount of Olives, over against the temple, where the city was spread out before him as on a map; and here four of his disciples put to him the question, "When shall these things be?" According to Matthew they add: "And what the sign of thy coming, and of the end of the world?" They were still in darkness, and believed, like the other Jews, that the Messiah was yet to go forth as an exalted temporal prince, to subvert the then present order of things, to overthrow their enemies and subdue all nations, and thus restore preëminency and glory to the Jewish people, and reign in peace and splendor over the world; see Luke 24 : 21; Acts 1 : 6. This was the expected coming and the end of the world, or present state of things, referred to Matt. 24 : 3; as also in Luke 17 : 20 sq.; 19 : 11. See *Biblioth. Sacra*, l. c. pp. 531-535.

Jesus does not directly answer the question of the four Apostles; but speaks of deceivers and calamities and persecutions that should arise. His language here is strictly introductory to the next section.



§ 128. That the "abomination of desolation," Matt. 24 : 15, etc., refers to the Roman armies by which Jerusalem was besieged and destroyed, is shown conclusively by Luke 21 : 20.

The subsequent desolation and calamity spoken of in Matt. 24 : 29-31 and the parallel passages may be most appropriately referred to the overthrow and complete extirpation of the Jewish people fifty years later under Adrian; when they were sold as slaves and utterly driven out from the land of their fathers. See Münter's *Jüdischer Krieg*, Leipz. 1821; translated by W. W. Turner in the *Bibliotheca Sacra*, 1843, p. 393 sq. Comp. *ibid.*, p. 550 sq. This was the final war and catastrophe of the Jewish nation under the celebrated and mysterious Bar Cochba, "Son of a Star." It was a catastrophe far more terrible than the destruction of Jerusalem; though the latter, in consequence of the vivid description of it by Josephus, has come to be usually considered as the last act in this great tragedy. Such, however, it was not. [The use of the word *ἐθένος* in Matt. 24 : 29 favors the reference accepted by Dr. Robinson; but most Commentators find in the paragraph that follows (so in parallel passages) a reference to the second coming of Christ, which becomes the exclusive reference toward the close of the discourse.]

The figurative language of these verses is similar to that of many passages in the Old Testament, which refer to civil commotions and historical events of far less importance than the destruction of Jerusalem and the overthrow of the Jewish state; comp. Is. 13 : 9 sq.; 19 : 1, 5 sq.; 34 : 2, 4 sq.; Ezek. 32 : 2, 7; Ps. 18 : 7-14; 68 : 7 sq.; 77 : 15 sq., etc. Comp. Rev. 6 : 12 sq. and see also *Biblioth. Sac.*, 1843, p. 545 sq. Further, Luke 21 : 28 shows decisively that these verses cannot have reference to the general judgment of the great and final day; the language of Luke directly expresses temporal deliverance, and that only; comp. also John 11 : 52; Matt. 23 : 37; Luke 13 : 34.

That some near catastrophe is meant, appears also from the limitation to "this generation," Matt. 24 : 34, and the parallel passages. The phrase *οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως κτλ.* in Matt. 24 : 34, etc., is equivalent to the phrase : *εἰσὶν τινες τῶν ὁδε ἐστηκότων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως κτλ.* in Mark 9 : 1. — For the popular use of the word *γενεά*, *generation*, see also Gen. 15 : 16, comp. 13. [This argument is the strongest one in favor of the exclusive reference to the destruction of Jerusalem.]

Matt. 24 : 36-42 connects itself directly with what precedes, see v. 36; and refers likewise to the overthrow of the Jewish people and dispensation; comp. Luke 17 : 20-37. But with v. 42 of Matthew, all direct reference to the Jewish catastrophe terminates. This appears from the nature of the language; and also further from the fact that thus far both Mark and Luke give parallel reports; while at this very point their reports cease, and all that follows belongs to Matthew alone. This goes to show that the discourse of our Lord up to this point is to be regarded as a whole, which is here completed; having reference to his coming for the overthrow of Judaism. At this point a new topic is introduced.

§§ 129, 130. Our Lord here makes a transition, and proceeds to speak of his final coming at the day of judgment. This appears from the fact, that the

matter of these sections is added by Matthew after Mark and Luke have ended their parallel reports relative to the Jewish catastrophe; and Matthew here commences, with v. 43, the discourse which Luke has given on another occasion, Luke 12 : 39 sq., see in § 52. This discourse in Luke has reference obviously to our Lord's final coming; and that it has here the same reference is apparent from the appropriateness of the subsequent warnings, and their intimate connection with Matt. 25 : 21-46; which latter all interpreters of note agree in referring to the general judgment. Up to this point, further, all is destruction to evil-doers, the overthrow of persecuting Judaism; but henceforth all refers to the trial and final separation of the righteous and the wicked. See *Biblioth. Sac.*, l. c., p. 553 sq.

§ 131. On the fourth [perhaps on the evening of the third] day of the week the chief priests and others, after deliberation, came to the formal conclusion to seize Jesus and put him to death; Matt. 26 : 3, 4, etc. As the means by which this purpose was aided and accomplished, the first three Evangelists narrate the treacherous intent of Judas; which again two of them introduce by describing the circumstances under which it arose during the supper at Bethany. [See Notes on § 111, where will be found Dr. Robinson's reasons for placing the supper at this point, and those of the editor for accepting the position assigned to it by John. It seems impossible to find a place for it on Wednesday evening, if the discourses in the temple and on the Mount of Olives were uttered that day. But the other events recorded in this section probably occurred on Tuesday evening (comp. "after two days," Matt. 26 : 2), possibly in part while our Lord delivered the discourse on the Mount of Olives. Dr. Robinson places them on the evening when that discourse was delivered, but by accepting a day later fails to give room for an interval of "two days," even by the shortest mode of reckoning, since the time of day was probably after sunset. As intimated in the Schedule of Days, Wednesday was spent in retirement at Bethany.]

§ 132. "The first day of unleavened bread" is here the fourteenth of Nisan; on which day, at or before noon, the Jews were accustomed to cease from labor and put away all leaven out of their houses; Ex. 12 : 15-17; Lightfoot, *Opp.*, I. p. 728 sq., *Hor. Heb. in Marc.* 14 : 12. On that day towards sunset the paschal lamb was killed; and was eaten the same evening, after the fifteenth of Nisan had begun; at which time, strictly, the festival of unleavened bread commenced and continued seven days. In popular usage, however, the fourteenth day, being thus a day of preparation, was spoken of as belonging to the festival; and therefore is here called the "first" day. That such a usage was common, appears also from Josephus; who, having in one place expressly fixed the commencement of the festival of unleavened bread on the fifteenth of Nisan (πέμπτη δὲ καὶ δεκάτῃ διαδέχεται τὴν τοῦ Πάσχα ἢ τῶν ἀζύμων ἑορτή, *Ant.*, iii. 10, § 5), speaks nevertheless in another passage of the fourteenth as the day of that festival: καὶ τῆς τῶν ἀζύμων ἐστίασης ἡμέρας τεσσαρεσκαίδεκάτῃ Ξανθοῦ μηνός (κατὰ δὲ ἡμᾶς Νισάν), *B. J.*, v. 3, § 1; comp. *Ant.*, xi. 4, § 8. In this way, further, the same historian could say literally, that the festival was celebrated for eight days: ἑορτὴν ἄγομεν ἐφ' ἡμέρας ὀκτώ, τὴν τῶν ἀζύμων λεγομένην, *Jos.*, *Ant.*, ii. 15, § 1.

On this fifth day of the week, as the circumstances show, our Lord, after sending Peter and John to the city to prepare the Passover, himself followed them thither with the other disciples, probably towards evening.

On the Passover in general, see the Introd. Note to Part VIII.

## PART VIII.

THE FOURTH PASSOVER; OUR LORD'S PASSION; AND THE ACCOMPANYING EVENTS UNTIL THE END OF THE JEWISH SABBATH.

§§ 133-158.

### INTRODUCTORY NOTE.—THE PASSOVER.

[THIS Note has been slightly abridged, but not otherwise modified.]

As the events of our Lord's Passion were intimately connected with the celebration of the Passover, those circumstances relating to that festival, which may serve to illustrate the sacred history, are here brought together. A more complete article upon this whole subject (of which the following Note is an abstract) was published by the author of these Notes in the *Bibliotheca Sacra* for August, 1845, pp. 405-436, to which the reader is referred. [See close of this Note.]

I. *Time of killing the Paschal Lamb.* The paschal lamb (or kid, Ex. 12 : 5) was to be selected on the tenth day of the first month, Ex. 12 : 3. On the fourteenth day of the same month (called Abib in the Pentateuch, and later Nisan, Deut. 16 : 1; Esth. 3 : 7) the lamb thus selected was to be killed, at a point of time designated by the expression בֵּין הָעֶרְבַּיִם, *between the two evenings*, Ex. 12 : 6; Lev. 23 : 5; Num. 9 : 3, 5; or, as is elsewhere said, בֵּין הָעֶרְבָּה לְבֹא הַשָּׁמֶשׁ, *at evening about the going down of the sun*, Deut. 16 : 6. The same phrase, בֵּין הָעֶרְבַּיִם, is put for the time of the daily evening sacrifice, Ex. 29 : 39, 41; Num. 28 : 4. The time thus marked was regarded by the Samaritans and Karaites as being the interval between sunset and deep twilight: see Reland, *De Samar.*, § 22, in *Diss. Misc.*, T. II., Trigland, *De Karæis*, chap. 4. So, also, Aben Ezra, *Ad Ex. 12 : 6*. But the Pharisees and Rabbinites, according to the Mishnah (*Pesach.*, 5 : 3), held the first evening to commence with the declining sun, Gr. δέλη προία, and the second evening with the setting sun, Gr. δέλη ὀψία. Hence, according to them, the paschal lamb was to be killed in the interval between the ninth and eleventh hour, equivalent to our three and five o'clock P. M. That this was in fact the practice among the Jews in the time of our Lord, appears from the testimony of Josephus: Πάσχα καλεῖται, καθ' ἣν θύονσι μὲν ἀπὸ ἐνάτης ὥρας μέχρι ἑνδεκάτης, Jos., *B. J.*, vi. 9, § 3. The daily evening sacrifice also was offered at the ninth hour, or three o'clock P. M., Jos., *Ant.*, xiv. 4, § 3; *Pesach.*, 6 : 1; comp. Acts 3 : 1, *et Wetstein in loc.*



The true time, then, of killing the Passover in our Lord's day, was between the ninth and eleventh hour, or towards sunset, near the close of the fourteenth day of Nisan.

II. *Time of eating the Passover.* This was to be done the same evening. "And they shall eat the flesh in that night, roast with fire, and unleavened bread, and with bitter herbs shall they eat it," Ex. 12 : 8. The Hebrews in Egypt ate the first Passover, and struck the blood of the victims on their door-posts, on the evening before the last great plague; at midnight the Lord smote all the first-born; and in the morning the people broke up from Ramesses on their march towards the Red Sea, namely, "on the fifteenth day of the first month, on the morrow after the Passover," Num. 33 : 3.

Hence the paschal lamb was to be slain in the afternoon of the fourteenth day of the month, and was eaten the same evening; that is, on the evening which was reckoned to and began the fifteenth day.

III. *Festival of unleavened Bread.* From Ex. 12 : 17, 18, comp. Deut. 16 : 3, 4; and from Lev. 23 : 6, comp. Num. 28 : 17; it appears that the festival of unleavened bread began strictly with the Passover-meal, at or after sunset following the fourteenth day of Nisan, and continued until sunset at the end of the twenty-first day. Comp. Jos., *Ant.*, iii. 10, § 5.

We have already seen that it was customary for the Jews, on the fourteenth day of Nisan, to cease from labor at or before mid-day; to put away all leaven out of their houses before noon; and to slay the paschal lamb towards the close of the day; see above, and Note on § 132. Hence, in popular usage, the fourteenth day came very naturally to be reckoned as the beginning or first day of the festival, Matt. 26 : 17; Mark 14 : 12; and Josephus also could say that the festival was celebrated for eight days; see Note on § 132.

It is hardly necessary to remark that, in consequence of the close mutual relation between the Passover and the festival of unleavened bread, these terms are often used interchangeably, especially in Greek, for the whole festival, including both the paschal supper and the seven days of unleavened bread; see Luke 22 : 1; John 6 : 4; Acts 12 : 3, 4; Jos., *Ant.*, ii. 1, § 3, comp. *B. J.*, v. 3, § 1.

IV. *Other Paschal Sacrifices.* 1. In Num. 28 : 18-25, it is prescribed that on the first and last days of the festival, the fifteenth and twenty-first of Nisan, there should be a holy convocation, in which "no manner of servile work" should be done. And on each of the seven days, besides the ordinary daily sacrifices of the sanctuary, there was to be "a burnt offering unto the Lord; two young bullocks, and one ram, and seven lambs of the first year;" also a meat offering, and "one goat for a sin offering." The first and last days of the festival, therefore, were each a day of convocation and of rest, and hence were strictly *Sabbaths*, distinct from the weekly Sabbath, except when one of them happened to fall upon this latter.

2. On the morrow after this first day of rest or Sabbath, that is, on the sixteenth day of Nisan, the first fruits of the harvest were offered, together with a lamb as a burnt offering; Lev. 23 : 10-12. This rite is expressly assigned



by Josephus, in like manner, to the second day of the festival, the sixteenth of Nisan; *Ant.*, iii. 10, § 5. The grain offered was barley, this being the earliest ripe, and its harvest occurring a week or two earlier than that of wheat; *Jos.*, l. c.; *Bibl. Res. in Palest.*, II. p. 99. Until this offering was made, no husbandman could begin his harvest; nor might any one eat of the new grain; *Lev.* 23 : 14. It was therefore a rite of great importance; and in the time of our Lord and later was performed with many ceremonies. See *Biblioth. Sacra*, l. c., p. 408.

3. There was also another sacrifice connected with the Passover, known among the later Hebrews as the *Khagigah* (חֲגִיגָה) or *festival*; of which there are traces likewise in the Old Testament. It was a festive thank-offering (זֶבַח שְׁלָמִים, *Engl. Vers.* "peace offering"), made by private individuals or families, in connection with the Passover, but distinct from the appointed public offerings of the temple. Such voluntary sacrifices or free-will offerings were provided for and regulated by the Mosaic law. The fat only was burned on the altar (*Lev.* 3 : 3, 9, 14); the priest had for his portion the breast and right shoulder (*Lev.* 7 : 29–34; 10 : 14); and the remainder was eaten by the bringer with his family and friends in a festive manner, on the same or the next day; *Lev.* 7 : 16–18; 22 : 29, 30; *Deut.* 12 : 17, 18, 27; 27 : 7. These private sacrifices were often connected with the public festivals, both in honor of the same, and as a matter of convenience; *Num.* 10 : 10; *Deut.* 14 : 26; 16 : 11, 14; *comp.* 1 *Sam.* 1 : 3–5, 24, 25; 2 : 12–16, 19. They might be eaten in any clean place within the city (*Lev.* 10 : 14; *Deut.* 16 : 11, 14); but those only might partake of them, as likewise of the Passover, who were themselves ceremonially clean; *Num.* 18 : 11, 13; *John* 11 : 55; *comp.* *Num.* 9 : 10–13; 2 *Chr.* 30 : 18; *Jos.*, *B. J.*, vi. 9, § 3.

Such voluntary private sacrifices in connection with the Passover seem to be implied in the Old Testament, in *Deut.* 16 : 2; 2 *Chr.* 30 : 22, 24; 35 : 7–9; see more in *Biblioth. Sacra*, l. c., p. 409 sq. Hence being a sacrifice, thus connected with a festival, these private free-will offerings were themselves called, at least by the later Hebrews, by the name *Khagigah* (חֲגִיגָה) a *festival*. The earlier Rabbins connect the *Khagigah* directly with *Deut.* 16 : 2, as above; *Pesach.*, fol. 70, 2; Lightfoot, *Hor. Heb. in Joh.* 18 : 28. There was, however, some difference of opinion among them, as to the particular day of the paschal festival, on which *Khagigah* ought to be offered, whether on the fourteenth or fifteenth of Nisan; but the weight of authority was greatly in favor of the fifteenth day; Lightfoot, l. c. Yet the later accounts of the mode of celebrating the paschal supper seem to imply, that a *Khagigah* was ordinarily connected with that meal. Indeed, mention is made of a "*Khagigah* of the fourteenth day," so called in distinction from the more important and formal ceremonial *Khagigah* of the Passover festival; which latter was not regularly offered until the fifteenth day, when the paschal supper had already been eaten. The former was then a mere voluntary oblation of thanksgiving, made for the purpose of enlarging and diversifying the passover-meal. See Lightfoot, *Ministerium Templi*, xiii. § 4; *ib.*, c. 14; Reland, *Antiqq. Sac.* iv. § 2, 2.

V. *The Paschal Supper.* For a full account of this meal, both in its origi-

nal institution and as it was probably celebrated in the time of our Lord, see *Biblioth. Sacra*, l. c. p. 144 sq. That the Jews in the course of ages had neglected some of the original precepts, and also introduced various additional ceremonies, is evident from the manner in which our Lord celebrated the supper, as narrated by the Evangelists. What all these additions were, we have no specific historical account from contemporary writers; yet the precepts preserved in the Mishnah and Talmud of Jerusalem (compiled in the third century from earlier traditions), probably refer to the most important of them, and serve to throw light upon some of the circumstances connected with the institution of the Lord's supper. See *Biblioth. Sacra*, l. c. p. 411 sq.

According to these authorities, four cups of red wine, usually mingled with one fourth part of water, were drunk during the meal, and served to mark its progress. The *first* was merely preliminary, in connection with a blessing invoked upon the day and upon the wine; and this corresponds to the cup mentioned in Luke 22 : 17. Then followed ablutions, and the bringing in of bitter herbs, the unleavened bread, the roasted lamb, and also the Khagigah of the fourteenth day, and a broth or sauce (חרוקת) made with spices. After this followed the instructions to the son, etc., respecting the Passover: and the first part of the *Hallel*, or song of praise, Pss. 113, 114, was repeated. The *second* cup was now drunk. Next came the blessing upon each kind of food, and the guests partook of the meal reclining; the paschal lamb being eaten last. Thanks were then returned, and the *third* cup drunk, called בּוֹס הַבְּרָכָה, *the cup of blessing*; comp. τὸ ποτήριον τῆς εὐλογίας, 1 Cor. 10 : 16. The remainder of the *Hallel*, Pss. 115–118, was now repeated and the *fourth* cup drunk; which was ordinarily the end of the celebration. Sometimes a *fifth* cup might be added, after repeating the great *Hallel*, Pss. 120–137.

The institution of the Eucharist probably took place at the close of the proper meal, immediately before the third cup, or cup of blessing, which would seem to have made part of it; comp. 1 Cor. 10 : 16.

VI. *Did our Lord, the night in which he was betrayed, eat the Passover with his Disciples?* Had we only the testimony of the first three Evangelists, not a doubt upon this question could ever arise. Their language (see § 132) is full, explicit and decisive, to the effect, that our Lord's last meal with his disciples was the regular and ordinary paschal supper of the Jews, introducing the festival of unleavened bread, on the evening after the fourteenth day of Nisan. Mark says expressly, 14 : 12 : ὅτε τὸ πάσχα ἔθνον, *when THEY killed the Passover*; which, whether the subject of ἔθνον be the Jews or be indefinite, implies at least the regular and ordinary time of killing the paschal lamb. Luke's language is, if possible, still stronger, 22 : 7 : "Then came the day of unleavened bread, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα, *when the Passover MUST be killed*," i. e., according to law and custom. This marks, of course, the fourteenth day of Nisan; and on that same evening our Lord and his disciples sat down to that same passover-meal, which had thus by his own appointment been prepared for them, and of which Jesus speaks expressly as the Passover, v. 15. Philologically considered, there cannot be a shadow of doubt, but that Matthew, Mark, and Luke, intended to express, and do express, in the plainest terms,

their testimony to the fact that Jesus regularly partook of the ordinary and legal passover-meal on the evening after the fourteenth of Nisan, at the same time with all the Jews. ["John himself clearly points to the fifteenth of Nisan, as the day of the crucifixion, when he reports that the customary release of a prisoner 'at the Passover' (ἐν τῷ πάσχα) was granted by Pilate on the day of crucifixion; 18 : 39, 40." Schaff, *History Christian Church*, I. p. 134, new ed.]

When, however, we turn to the Gospel of John, we seek in vain in this Evangelist for any trace of the paschal supper, as such, in connection with our Lord at that time. John narrates indeed (chap. 13) our Lord's last meal with his disciples; which the attendant and subsequent circumstances show to have been the same with that which the other Evangelists describe as the Passover. Upon just that point, indeed, John is silent; but from this silence the inference can never be rightfully drawn that this last meal was not the Passover; any more than John's similar silence in respect to the Lord's supper warrants the conclusion that no such rite was ever instituted. John, as all admit, wrote his Gospel as a supplement to the others; and hence, in speaking of this last meal, he narrates only such circumstances as had not been fully set forth by the other Evangelists. He does not describe this meal as being the Passover, nor make any mention of the Eucharist, because this had been done in both cases, in the most explicit manner, by Matthew, Mark, and Luke. In this way the difference of the two reports of the same occasion is satisfactorily accounted for.

But there are a few expressions in John's Gospel, in connection with this meal, and especially with our Lord's Passion, which taken together might, at first view, and if we had only John, seem to imply that on Friday, the day of our Lord's crucifixion, the regular and legal Passover had not yet been eaten, but was still to be eaten on the evening after that day. The following are the passages.

(a) John 13 : 1, τοῦ δὲ τῆς ἑορτῆς πρὸ πάσχα. This form of expression, it is said, shows that our Lord's last meal with his disciples took place *before* the Passover, and could not therefore itself have been the paschal supper.

(b) John 18 : 28, "And they themselves [the Jews] went not into the judgment-hall, lest they should be defiled, ἀλλ' ἵνα φάγωσι τὸ πάσχα, *but that they might eat the Passover.*" [The slight change of text accepted by recent editors (omitting ἵνα) does not affect the argument. The R. V. properly renders the sentence: "And they themselves entered not into the palace (Greek *Prætorium*), that they might not be defiled, but might eat the Passover."] From this last phrase, it appears, as is averred, that the Jews were expecting to partake of the paschal supper the ensuing evening; and of course had not eaten it already.

(c) John 19 : 14, ἡν δὲ παρασκευὴ τοῦ πάσχα. This "preparation of the passover," being the day on which Christ suffered, necessarily implies, it is alleged, the day before the passover-meal; which of course was to be eaten that evening.

(d) John 19 : 31, ἡν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου. The next



day after the crucifixion being the Jewish Sabbath, and that Sabbath being "a great day," we must infer, it is argued, that it was thus called "great" because it coincided with the first day of the festival or fifteenth of Nisan, and was thus doubly consecrated.

These four are the passages mainly urged. Some other considerations are brought forward as auxiliary.

(e) In John 13 : 27-30, when Jesus said to Judas, "That thou doest, do quickly," some of the disciples supposed this to mean, "Buy that we have need of for the feast." Now as this was said apparently near the close of the meal, it follows, as some urge, that the passover-meal was yet to come.

(f') To the same effect, it is said, is the circumstance, that on the day of the crucifixion the Sanhedrin was convened, sat in judgment upon Jesus, and delivered him over to death, — a public judicial act, which according to the Talmudists was unlawful upon the Sabbath and upon all great festival days. See Lightfoot, *Hor. Heb., in Matt. 27 : 1* ; Jahn, *Bibl. Archæol.*, II., ii. p. 309 ; De Wette, *Archæol.*, § 218.

It is apparent that the whole inquiry relates simply to the time of the Passover. According to all the four Evangelists, our Lord was crucified on Friday, the day before the Jewish Sabbath ; and his last meal with his disciples took place on the preceding evening, the same night in which he was betrayed. The simple question, therefore, at issue is : Did this Friday fall upon the fifteenth day of Nisan, or upon the fourteenth ? Or, in other words, did our Lord on the evening before his crucifixion eat the Passover, as is testified by the first three Evangelists ; or was the Passover still to be eaten on the evening after that day, as John might seem to imply ?

This question has been more or less a subject of discussion in the church ever since the earliest centuries ; chiefly with a view to harmonize the difficulties. It is only in recent years that the apparent difference between John and the other Evangelists has been urged to the extreme of attempting to make it irreconcilable.

VII. *Examination of Passages in John's Gospel, etc.* Admitting, as we must, and as we have already seen (p. 246), that the testimony of Matthew, Mark, and Luke, is too definite and explicit to be in any way set aside or modified, let us examine more closely the passages in John ; and thus see whether they naturally require to be so understood or interpreted as to present any appearance of discrepancy.

John obviously wrote his Gospel as supplementary to the other three. He had them then before him, and was acquainted with their contents. He was aware that the other three Evangelists had testified to the fact that Jesus partook of the Passover with his disciples. Did John believe that their testimony on this point was wrong ; and did he mean to correct it ? If so, we should naturally expect to find some notice of the correction along with the mention of the meal itself, which John describes as well as they. Indeed, that would have been the appropriate and only fitting place for such a correction. But John has nothing of the kind ; and we are therefore authorized to maintain, that it was not John's purpose thus and there to correct or contra-



dict the testimony of the other Evangelists; and if not there, then much less by mere implication in other places and connections.

(A) John 13 : 1, *πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα*, see p. 247, *a*. Here something may depend on the import of the word *ἑορτή*, of which the proper and only signification (like Heb. *אָדָּר*) is *festival*, not *feast*; that is, it implies everywhere a yearly day or days of festive commemoration; never a single meal or entertainment. So in Num. 28 : 16, 17, where the *paschal supper*, prepared on the fourteenth of Nisan and eaten at evening, is distinguished from the *festival*, Heb. *אָדָּר*, Sept. *ἑορτή*, which began on the fifteenth and continued for seven days. See further Luke 2 : 41 ; 22 : 1 ; also the Lexicons and Concordances of the New Testament and Septuagint.

Some interpreters take the phrase *πρὸ τῆς ἑορτῆς* as qualifying the action expressed in v. 4, thus making of these four verses one sentence, as in the editions of Griesbach and Knapp. But the sentence thus formed is exceedingly involved and intricate, wholly unlike John's usual manner, and that without any necessity. The second *εἰδώς* (v. 3) is in no sense a resumption of the first; and strict grammatical construction certainly requires v. 1 to be made independent. [The early divisions of the Gospels, called Eusebian Canons, make a new section begin at v. 2. Modern editors place a period at the end of v. 1, but Westcott and Hort give the other punctuation in the margin.] The force of *πρὸ τῆς ἑορτῆς* being thus limited to v. 1, it may there qualify either *εἰδώς* κτλ. or the words *εἰς τέλος ἡγάπησεν αὐτούς*.

If we take it as qualifying *εἰδώς*, then the sense is : "Jesus, knowing before the festival of the Passover, that his hour was come," etc., comp. John 12 : 23 ; Matt. 17 : 9, 22 sq. ; 20 : 17–19, al. In this way the passage has no bearing whatever upon the present question as to the Passover.

If, on the other hand, *πρὸ τῆς ἑορτῆς* be regarded as qualifying *εἰς τέλος ἡγάπησεν αὐτούς*, it is equivalent to *τὸ προεόρτιον*, the time immediately before the festival, and refers to the commencement (at evening) of the fifteenth day of Nisan, as the first or opening day of the festival of unleavened bread, distinct from the mere supper; see Num. 28 : 16, 17, cited above. The phrase *πρὸ τῆς ἑορτῆς* is in that case equivalent to the Engl. *festival-eve*, and here marks the evening immediately before the *ἑορτή* or *festival* proper, on which eve, during the supper, our Lord manifested his love for his disciples "unto the end," by the touching symbolical act of washing their feet. Lücke says : "As John wrote for Greeks and other readers unacquainted with the Jewish mode of reckoning time, and is here directly speaking only of the preparation of the meal and what preceded it, — while the preparation of the passover-meal did actually take place on the fourteenth of Nisan, the true *προεόρτιον*, — he therefore could very properly use the expression *πρὸ τῆς ἑορτῆς τοῦ πάσχα* without intending to say that the meal itself was eaten on the fourteenth day. At any rate, the word *πρό* is here too indefinite and relative to draw from it the inference, that the meal described was eaten on the evening which followed the thirteenth and *began* the fourteenth of Nisan." Comm. on Joh. 13 : 1.

In any case, therefore, this passage does not require us to admit the inference which some have drawn from it.

(B) John 18 : 28, ἀλλ' ἵνα φάγωσι τὸ πάσχα, see p. 247, *b*. This passage is perhaps the strongest of all. To bring out from it, however, the inference that on the day of the crucifixion the paschal supper had not yet been eaten, the expression φαγεῖν τὸ πάσχα must be taken in the limited sense, *to eat the paschal supper*; and this, it is affirmed, is the true and only usage of the phrase elsewhere in the New Testament. This last assertion is correct; for, besides the present instance, the expression φαγεῖν τὸ πάσχα occurs only five times in the New Testament, namely, Matt. 26 : 17; Mark 14 : 12, 14; Luke 22 : 11, 15; and but once in the Greek version of the Old Testament, namely, 2 Chr. 30 : 18; in all which passages the context limits it necessarily to the paschal supper. But it by no means hence follows, where the phrase is used generally and without the mention of any restrictive circumstances, that there also it must be taken in a like limited sense.

The word πάσχα, at least, is not always so taken. In the New Testament the word is found in no less than three main significations: (*a*) *The paschal lamb*; Mark 14 : 12; Luke 22 : 7; metaph. 1 Cor. 5 : 7. (*b*) *The paschal meal*; Matt. 26 : 18, 19; Luke 22 : 8, 13; Heb. 11 : 28; and so five times in the phrase φαγεῖν τὸ πάσχα as above cited. (*c*) *The paschal festival*, comprising the seven days of unleavened bread: Luke 22 : 1, ἡ ἑορτὴ τῶν ἁζύμων ἣ λεγομένη πάσχα; 2 : 41, comp. 43; Matt. 26 : 2; John 2 : 13; 6 : 4; 11 : 55, *al.* — As now there is nothing in the circumstances nor in the context of John 18 : 28, to limit the meaning of τὸ πάσχα in itself either to the paschal lamb or paschal meal, we certainly are not bound by any intrinsic necessity so to understand it here in the phrase φαγεῖν τὸ πάσχα. If, on the other hand, we adopt for it in this place the wider sense of *paschal festival*, two modes of interpretation are admissible.

1. The first mode takes τὸ πάσχα in its literal and widest sense of *passover festival*; but modifies the force of φαγεῖν. In this way the phrase φαγεῖν τὸ πάσχα may be understood as put, in a loose popular usage, instead of the common ποιεῖν τὸ πάσχα, *to keep or celebrate the passover*. Precisely this form of expression occurs in the Hebrew in respect to this very festival; 2 Chr. 30 : 22, וַיֹּאכְלוּ אֶת־הַמִּזְבֵּחַ שִׁבְעַת הַיָּמִים, *and they did eat the festival seven days*. So the Seventy at least understood it, as is manifest from their version, καὶ συνετέλεσαν τὴν ἑορτὴν τῶν ἁζύμων ἑπτὰ ἡμέρας, *and they fulfilled (kept) the festival of unleavened bread seven days*.

2. The second mode retains φαγεῖν in its literal acceptance; takes πάσχα still in its widest signification; but assigns to the latter, by metonymy, the sense of *paschal sacrifices*, that is, the voluntary peace offerings and thank offerings made in the temple during the paschal festival, and more especially on the fifteenth day of Nisan, called in later times *Khagigah*; see p. 245 above. That the word πάσχα, in the general sense of *festival*, is susceptible of such a metonymy, is apparent from Hebrew analogies. Thus, e. g., פֶּסַח, the common word for festival; as Ps. 118 : 27, וַיִּבְרְכּוּ אֶת־הַפֶּסַח בְּעֶבְרִית, *bind the sacrifice (festive-offering) with cords*, etc. Ex. 23 : 18; Mal. 2 : 3. The same metonymy is assumed by some modern interpreters in the passages just cited above, 2 Chr. 30, 22, בִּינְיָד, *pr. festival*, by meton., *festive-offerings*; where

the next clause specifies the kind of sacrifices, namely, peace offerings; see the Lexicons of Simonis, Gesenius, etc. So too in the Talmud, where it is asked: *באי פסח*, *what is the Passover?* and the reply is: *שלמי פסח*, *the peace offerings of the Passover*, that is, the Khagigah. *Rosh Hashshana*, v. 1; see Re-land, *Antl. Sac.*, iv. 3, 11.

It is manifest, that both the above methods of interpretation are founded on fair analogies; and that either of them relieves us from the necessity of referring the phrase in question to the paschal supper, and thus removes the alleged difficulty. The chief priests and other members of the Sanhedrin, on the morning of the first day of the festival, were unwilling to defile themselves by entering beneath the roof of the Gentile procurator; since in that way they would have been debarred from partaking of the sacrificial offerings and banquets, which were customary on that day in the temple and elsewhere; and in which they, from their station, were entitled and expected to participate.

This view receives some further confirmation from the circumstance that the defilement which the Jews would thus have contracted by entering the dwelling of a heathen, could only have belonged to that class of impurities from which a person might be cleansed the same day by ablution; the *טבילי יום*, *ablutions of a day*, so called by the Talmudists. See Lev. 15 : 5 sq.; 17 : 15; 22 : 6, 7; Num. 19 : 7 sq.; Maimonides, *Pesach*, vi. 1; Lightfoot, *Hor. Heb.*, in *Joh.* 18 : 28; Winer, *Realw.*, II. p. 318, 3te Ausg. If now τὸ πᾶσχα in John 18 : 28 was truly the paschal supper, and was not to take place until the evening after the day of the crucifixion, then this defilement of a day could have been no bar to their partaking of it; for at evening they were clean. Their scruple, therefore, in order to be well founded, could have had reference only to the Khagigah or paschal sacrifices offered during the same day before evening. See Bynæus, *De Morte J. C.*, iii. 1, p. 13.

[It is important to bear in mind that John wrote later than the other Evangelists, after the destruction of Jerusalem, and that he distinguishes “the Jews” in a peculiar way. “Jewish institutions had, in his eyes, been emptied of their significance and value.” (Andrews.) There are other indications, even in his use of geographical terms, of this position toward the Jews. Hence we may expect him to be less exact in his references to the Passover rites, and have a right to interpret his language accordingly.]

(C) John 19 : 14, ἡν δὲ παρασκευὴ τοῦ πάσχα, see p. 247, c. Does this *παρασκευή* refer, as usual, to the Jewish Sabbath, which actually occurred the next day? or does it here refer to the first day of the festival of the Passover *per se*, and as distinct from the Sabbath? It is only on the latter supposition, that the passage can be made in any way to conflict with the testimony of the other Evangelists.

The Greek word *παρασκευή* is elsewhere found five times in the New Testament, namely, Matt. 27 : 62; Mark 15 : 42; Luke 23 : 54; John 19 : 31, 42. Mark defines it to be the *προσάββατον*, *fore-sabbath*, the day or hours immediately preceding the weekly Sabbath and devoted to preparation for that sacred day. No trace of any such observance is found in the Old Testament. Yet the strictness of the law respecting the Sabbath, which forbade the kin-



ding of fire and, of course, the preparation of food on that day (Ex. 35 : 2, 3, comp. 16 : 22-27), would very naturally lead to the introduction of such a custom. After the exile, the *προσάββατον* is once mentioned in the Apocrypha, Judith 8 : 6. In later times, ἡ *παρασκευή* would seem to have become the usual Greek term for this observance; as in the New Testament and in Josephus; *Ant.*, xvi. 6, § 2. In the still later Hebrew, it bore the specific appellation of עֶרֶב הַשַּׁבָּת, *eve*, as being the עֶרֶב הַשַּׁבָּת, *eve of the Sabbath*.

Primarily and strictly this *παρασκευή* or *eve* would seem to have commenced not earlier than the ninth hour of the preceding day; as is perhaps implied in the decree of Augustus in favor of the Jews, preserved by Josephus, *Ant.*, xvi. 6, § 2: ἐγγύας τε μὴ ὁμολογεῖν αὐτοὺς ἐν σάββασιν ἢ τῇ πρὸ ταύτης παρασκευῇ ἀπὸ ὥρας ἐνιάτης. But in process of time, the same Hebrew word came in popular usage to be the distinctive name for the whole *day* before the Jewish Sabbath, that is, for the sixth day of the week or Friday. Nor was the use of the Hebrew word for the Greek term *παρασκευή* confined to the Jews; for the like Syriac form is found for *παρασκευή* in the Syriac version of the New Testament; and in like manner, the corresponding Arabic word is given in the *Cummos* as an ancient name for Friday. We are therefore entitled to infer that ἡ *παρασκευή*, that is, the *παρασκευή* of the weekly Sabbath, became at an early date, among Jews, Syrians, and Arabs, a current appellation for the sixth day of the week. Compare also the very peculiar phraseology of Matt. 27 : 62; as also the German *Sonnabend* for Saturday.

The reasons which operated to introduce a *προσάββατον*, or preparation for the Sabbath, did not exist in the case of the other festivals, on which the preparation of food was not forbidden; Ex. 12 : 16. Nevertheless, what had become customary in respect to the Sabbath would naturally be imitated in other cases; and accordingly, after the exile, we find mention of the *προνουμηνία*, *eve of the new-moon*, Judith 8 : 6. In the Talmudists, a *passover-eve*, עֶרֶב הַפֶּסַח, is likewise spoken of. But what this could well have been, so long as the Passover (paschal supper) was regularly celebrated at Jerusalem, it is difficult to perceive. The *eve* (עֶרֶב) before the *passover-festival* could have included, at most, only the evening and the few hours before sunset at the close of the fourteenth of Nisan; like the primary usage in respect to the *προσάββατον*, as we have just seen. But according to all usage of language, both in the Old and New Testament, those hours and that evening were part and parcel of the *passover-festival* itself, and not its preparation; unless, indeed, the paschal meal and its accompaniments be called the preparation of the subsequent festival of seven days; which again is contrary to all usage. It would seem most probable, therefore, that this mode of expression did not arise until after the destruction of the temple and the consequent cessation of the regular and legal paschal meal; when, of course, the seven days of unleavened bread became the main festival.

But even admitting that a *passover-eve* (עֶרֶב הַפֶּסַח) did exist in the time of our Lord; still, the expression could in no legitimate way be so far extended as to include more than a few hours before sunset. It could not have commenced apparently before the ninth hour, when they began to kill the



paschal lamb; see p. 243. On the other hand, the Hebrew term פֶּסַח, for which the Greek παρασκευή stands in the New Testament, was employed, as we have seen, as a specific name in popular usage for the whole sixth day of the week or Friday, not only by the Jews, but also by the Syrians and Arabs. Hence, when John here says: ἦν δὲ παρασκευή τοῦ πάσχα, ὥρα δὲ ὥσεί ἐκτε, there is a twofold difficulty in referring his language to a preparation or eve of the regular Passover; *first*, because apparently no such eve or preparation did or could well then exist; and *secondly*, because, it being then the sixth hour or mid-day, the eve or time of preparation (supposing it to exist) had not yet come, and the language was therefore inapplicable. But if John be understood as speaking of the weekly παρασκευή or προσάββατον, which was a common name for the whole of Friday, then the mention of the sixth hour was natural and appropriate.

We come then to the conclusion that if John (like Mark in chap. 15 : 42) had here defined the phrase in question, he would probably have written on this wise: ἦν δὲ παρασκευή τοῦ πάσχα, ὃ ἐστὶ προσάββατον τοῦ πάσχα, that is, the paschal Friday, the day of preparation or *fore-sabbath* which occurred during the paschal festival. And further, in the only other two instances where John uses the word παρασκευή, he applies it to this very same day of our Lord's crucifixion, and in this very same sense of the weekly παρασκευή, preceding the weekly Sabbath; John 19 : 31, 42.

(D) John 19 : 31, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, see p. 247, *d*. Here, as is alleged, it is the coincidence of the first festival day with the Sabbath that made the latter a "great" day. This would certainly be the effect of such a coincidence; but the Sabbath of the Passover would also be still a "great" day, even when it fell upon the second day of the festival. The last day of the festival of Tabernacles, as a day of convocation, is called "that great day;" though in itself not more sacred than the first day; John 7 : 37, comp. Lev. 23 : 33-36. So קָרָא בְּרָאָה, *the calling of assemblies*. Is. 1 : 13, is rendered ἡμέρα μεγάλη by the Seventy, implying that in their estimation any day of solemn convocation was a great day. The Sabbath, then, upon which the sixteenth of Nisan or second day of the festival fell, might be called "great" for various reasons. *First*, as the Sabbath of the great national festival, when all Israel was gathered before the Lord. *Secondly*, as the day when the first fruits were presented with solemn rites in the temple; a ceremony paramount in its obligations even to the Sabbath; see above, page 244. *Thirdly*, because on that day they began to reckon the fifty days until the festival of Pentecost, Lev. 23 : 15 sq. — In all these circumstances there is certainly enough to warrant the epithet "great" as applied to the Sabbath on which the sixteenth of Nisan might fall, as compared with other Sabbaths. There exists, therefore, no necessity, and, indeed, no reason, for supposing that John by this language meant to describe the Sabbath in question as coincident with the first paschal day or fifteenth of Nisan.

(E) John 13 : 27-30; see p. 248, *e*. Here the words: "Buy what we have need of, εἰς τὴν ἑορτήν, *for the festival*," have been misunderstood, by taking ἑορτή for the *paschal supper*, a signification which is quite foreign to it;

see p. 249 above. The disciples thought Judas was to buy the things necessary for the *festival* on the fifteenth and following days. If now our Lord's words were spoken on the evening preceding and introducing the fifteenth of Nisan, they were appropriate; for some haste was necessary, since it was already quite late to make purchases for the next day. But if they were uttered on the evening preceding and introducing the fourteenth of Nisan, they were not thus appropriate; for then a whole day was yet to intervene before the festival. This passage therefore confirms, rather than contradicts, the testimony of the other Evangelists.

(F) There remains the objection, that a public judicial act, like that by which Jesus was condemned and executed, was unlawful upon the Sabbath and on all great festival days; see above, p. 248, *f*. This consideration has, at first view, some weight, and has been often and strenuously urged; yet it is counterbalanced by several circumstances which very greatly weaken its force.

The execution itself took place under Roman authority; and therefore does not here come into account. And as to the proceedings of the Sanhedrin, even admitting that the prohibitory precepts already existed (which is very doubtful), yet there are in the *Mishna* and *Gemara* other precepts of equal antiquity and authority, which actually direct and regulate the meeting and action of that body on the Sabbath and on festival days; see *Mishn. Sanhedr.* x. 4; *Gemar. Sanhedr.*, x.; Tholuck, *Comm. in Joh.*, p. 304 sq. 6te Aufl. But besides all this, the chief priests and Pharisees and scribes who composed the Sanhedrin, are everywhere denounced by our Lord as hypocrites, Matt. 23 : 1 sq. Such men, in their rage against Jesus, would hardly have been restrained even by their own precepts. They professed likewise, and perhaps some of them believed, that they were doing God service; and regarded the condemnation of Jesus as a work of religious duty, paramount to the obligations of any festival. Nor are other examples of such a procedure by any means wanting. We learn from John 10 : 22, 31 that on the festival of Dedication, as Jesus was teaching in the temple, "the Jews took up stones to stone him." On the day after the crucifixion, which, as all agree, was a Sabbath and a "great day," the Sanhedrin applied to Pilate for a watch; and themselves caused the sepulchre to be sealed, and the watch to be set; Matt. 27 : 62 sq. A stronger instance still is recorded in John 7 : 32, 37, 44, 45; where it appears that on the last *great* day of the festival of Tabernacles, the Sanhedrin were in session and waiting for Jesus to be brought before them as a prisoner. Nor was it merely a casual or packed meeting, but one regularly convened; for Nicodemus was with them, v. 50. And, finally, according to Matt. 26 : 3-5, the Sanhedrin, when afterwards consulting to take Jesus and put him to death, decided not to do it on the festival. Why? because it would be unlawful? Not at all; but simply ["lest a tumult arise among the people"]. But when, through the treachery of Judas, this danger was avoided, the occasion was too opportune not to be gladly seized upon even on a great festival day.

All these considerations seem to me to sweep away the whole force of this objection.

Such then is a general review of the passages and arguments, on the strength of which the alleged discrepancy between John and the other Evangelists in respect to this Passover has usually been maintained. Nothing has here been assumed, and nothing brought forward, except as founded on just inference and safe analogy. After repeated and calm consideration, there rests upon my own mind a clear conviction that there is nothing in the language of John, or in the attendant circumstances, which upon fair interpretation requires or permits us to believe that the beloved disciple either intended to correct, or has in fact corrected or contradicted, the explicit and unquestionable testimony of Matthew, Mark, and Luke.

VIII. *Early Historical Testimony.* Some circumstances in the early history of the Christian church seem to favor the idea that, among the primitive teachers, those who were most familiar with the writings and views of the Apostle John held to the belief that our Lord did celebrate the regular Passover with his disciples on the evening before his crucifixion. The question which we have been discussing seems to have first arisen in connection with the great Passover controversy, in the latter part of the second century. The churches of Asia Minor, gathered chiefly from Jewish converts, continued the keeping of the Passover on the evening after the fourteenth of Nisan, simultaneously with the Jews; and made this the central point of their celebration of our Lord's passion and resurrection, on whatever day of the week it might occur. But the Western churches, formed mostly from Gentile converts, discarded the Passover; and celebrated annually the resurrection of our Lord on a Sunday, and observed the preceding Friday as a day of penitence and fasting.

The advocates of the course pursued by the Western churches took the ground that "the last meal of Jesus with his disciples was not the Passover; since according to John's Gospel Christ partook of it on the thirteenth of Nisan; while on the following day, which was the appointed time for the Jewish Passover, he offered up himself as the true sacrifice for mankind, of which the Passover was the type;" see in *Chron. Pasch.*, I. p. 13, ed. Dindorf. On the other side Polycarp testified that he had once celebrated the regular Jewish Passover with the Apostle John; and Polycrates, bishop of Ephesus, in an epistle to Victor, Bishop of Rome, appealed to the testimony of the Apostles John and Philip, and that of other bishops and teachers, "that all kept the day of the Passover on the fourteenth according to the Gospel;" Euseb., *Hist. Ecc.*, v. 24. It is hence evident that the teachers and churches of Asia Minor, among whom John had lived and taught, celebrated the Passover on the evening after the fourteenth of Nisan, in agreement, as they held, with the example of John himself, and *κατὰ τὸ εὐαγγέλιον*, "according to the Gospel;" a phrase which can have reference only to that single celebration of the Passover, which, according to Matthew, Mark, and Luke, our Lord held with his disciples the evening on which he was betrayed. We are therefore entitled to draw from the language of Polycrates this inference, namely, that he and those before him in Asia Minor, who had been familiar with John and other Apostles, had no belief that John's Gospel contained anything re-



specting the Passover at variance with the testimony of the other Evangelists. See the subject more fully treated in *Bibliotheca Sacra*, l. c., p. 428 sq.

*Conclusion.* It has been the object of this Note to show that upon all grounds, both of philology and history, the conclusion is valid and irrefragable that the testimony of John in respect to the Passover need not be, and is not to be, understood as conflicting with that of Matthew, Mark, and Luke.

For a review of other proposed methods of conciliation, and for the literature of the subject, the student is referred to the author's article above-mentioned, in the *Bibliotheca Sacra* for August, 1845, pp. 405-436. [An excellent statement of the arguments on both sides, but concluding in favor of Dr. Robinson's position, will be found in Andrews, *Life of our Lord*, pp. 423-460. The recent commentaries, especially Lange, *Matthew and John*, contain full exegetical discussions. There is as yet no sign of unanimity. Wieseler, Lichtenstein, Hengstenberg, Ebrard, Norton, Keil, Andrews, Schaff, Milligan (*Popular Commentary*), Plumptre (*Ellicott's Commentary*), McClellan, and many others accept the view defended in the above Note. The earlier date (13th of Nisan) is maintained, among others, by Bleek, DeWette, Meyer, Ewald, Stier, Greswell, Ellicott (*Life of Christ*), Godet (*Commentary, Luke and John*), Farrar (*Life of Christ*), and Westcott (*Speaker's Commentary, John*). Schürer has (in a monograph on the subject) recently opposed the interpretation of *φάγωσιν τὸ πᾶσχα*, which refers it to the paschal festival.]

§ 133. For the cup mentioned by Luke in v. 17, see the preceding Introductory Note, p. 246.

The contention among the disciples had apparently occurred quite recently, perhaps even in the guest-chamber while taking their places at the table. That they were prone to yield to such a spirit is evident from the instances recorded in § 79 and also § 108. Our Lord on this solemn occasion reproves them; especially by the touching act of washing their feet; see § 134. — The aorist *ἔγέρετο* (Luke 22 : 24) is to be rendered as the pluperfect; see Note on § 145. [The order accepted by Dr. Robinson can be maintained without taking this aorist as a pluperfect. The Greek would use the aorist to indicate some single past act, and the pluperfect only when it was designed to express the priority to some other past act.]

§ 134. The washing of the disciples' feet by their Lord and Master was an impressive lesson, that they should live in harmony and love and humility one with another. The occasion of this act was their previous contention, as related by Luke in § 133. Compare Luke 24 : 26 sq. with John 13 : 16 sq. John's narrative is supplementary to that of Luke; and therefore he does not speak of the contention itself, because the latter had already described it.

On the phrase *πρὸ τῆς ἑσπρῆς τοῦ πᾶσχα*, v. 1, see above in Introductory Note, p. 217. [The correct text in v. 2 is *δείπνον γινόμενον*, which the R. V. properly renders: "during supper." This sustains Dr. Robinson's view of the time; but the other reading (*γενομένον*) would not bear this sense.] The time of the action was probably after they had taken their places at table, and before they had partaken of the proper meal; perhaps between the first and second cups of wine; see p. 246 above.



§ 135. The sequence of the transactions during the supper appears to have been the following: The taking of their places at table; the contention; the first cup of wine; the washing of the disciples' feet, and reproof (§§ 133, 134); the pointing out of the traitor (§ 135); [institution of the Lord's Supper (§ 136); the foretelling of Peter's denial (§ 137), etc.]. Luke's order differs from that of Matthew and Mark in placing by anticipation the institution of the Eucharist before the pointing out of the traitor, etc. He was apparently led to this by the mention of the first cup of wine, vv. 17, 18. Afterwards he returns and narrates the previous circumstances. [The §§ 136, 137 are transposed for the reasons given under § 136.]

In the present section Jesus first declares that one of the twelve shall betray Him; they in amazement inquire, "Lord, is it I? is it I?" and Peter makes a sign to John, leaning on Jesus' bosom, that he should ask who it was. John does so; and Jesus gives him privately a sign by which he may know the traitor, namely, the sop. The amazement and inquiry still continuing, Jesus gives the sop to Judas; who then, conscience-smitten, but desiring to conceal his confusion, asks, as the others had done, "Lord, is it I?" Jesus answers him, and he immediately goes out, before the institution of the Eucharist; comp. John 13 : 26 sq. [The presence of Judas at the Lord's Supper is extremely improbable, but has been strenuously maintained by many commentators, and connected with questions respecting the Eucharist. The ablest defender of the presence of Judas is Godet, who, however, accepts in the main the correctness of Luke's order.] For John 13 : 28, 29, see *Introd. Note*, p. 253.

[§ 136. The institution of the Lord's Supper is placed before the prophecy of Peter's denial, etc., for the following reasons: (1) Matthew and Mark give this order; (2) this arrangement reduces the variations of order in Luke's narrative; (3) the account of John omits all direct reference to the Lord's Supper, and it may be placed after v. 35 quite as naturally as after v. 38; (4) Matthew and Mark place the warning to Peter after the mention of the going out to the Mount of Olives, and this points to a position after the Lord's Supper. See § 137.]

The institution of the Lord's Supper took place, obviously, at the close of the Passover-meal, and in connection with the "cup of blessing," or third cup, which terminated the meal proper; comp. 1 Cor. 10 : 16, and see p. 246, above. With this view accords the *μετὰ τὸ δεῖνῃσαι* of Luke 22 : 20 and 1 Cor. 11 : 25. Matthew and Mark speak of Jesus as breaking the bread *ἐσθιόντων αὐτῶν*, which implies nothing more than "during the meal," while they were yet eating; and does not require the institution of the bread to be separated from that of the cup. These two writers also make the institution the last act before going out to the Mount of Olives; Matt. 26 : 30; Mark 14 : 26. Luke by a prolepsis places the institution before all the transactions connected with it.

§ 137. John lets the warnings to Peter immediately follow the pointing out of the traitor [see § 136]; Matthew and Mark narrate the warning to Peter, as if given on the way to the Mount of Olives; Matt. 26 : 30, 36; Mark 14 :

26, 32. But Luke, like John, places it *before* they went out; 22 : 34, 35. [This assumes that the warnings were uttered but once. The earlier position is necessary in that case, though it is more naturally placed after the Lord's Supper. But since Matthew and Mark connect the warning with another important prophecy, not mentioned by the other two Evangelists and with difficulty fitted into their narratives, it seems probable that the warning was spoken first in the room in Jerusalem (Luke and John) and repeated on the way to Gethsemane (Matthew and Mark); comp. § 142. This accords with Peter's character, and accounts for the somewhat increased emphasis in the warnings as given by Matthew and Mark.—It may be added that the incident about the swords cannot readily be placed before the institution of the Lord's Supper.]

Mark says, "Before the cock crow *twice*," v. 30; the other Evangelists have simply "Before the cock crow"; see Note on § 144.

§ 142. Matthew relates that our Lord went away *thrice* and prayed. Mark speaks of his going away twice only, but mentions his coming again the *third* time, v. 41; and therefore accords with Matthew. According to Luke, Jesus goes away and prays, and an angel strengthens him; after which he prays the "more earnestly," v. 44. The three Evangelists, therefore, agree in their narratives.

§ 143. Jesus advances to meet the crowd, and declares himself to be the person whom they sought. At the same time Judas, in order to fulfill his bargain, comes up and salutes Him with a kiss.

[§§ 144–146. *The Examination of our Lord by the Jewish Rulers.* The Notes of Dr. Robinson accept but one examination of our Lord by the Jewish rulers. This view is open to serious objection: (a) It is opposed by the correct rendering of John 18 : 24: "Annas therefore sent him bound unto Caiaphas, the high priest." The verb here *cannot* be taken as equivalent to the pluperfect (see § 145). (b) It fails to account for the order in John's Gospel, which is that of an eye-witness, both of the early part of the trial and of Peter's denial. (c) It confuses two distinct statements in Matthew and Mark: those which tell of a night examination (Matt. 26 : 57–68; Mark 14 : 53–65) and also of a morning assembly of the Sanhedrin (Matt. 27 : 1; Mark 15 : 7), at the same time failing to account for the position these Evangelists assign to Peter's denials. (d) It dislocates without necessity the course of Luke's narrative. If the several accounts are taken in their natural sense, they suggest (1) an informal examination before Annas, narrated by John (18 : 19–23); (2) a more formal examination before Caiaphas and many of the Sanhedrin, narrated by Matthew and Mark (the denials of Peter occurring during the period from the close of the former to the end of the latter); then in the morning (3) a formal condemnation narrated somewhat fully by Luke, but hinted at by Matthew and Mark. Such a repetition is not in itself improbable, and the legal condemnation could not take place before morning. The main difficulty is with the examination before Annas. If that is accepted, it must be admitted that John calls him "high-priest." Though this is not done elsewhere by that Evangelist, it seems more probable that he should

thus term Annas (who was recognized as high priest by the Jews) than that he should use the Greek aorist as a pluperfect. Writing later, he would naturally tell of what was not noticed by the other Evangelist, especially as he was himself present in "the court of the high priest." This view implies that Annas and Caiaphas, for convenience, occupied the same house. See Godet, *Commentaries on Luke and John*.

The arrangement of Greek text in the Harmony has, however, not been altered, and Dr. Robinson's statement of his view is retained in full. The difference of opinion is so great, and the difficulties so serious, that it seems best to present fully both sides.]

§ 144. The presence of the chief priests and scribes and elders, that is, the Sanhedrin, at the house of Caiaphas, as noted by Matthew and Mark, seems mentioned here by anticipation. According to Luke 22 : 66, they did not come together until after daybreak; see § 145. [See Note above. The formal morning meeting, at all events, was held.]

An oriental house is usually built around a quadrangular interior court; into which there is a passage (sometimes arched) through the front part of the house, closed next the street by a heavy folding gate, with a smaller wicket for single persons, kept by a porter. In the text, the interior court, often paved or flagged, and open to the sky, is the *αὐλή*, where the attendants made a fire; and the passage beneath the front of the house from the street to this court is the *προαύλιον* or *πυλὼν* in Matt. 26 : 71; Mark 14 : 68. The place where Jesus stood before the high priest may have been an open room or place of audience on the ground-floor, in the rear or on one side of the court; such rooms, open in front, being customary. It was close upon the court; for Jesus heard all that was going on around the fire, and turned and looked upon Peter; Luke 22 : 61.

Peter's *first* denial took place at the fire in the middle of the court, on his being questioned by the female porter. — Peter then, according to Matthew and Mark, retreats into the passage leading to the street (*πυλὼν, προαύλιον*), where he is again questioned, and makes his *second* denial. Luke and John do not specify the place. The Evangelists differ in their statements here as to the person who now questioned him. Mark says the same maid (*ἡ παιδίσκη*) saw him again (*παύει*), and began to question him, v. 69; Matthew has *ἄλλη*, another maid, v. 71; Luke writes *ἕτερος*, another person, or another man, *ἄνθρωπος*, v. 58; while John uses the indefinite form *εἶπον*, *they said*. As, according to Matthew (v. 71) and Mark (v. 69), there were several persons present, Peter may have been interrogated by several. — The *third* denial took place about an hour after, probably near the fire, or at least within the court, where our Lord and Peter could see each other, Luke 22 : 61. Here Matthew and Mark speak of several interrogators; Luke has *ἄλλος τις*, and John specifies the servant of the high priest. [The most satisfactory explanation accepts three episodes of denial, different particulars being given by the different Evangelists. The last occasion was probably at the close of the night examination before Caiaphas.]

The three denials are here placed together for convenience, although during



the intervals between them the examination of Jesus was going on before the high priest; the progress of which is given in § 145.

Mark relates that the cock crowed *twice*, vv. 68, 72; the others speak only of his crowing *once*. [The text in Mark 14 : 68 is in doubt; but v. 72 plainly states that it was the second time.] This accords also with their respective accounts of our Lord's prophecy; see § 137. The cock often crows irregularly about midnight or not long after; and again always and regularly about the third hour or day-break. When, therefore, "the cock-crowing" is spoken of alone, this last is always meant. Hence the name ἀλεκτοροφωνία, *cock-crowing*, for the third watch of the night, which ended at the third hour after midnight; Mark 13 : 35. Mark therefore here relates more definitely; the others more generally.

§ 145. This examination by Caiaphas, John 18 : 19-23, took place, according to John, soon after Peter's first denial; see § 144. Not improbably the high priest again withdrew, after having sent off messengers to convoke the Sanhedrin, which met at early dawn, Luke 22 : 66. — Luke 22 : 63-65 is transposed, in accordance with Matthew and Mark. [But see Note above.]

It has been supposed by some that this examination was held before Annas, John 18 : 13. But Peter's denials all took place in the house of Caiaphas, Matt. 26 : 57; John 18 : 24 sq., comp. v. 28; and Caiaphas alone was high priest. Hence the aorist ἀπέστειλεν, in John 18 : 24, is to be rendered by the pluperfect: "Annas *had* sent him," etc. Such a use of the aorist is not unfrequent, where an earlier circumstance is inserted afterwards, Matt. 14 : 3, 4; 26 : 48, comp. Mark 14 : 44; Luke 22 : 24; or also in relative clauses, Luke 19 : 15; 24 : 1; John 11 : 30; Acts 1 : 2. See Winer, *Gramm.*, § 41 : 5; Buttmann, § 137, n. 1; Kühner, *Ausf. Gramm.*, § 444. [Many of the cases above cited are not examples of the use referred to. The Greek aorist in a dependent clause has its usual force; but the relation to the previous clause makes it necessary to express the tense by the English pluperfect. Such a usage is not a proof that the Greeks used the aorist in a leading clause instead of the pluperfect. The apparent cases are only such as express a single past fact without any relation to some other fact, previously mentioned, that may have followed it. Here, where οὖν is the connective, the aorist *cannot* be properly rendered by the English pluperfect, since οὖν denotes sequence.]

§ 146. On John 18 : 28 see Introd. Note, p. 250. [According to the view given in the Note on §§ 144-146, Luke 22 : 66-72 should be placed parallel with Matt. 27 : 1; Mark 15 : 1; while 23 : 1 is, in any case, parallel with Matt. 27 : 2, and the latter half of Mark 15 : 1.]

§ 149. The χλαμὶς κοκκίνη of Matt. 27 : 28, and the ἱμάτιον πορφυροῦν of John 19 : 2, are put for the *paludamentum* or military cloak worn by officers; see Adam's *Rom. Antt.*, p. 371; Smith's *Diet. of Antt.*, art. *Paludamentum*. The terms κόκκινος, *coccus-dyed*, *crimson*, and πορφυροῦς, *purple*, seem to be nearly synonymous; just as in English *purple-red* and *crimson* are often interchanged. So Horace, *Sat.*, II. vi. 102, "rubro cocco tinctor vestis," which in v. 106 is "vestis purpurea."

§ 150. On the phrase παρασκευὴ τοῦ πάσχα, v. 14, see the Introd. Note, p.



251. — In the same verse the expression ὥρα δὲ ὥσὲ ἕκτη does not accord with the ὥρα τρίτη of Mark 15 : 25 ; see in § 153. But the ὥρα τρίτη of Mark, as the hour of the crucifixion, is sustained by the whole course of the transactions and circumstances ; as also by the fact stated by Matthew, Mark, and Luke, that the darkness commenced at the *sixth* hour, after Jesus had already for some time hung upon the cross ; see § 155 init. The reading ἕκτη in John is therefore probably an early error of transcription for τρίτη. [The numeral signs were similar, but such an error is unlikely. No recent editor accepts the reading. The internal evidence is decidedly against it, since the scribes would be likely to correct the numeral to conform with the accounts of the Synoptists. It has been suggested that Mark indicates the time when the scourging took place, that being regarded as part of the crucifixion, while John, by “about the sixth hour,” means “towards noon-day.” The Synoptists are specific in their statement respecting the darkness.] The suggestion of some commentators, that John here computes the hours from midnight, seems to be without any historical foundation. [The usage of the Evangelist himself also seems against this view.] The time, also, which would thus result, namely, sunrise, would be much too early for the course of events.

§ 151. Judas repented, it would seem, as soon as he saw that Jesus was delivered over to be crucified. Till then he had hoped, perhaps, to enjoy the reward of his treachery, without involving himself in the guilt of his Master's blood.

According to Matthew (v. 5), Judas “strangled,” *i. e.*, hanged himself, ἀπήγγατο. Luke says in Acts 1 : 18, “falling headlong (πρηνὴς γερόμενος), he burst asunder.” These two accounts are not inconsistent with each other ; the rope breaking, the fall might easily be such as to cause the bursting of the abdomen.

In Acts 1 : 18 ἐκτίσαστο is to be rendered : *he gave occasion to purchase*, was the occasion of purchasing. For such a usage, see Heb. 2 : 10 ; Matt. 27 : 60 ; John 3 : 22, comp. 4 : 2 ; Rom. 14 : 15 ; 1 Cor. 7 : 16 ; 1 Tim. 4 : 16 ; Rev. 22 : 20, comp. 16, etc.

The quotation in Matt. 27 : 9, 10 is found, not in Jeremiah, but in Zech. 11 : 12 sq. The reading Ἱερεμίου is therefore most probably an early error of a transcriber, misled by a reminiscence of Jer. 18 : 1 sq. The Syriac version, the earliest of all, as also several other versions and manuscripts, have simply διὰ τοῦ προφήτου, which is apparently the true reading. Other later authorities read Ζαχαρίου. [Origen suggested the later reading, and a number of the Fathers discuss the difficulty. This shows that Ἱερεμίου was the received reading in the second century. The simplest explanation is that the name “Jeremiah” is applied to the whole book of the prophets, since the Jews placed that prophet first. Many other theories have been suggested, most of them quite fanciful.]

§ 152. Jesus bore his cross at first ; but he being probably faint from exhaustion, Simon was compelled to bear it after him. [Simon may have carried only the hinder part of the cross.]

The ὄξος μετὰ χολῆς μεμιγμένον of Matt. 27 : 34, is the same with the εἰς μύρ-

μισμέρον οἶνον of Mark 15 : 23, namely, cheap acid wine mingled with myrrh. Such a drink was given to persons about to be executed, in order to stupefy them. *Babylon. Sanhedr.*, fol. 43, 1 : “prodeunti ad supplicium capitis potum dederunt, granum thuris in poculo vini, ut turbaretur intellectus ejus;” in allusion to Prov. 31 : 6. See Lightfoot, *Hor. Heb.*, in *Matt. l. c.*

§ 153. Various slight transpositions in the verses are made in this Section, in order to present their parallelism to the eye. — On the four different forms of the title on the cross, see Note on § 15. [It is probable, though not demonstrable, that three of the Evangelists give respectively the form used in one of the three languages, while Mark gives “the King of the Jews,” which was common to all the three forms.]

§ 154. According to Matthew and Mark, both the malefactors reviled Jesus; while, according to Luke, one was penitent. In the former Evangelists there is here an enallage of number; the plural being put for the singular. This is often done, where the predicate relates strictly to one subject while yet the writer expresses the idea generally. [This method of explaining the different statements is open to serious objection. The Gospels are historical books; the writers, however they were inspired, were not omniscient, or independent of literary method. It seems far more likely that two of them were not aware of the fact mentioned by Luke than that they should use the plural for the singular. This holds good against most of the examples cited by Dr. Robinson.] So Matt. 26 : 8, comp. John 12 : 4; Matt. 2 : 20; 9 : 8; Mark 7 : 17, comp. Matt. 15 : 15; Mark 5 : 31, comp. Luke 8 : 45; Matt. 24 : 1, comp. Mark 13 : 1; John 19 : 29, comp. Matt. 27 : 48, etc. See Winer, *Gramm.*, § 27 : 2. — For the ὄξος in Luke 23 : 36, see Note on § 155.

§ 155. In Matt. 27 : 46 ἡλὶ is the Heb. אֱלִי, used also in the Targum Ps. 22 : 2; and in Mark 15 : 34 ἐλωὶ is the Aram. אֱלִי; both signifying *my God*. [Notice also the variations in the spelling of the other words of the Hebrew citation, as given in the critical notes.]

The ὄξος in Matt. 22 : 48 and the parallel verses is here the *posca* or common drink of the Roman soldiers, namely, cheap acid wine mingled with water. In Matthew and Mark the sponge is said to be put upon a reed; in John, upon hyssop. Here, probably, a *stalk* or *stem* of hyssop is to be understood; the cross not being of any great height. The particular plant designated by the צִיִּיב and ἵσσωπος of the Hebrews, has not yet been fully ascertained by botanists. [But see Bible Dictionaries.] It probably included not only the hyssop of the shops, but also other aromatic plants, as mint, wild marjoram, etc.

[The arrangement of the “Seven Words from the Cross” given by Dr. Robinson is that generally accepted. He seems to give the last place to the exclamation : “Father,” etc., which is the more probable order.]

§ 156. Matt. 27 : 55, 56, etc., refers to a later point of time than John 19 : 25 sq. Mary and the other women had now retired to a distance from the scene of suffering. [As Salome is mentioned by Matthew and Mark, not by John, it seems probable that she is “the sister of his mother” (John 19 : 25). Mary had withdrawn before the time included in this section.]

§ 157. On the phrase *μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου*, John 19 : 31, see Introd. Note, p. 253.

Luke 23 : 54, *καὶ σάββατον ἐπέφωσκε*, lit. *and the Sabbath was dawning*, i. e., drew on; the word *ἐπέφωσκε*, which properly belongs to the natural day, being here figuratively and poetically applied to the civil day, which among the Jews began at sunset. This interpretation is here the necessary one; see the *ὁψίας γενομένης* of Matthew and Mark, and the *ἡμέρα ἦν παρασκευή* of Luke himself.

It was according to law and custom among the Jews that the bodies of persons publicly executed should be taken down and buried before sunset; see Deut. 21 : 22, 23. So Josephus, *B. J.*, iv. 5, § 2 : *Τοσαύτην Ἰουδαίων περὶ τὰς ταφὰς πρόνοιαν ποιουμένων, ὥστε καὶ τοὺς ἐκ καταδίκης ἀνεσταυρουμένους πρὸ δύντος ἡλίου καθελεῖν τε καὶ θάπτειν*, "so great care did the Jews take respecting sepulture, that even the bodies of those condemned to be crucified they took down and buried before sunset."

[The R. V. properly connects the latter part of Luke 23 : 56 with the next chapter, as the use of *μέν* and *δέ* requires. This leaves it uncertain, so far as Luke's statement is concerned, when the spices were "prepared;" see Note on § 159.]

## PART IX.

### OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES, AND HIS ASCENSION.

#### §§ 159-173.

#### INTRODUCTORY NOTE.

A FULL discussion upon this part of the Gospel History, embracing a review of the main difficulties in the way of harmonizing the accounts of the four Evangelists, was published by the author of these Notes, in the *Bibliotheca Sacra* for February, 1845, p. 162 sq. To this the student is referred for a more complete examination of the subject. [For compact summaries of a number of the various theories for harmonizing the accounts, see Andrews, *Life of Our Lord*, pp. 587-594.]

It is no doubt true that more of these apparent difficulties are found in this short portion of the Gospels than in almost all the rest. This has its cause in the circumstance that each writer here follows an *eclectic* method, and records only what appertained to his own particular purpose or experience. Thus many of the minor and connecting facts have not been preserved; and the data are therefore wanting to make out a full and complete harmony of all the accounts, without an occasional resort to something of hypothesis. Had we all the facts, we may well rest assured that this part of the sacred history would at once prove to be as exact, as consistent, and as complete, as any and



every other portion of the Word of God. [The divergences in the narratives of the resurrection seem fatal to all theories respecting the origin of the Gospels which imply interdependence.]

The general results of the investigations upon which we are now entering may be presented in the following summary view of the events and circumstances connected with our Lord's resurrection and ascension, in the order of their occurrence.

The resurrection took place at or before early dawn on the first day of the week; when there was an earthquake, and an angel descended and rolled away the stone from the sepulchre and sat upon it, so that the keepers became as dead men from terror. At early dawn, the same morning, the women who had attended on Jesus, namely, Mary Magdalene, Mary the mother of James, Joanna, Salome, and others, went out with spices to the sepulchre in order further to embalm the Lord's body. They inquire among themselves who should remove for them the stone which closed the sepulchre. On their arrival they find the stone already taken away. The Lord had risen. The women, knowing nothing of all that had taken place, were amazed; they enter the tomb and find not the body of the Lord, and are greatly perplexed. At this time Mary Magdalene, impressed with the idea that the body had been stolen away, leaves the sepulchre and the other women and runs to the city to tell Peter and John.

The other women remain still in the tomb; and immediately two angels appear, who announce unto them that Jesus is risen from the dead, and give them a charge in his name for the Apostles. They go out quickly from the sepulchre and proceed in haste to the city to make this known to the disciples. On the way Jesus meets them, permits them to embrace his feet, and renews the same charge to the Apostles. The women relate these things to the disciples; but their words seem to them as idle tales, and they believe them not.

Meantime Peter and John had run to the sepulchre, and entering in had found it empty. But the orderly arrangement of the grave-clothes and of the napkin convinced John that the body had not been removed either by violence or by friends; and the germ of a belief sprung up in his mind that the Lord had risen. The two returned to the city. Mary Magdalene, who had again followed them to the sepulchre, remained standing and weeping before it; and looking in she saw two angels sitting. Turning around she sees Jesus, who gives to her also a solemn charge for his disciples.

[The main point of difficulty is respecting the order of appearances to the women, assuming that there were two; or in identifying them on the theory that there was but one (as Andrews and others hold). The latter view takes the account of Matthew as a general statement, but the details in that narrative are quite exact. Dr. Robinson places the appearance to Mary Magdalene second, regarding Mark's statement (Mark 16 : 9) as relative (see Note on § 164). The view accepted by the editor is substantially that of Lange, and has been thus stated in the *International Revision Commentary, Mark*. p. 234: "Three women, Mary Magdalene, Mary the mother of James, and Sa-



lome, two of whom had watched by the sepulchre Friday evening (Matt. 27 : 61 ; Mark 15 : 47), start for the sepulchre early on Sunday morning (Mark 16 : 1, comp. Matt. 28 : 1), followed by others bearing spices (Luke 24 : 1). These three, finding the stone rolled away, are variously affected : Mary Magdalene starting back to meet the male disciples who are also coming (John 20 : 2) ; the other two remaining, approach nearer, and see one angel sitting upon the stone (Mark 16 : 2-7). They go back to meet the other women coming with the spices. While all are absent, Peter and John come and find the tomb empty (John 20 : 3-10). Mary Magdalene returns, sees two angels in the grave (John 20 : 12), and turning round sees Jesus, and takes the tidings to the disciples (John 20 : 14-18). The other two, surprised by the message of the angel, meet the other women bringing spices ; all visit the tomb, and see the two angels standing (Luke 24 : 4-7), one of whom was sitting on the right side as they entered (Mark 16 : 5). As they go back they meet the Lord (Matt. 28 : 9)." This accepts the statements of all the Evangelists as strictly accurate, and does no violence to the laws of interpretation. The account of Luke seems to recognize two parties of women (see on § 160), and the various visits thus assumed explain most satisfactorily the various statements respecting the angelic appearances.

Since this is but one among many theories, the arrangement of the text in the Harmony has not been altered, nor has any material abridgment been made in the Notes of Dr. Robinson. Supplementary remarks have, however, been inserted, in accordance with the view given above.]

The further sequence of events, consisting chiefly of our Lord's appearances, presents comparatively few difficulties. The various manifestations which the Saviour made of himself to his disciples and others, as recorded by the Evangelists and Paul, may accordingly be arranged and enumerated as follows :—

1. To the women returning from the sepulchre. Reported only by Matthew. See § 162.
2. To Mary Magdalene, at the sepulchre. By John and Mark. § 164.  
[The order of these two appearances is transposed by many.]
3. To Peter, perhaps early in the afternoon. By Luke and Paul. § 166.
4. To the two disciples going to Emmaus, towards evening. By Luke and Mark. § 166.
5. To the Apostles (except Thomas) assembled at evening. By Mark, Luke, John, and Paul. § 167.

N. B. These five appearances all took place at or near Jerusalem, upon the first day of the week, the same day on which the Lord arose.

6. To the Apostles, Thomas being present, eight days afterwards at Jerusalem. Only by John. § 168.
7. To seven of the Apostles on the shore of the Lake of Tiberias. Only by John. § 169.
8. To the eleven Apostles and to five hundred other brethren, on a mountain in Galilee. By Matthew and Paul. § 170.

9. To James, probably at Jerusalem. Only by Paul. § 171.

10. To the eleven at Jerusalem, immediately before the ascension. By Luke in Acts, and by Paul. § 171.

Then follows the ascension. § 172.

[Some refer 1 Cor. 15 : 6 and 7 (last clause) to two appearances distinct from (8) and (10); but there is no evidence to sustain this view.]

§ 159. The women had rested on the seventh day, according to Luke 23 : 56; and the Sabbath being past (*διαγερόμερον*) Mark relates (v. 1) that they bought spices to anoint the body. This purchase would seem to have been made in the evening after the Sabbath; since Mark proceeds in v. 2 to narrate what they did early the next morning. In that case Luke (*l. c.*) speaks of the spices by way of anticipation. — Or, if with some, we follow Luke and regard the spices as having been purchased *before* the Sabbath; then the *ἡγόρασαν* of Mark 16 : 1 is to be rendered in the pluperfect, as in the English version; see Note on § 145. This, however, is less in accordance with the *διαγερομένου τοῦ σαββάτου* of Mark. [The R. V. properly renders Mark 16 : 1 : “bought.” The aorist here cannot be taken as a pluperfect. On the other hand, Luke’s statement is not directly connected with the resting on the Sabbath; see R. V., and Note on § 157. Hence the purchase was more probably made on Saturday evening.]

The angel had descended and the earthquake had taken place before the arrival of the women. Our Lord, therefore, had arisen from the tomb at or before early dawn. See the next Note. — Verses 2–4 of Matthew are here transposed into their natural order. As they stand in Matthew, the aorists *ἐγένετο* and *ἀπεκύλισε* must be rendered as the pluperfect: “*had been*” and “*had rolled away*”; see Note on § 145. [Here again the aorists have their usual force. But it does not follow that the events recorded in these verses succeeded the arrival of the women. Matthew frequently introduces occurrences out of their proper order by *καὶ ἰδοῦ*, and *γάρ* serves to throw the events further into the past.]

The body of our Lord was laid in the sepulchre before sunset on Friday; and he rose early on the morning of Sunday. He therefore rose on the third day; having lain in the tomb during one whole day and a part of two others; in all not far from thirty-six hours. On the expressions: *the third day* and *after three days*, see Note on § 49.

§ 160. The point of time when the women visited the sepulchre is very definitely marked by all the Evangelists, namely, Matthew, *τῇ ἐπιφωσκούσῃ, sc., ἡμέρᾳ*; Mark, *λίαν πρωΐ*; Luke, *ὄρθρου βαθείως*; John, *πρωὶ σκοτίας ἔτι οὔσης*. These expressions all go to fix the time at what we call *early dawn*, or *early twilight*; after the break of day, but while the light is yet struggling with darkness.

But Mark, in v. 2, has added the phrase *ἀνατείλαντος τοῦ ἡλίου*, which, according to every law of the aorist, must be rendered: *the sun being risen*; or, as the English version has it, *at the rising of the sun*. [The R. V. is still more exact: “when the sun was risen.”] These words seem, at first, to be directly at variance with the language of the other three Evangelists, and with

the *λίαν πρωί* of Mark himself. Yet, as Mark by the expression *λίαν πρωί* has definitely fixed the time in accordance with all the other Evangelists, we cannot suppose that by the subsequent phrase *ἀνατείλαντος τοῦ ἡλίου* he meant to contradict himself and them. He must therefore have employed this latter expression in a broader and less definite sense, not inconsistent with *λίαν πρωί*. As the sun is the source of light and day, and his earliest rays produce the contrast between night and dawn, so the term *sun-rising* might easily come in popular usage, by a metonymy of cause for effect, to be put for all that earlier interval when his rays still struggling with darkness do yet usher in the day.

Accordingly, we find such a popular usage existing among the Hebrews and in the Old Testament. Thus, in Judges 9 : 33, Zebul, after directing Abimelech to lie in wait with his people in the field during the night, goes on to say: "And it shall be, in the morning, as soon as the sun is up (Heb. *וְעַתָּה בַּבֹּקֶר*), thou shalt rise early and set upon the city;" Sept., *καὶ ἔσται τοπρὸ ἅμα τῷ ἀνατεῖλαι τὸν ἥλιον κτλ.* Here we have the very same use of the aorist, and the very same juxtaposition of *πρωί* and *ἅμα τῷ ἀνατεῖλαι τὸν ἥλιον*, and yet we cannot for a moment suppose that Abimelech was to wait till the sun actually appeared above the horizon, before he made his onset. So the Psalmist, Ps. 104 : 22, speaking of the young lions that by night roar after their prey, proceeds thus: "The sun ariseth, they gather themselves together, and lay them down in their dens;" Sept., *ἀνέτειλεν ὁ ἥλιος κτλ.*, still in the aorist. But beasts of prey do not wait for the actual appearance of the sun above the horizon ere they shrink away to their lairs; the break of day, the dawning light, is the signal for their retreat. See also Sept., 2 K. 3 : 22; 2 Sam. 23 : 4. In all these passages the language is entirely parallel to that of Mark 16 : 2; and they fully illustrate and confirm the principle, that the *sun-rising* is here used by Mark in a popular sense, as equivalent to the *rising of the day*, or early dawn.

There was probably something in respect to Mary Magdalene which gave her a peculiar prominence in these transactions. This may be inferred from the fact that John mentions Mary Magdalene, and her alone; while the other Evangelists likewise name her first, as if holding the most conspicuous place. [Matthew and Mark tell of the two Marys watching at the tomb; while Luke speaks of a larger number of women (Luke 23 : 55). In his further account he refers to the same party, while Matthew names the two Marys, Mark adding Salome to the number. The transcribers, supposing that Luke meant these persons, added to Luke 24 : 1, the phrase: "and certain *others* with them." It was the larger body of women that brought the spices. The other Evangelists do not affirm this of the two Marys and Salome. In v. 10 Luke seems to distinguish two parties of women. All these divergences point to a succession of visits, which might well be expected in the excited condition expressly affirmed of the women.]

Mary Magdalene, amazed at not finding the body of Jesus, and supposing it to have been stolen, leaves the other women, probably in the sepulchre, and returns to the city to tell Peter and John. To them she uses the phrase



οἶδμεν, v. 2, meaning herself and the other women; but afterwards, when she speaks to the angels, it is οἶδα, v. 13.

§ 161. Luke speaks of two angels; Matthew and Mark of only one; see the Note on § 57. — Mark says he was sitting; Luke speaks of them apparently as standing, ἐπέστησαν, v. 4. But ἐφίστημι, in its appropriate and acknowledged usage, is to *appear suddenly, to be suddenly present*, without reference to its etymology; comp. Luke 2 : 9; Acts 12 : 7. So Passow, *plötzlich erscheinen*. [Of this usage there can be no question, but this does not account for the other differences.]

In Matthew, the angel addresses the women apparently while still sitting on the stone outside of the sepulchre; in Mark and Luke, on the contrary, the conversation takes place in the sepulchre. But although Matthew does not speak of the women as entering the tomb, yet in v. 8 he describes them as coming out of it (ἐξελθοῦσαι); so that, of course, his account too implies, that the interview took place within the tomb, as narrated by Mark and Luke. [The correct reading in Matt. 28 : 8, according to the best authorities, is ἀπελθοῦσαι (so critical editors and R. V.); the common reading is conformed to Mark. This change of text destroys the force of Dr. Robinson's suggestion, and favors the view that Matthew refers to a different occasion.]

In recording the charge sent by the angels to the Apostles, Matthew and Mark dwell more upon Galilee; and Luke more upon the Lord's previous announcement of his resurrection. [The two former, according to another view, give the charge to Mary, the mother of James, and Salome; the latter, that to the main body of the women.]

§ 162. It is evident that Mary Magdalene was not with the other women, when Jesus thus met them on their return. Her language to Peter and John forbids the supposition that she had already seen the Lord; see John 20 : 2. See, too, *Bibliotheca Sacra*, February, 1845, p. 171.

[All must agree that Mary Magdalene was separated from the other women; but it does not follow that the appearance to them occurred first. According to the view stated in the additional Introductory Note, the latter part of this section (Matt. 28 : 9, 10; Luke 24 : 9-11) should be placed after § 164; the earlier part remaining in its present position.

The fact that Luke does not refer to the appearance to the women, although he tells of their return to the city, may be accounted for by supposing that his information was derived from one of the two disciples who went to Emmaus (§ 166). Evidently they had left Jerusalem before the report of any appearance reached them. Probably the women returned by different ways and met the other disciples at different times.]

§ 163. Mary Magdalene had gone to Peter and John only; who would seem to have lodged by themselves in a different part of the city. The other women went, apparently, to the rest of the disciples. When, therefore, it is here said of John, on his entering the sepulchre (v. 8), that "he saw and believed," this is not at variance with v. 9, nor yet with Luke 24 : 11. What was it that John thus believed? Not the mere report of Mary Magdalene, that the body had been taken away; for so much he must have known and



believed, when he stooped down and looked into the sepulchre. His belief must have been of something more and greater. The grave-clothes lying orderly in their place, and the napkin folded together by itself, made it evident that the tomb had not been rifled nor the body stolen by violent hands; for these garments and the spices would have been of more value to thieves than merely a naked corpse; at least, thieves would not have taken the pains thus to fold the garments together. The same circumstances showed also that the body had not been removed by friends; for they would not thus have left the grave-clothes behind. All these considerations excited in the mind of John the germ of a belief that Jesus was risen from the dead. He believed (ἐπίστευσε) *because* he saw; “*for* (γάρ) as yet they knew not the Scripture,” v. 9. He now began to recall and understand our Lord’s repeated declaration, that ‘he was to rise again on the third day; a declaration on which the Jews had already acted in setting a watch. See Matt. 16 : 21; 17 : 23; Luke 9 : 22; 24 : 6, 7, etc.; Matt. 27 : 63 sq. In this way the apparent want of connection (sometimes urged) between verses 8 and 9, disappears; and the word ἐπίστευσε is left in the signification of a religious belief usual to it in John’s Gospel. See John 3 : 15, 16 sq.; 10 : 26; 19 : 35 *al. sæp.*

[Tischendorf omits Luke 24 : 12 from his text; but the evidence in favor of the genuineness of the verse is very strong, and outweighs the suspicion of an insertion from the account of John. If the verse is omitted, the visit of Peter and John can be more readily placed before the return to the city of the large party of women (Luke 24 : 9-11, and Matt. 28 : 9, 10); a position which we hold to be, on other grounds, more probable than that assigned to it by Dr. Robinson.]

§ 164. Mary Magdalene now manifestly sees the angels for the first time; and this circumstance also goes to show that she had previously left the other women at the sepulchre before the angels appeared to them.

A main difficulty occurs here in fixing the order of time, between our Lord’s appearance to Mary Magdalene and that to the other women in § 162. This arises from the use of the word *πρῶτον* in Mark 16 : 9, which seems to imply that this appearance to Mary Magdalene was the first of all: ἐφάνη *πρῶτον* Μαρίας τῇ Μαγδαληνῇ. Yet the whole course of events and circumstances shows conclusively that Jesus had previously appeared to the other women. We are therefore compelled, and that in accordance with good and ordinary usage, to regard *πρῶτον* as put here not absolutely, but *relatively*. That is to say, Mark narrates three and only three appearances of our Lord; of *these three* that to Mary Magdalene takes place *first*, *πρῶτον*, and that to the assembled disciples the same evening occurs *last*, *ὑστερον*, v. 14. Now in any series or succession of events, where *πρῶτον* and *ὑστερον* are employed, whatever may be the number of intervening terms, *πρῶτον* marks the first of the series, and *ὑστερον* the last of the same series, and no other. So here in Mark, *ὑστερον* is put with the third appearance narrated; but had Mark mentioned four, then *ὑστερον* could not have stood with the third, but must have been used with the fourth or last; and so in every case. Hence as *ὑστερον* is here put relatively, and therefore does not exclude the subsequent appear-

ances of our Lord to Thomas and in Galilee, so too *πρῶτον* here stands relatively, and does not exclude the previous appearance to the other women.

A similar example occurs in 1 Cor. 15 : 5-8, where Paul says of our Lord after his resurrection: *ὅτι ὤφθη Κηφᾶ, εἶτα τοῖς δώδεκα, ἔπειτα . . . ἔπειτα, . . . ἔσχατον δὲ πάντων . . . ὤφθη κἀμοί.* Now had Paul here written, as he might well have done: *ὤφθη πρῶτον Κηφᾶ, εἶτα κτλ.*, assuredly no one would have ever understood him as intending to affirm, that the appearance to Peter was the *first of all* absolutely, and earlier than those to Mary Magdalene and the other women. — In like manner, when John (21 : 14) declares that Jesus showed himself the *third* time (*τρίτον*) to his disciples at the lake of Galilee after his resurrection, this is said relatively to the two preceding appearances to the assembled Apostles (§§ 167. 168), and does in no way exclude the four still earlier appearances, namely, to Peter, to the two at Emmaus, to Mary Magdalene, and to the other women. One of these, that to Mary Magdalene, John himself relates in full.

In this way the whole difficulty in the case before us vanishes; and the complex and cumbrous machinery of earlier commentators becomes superfluous.

[The arguments of Dr. Robinson are not conclusive. Especially irrelevant is the reference to John 21 : 14, where the appearance is defined as "to the disciples," in distinction from that to Mary Magdalene. Moreover, the passage in Mark is of doubtful genuineness. Even if written by the Evangelist, it does not seem to have originally formed part of the Gospel. When in such a supplementary passage *πρῶτον* is used, it is very difficult to believe that it is used *relatively*. If the passage is, as many hold, not genuine, yet of very early origin, it is still more difficult to accept such a sense of *πρῶτον*. If it regarded as neither genuine nor even authentic, then Dr. Robinson's argument is unnecessary; for the statement is of no authority except as indicating an ancient tradition. We prefer to regard the passage as, at all events, *authentic*, *i. e.*, true in its statements, and then to take *πρῶτον* in its natural sense. This would necessitate our placing Matt. 28 : 9, 10, and those passages necessarily joined with it, immediately after this section; see Note on § 162 and the Introductory Note, p. 264. Andrews identifies the appearance mentioned in Matt. 28 : 9, 10, with that to Mary Magdalene, taking the statement in Matthew as a general one. This would place that passage parallel with this section. Certainly Matthew only mentions the two Marys, and might refer to the appearance given in detail by John.]

§ 166. This appearance of our Lord to Peter is mentioned only by Paul and by Luke, v. 34. It had not taken place when the two disciples left Jerusalem for Emmaus; or at least they had not heard of it. It had occurred when they returned; and that long enough before to have been fully reported to all the disciples and believed by them. It may, perhaps, have happened about the time the two disciples set off, or shortly afterwards.

§ 167. Paul speaks of the Apostles by their usual appellation, as *the twelve*, 1 Cor. 15 : 5; Matthew, Mark, and Luke here speak of them as *the eleven*; Matt. 28 : 16; Mark 16 : 14; Luke 24 : 33. Yet on this particular occasion only *ten* were actually present; see John 20 : 24.

When the disciples beheld their risen Lord, they thought they saw a spirit. Jesus reassures them, and presents to them indubitable evidence that the same body of flesh and bones which had been crucified and laid in the sepulchre was now risen and alive before them. On the general subject of the nature of our Lord's resurrection-body, see a full discussion by the author of these Notes in the *Bibliotheca Sacra* for May, 1845, p. 292 sq.

Then follows our Lord's charge and commission to the eleven Apostles, delivered to them here in private by themselves, and distinct from the public and more general commission recorded in Matt. 28 : 19, 20. [But see below.] As a symbol of this commission to them in particular, and of the power which they should shortly receive through the Spirit imparted from on high, "he breathed on them, and saith unto them, 'Receive ye the Holy Ghost;'" John 20 : 22. There was in this emblem a recognition and reiteration of the gracious promise of the Spirit before made, which was to be abundantly fulfilled on the day of Pentecost. See John 14 : 26 ; 16 : 7 sq. ; Acts 2 : 1 sq.

[Mark 16 : 14-18 may, with equal propriety, be placed in § 170, or even later, in § 172, just before the Ascension. The most probable view is that it contains a summary of the various discourses. The discourse in Luke 24 : 44-49 occasions some difficulty. V. 49 indicates that they were not to leave the city, and v. 50 points directly back to v. 49. On the other hand v. 44 is most naturally connected with the appearance in Jerusalem on the evening of the Resurrection day. But since Luke, in Acts 1 : 3, makes a specific statement about the interval of "forty days," we cannot understand him as implying here that the ascension took place immediately after that first appearance to the eleven. Some assume that vv. 44-49 are a summary of all the instruction given during the interval ; others divide the discourse at the close of v. 48. Others again, because vv. 46-48 resemble Acts 1 : 8, place the entire discourse at the later point.]

§ 169. This appearance of our Lord to the seven disciples at the Lake of Galilee is shown to have preceded that upon the mountain, by John 21 : 14. It was his third appearance to the *Apostles* ; see §§ 167, 168. They were now waiting the appointed time to meet Jesus upon a certain mountain ; Matt. 28 : 16.

§ 170. The set time had now come ; and the eleven disciples went away into the mountain, "where Jesus had appointed them." It would seem probable that this time and place had been appointed by our Lord for a solemn and more public interview, not only with the eleven whom he had already met more than once, but with all his disciples in Galilee ; and that therefore it was on this same occasion, when, according to Paul, "he appeared to above five hundred brethren at once." That the interview in Matthew was not confined to the eleven alone seems evident from the fact that "some doubted ;" for this could hardly be supposed true of any of the eleven, after what had already happened to them in Jerusalem and Galilee, and after having been appointed to meet their risen Lord at this very time and place. Nor can we see any good reason why Jesus should summon the eleven, merely on their



own account, to meet him on a distant mountain in Galilee, when he had already twice met them, and might just as well again meet them, in Jerusalem. The appearance to the five hundred must at any rate be referred to Galilee; for even after our Lord's ascension, the number of the names in Jerusalem were together only about a hundred and twenty; Acts 1 : 15. And further, Paul, in enumerating the appearances of Jesus, in 1 Cor. 15 : 5-8, specifies only those to *Apostles*, with this single exception; which therefore seems of itself to imply that the eleven also were here included. I therefore, with many leading commentators, do not hesitate to regard the interviews thus described by Matthew and Paul, as identical. It was a great and solemn occasion. Our Lord had directed that the eleven and all his disciples in Galilee should thus be convened upon the mountain. It was the closing scene of his ministry in Galilee. Here his life had been spent. Here most of his mighty works had been done and his discourses held. Here his followers were as yet most numerous. He therefore here takes leave on earth of those among whom he had lived and labored longest; and repeats to all his disciples in public the solemn charge, which he had already given in private to the Apostles: ["Go ye therefore and make disciples of all the nations;"]—and lo, I am with you alway, even unto the end of the world." It was doubtless the Lord's last interview with his disciples in that region; his last great act in Galilee.

§ 171. Luke relates, in Acts 1 : 3, that Jesus showed himself alive to the Apostles ["after his passion, by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God."] This would seem to imply interviews and communications as to which we have little more than this very general notice. One of these may have been the appearance to James, mentioned by Paul only (1 Cor. 15 : 7), and subsequent to that to the five hundred brethren. It may be referred with most probability to Jerusalem, after the return of the Apostles from Galilee.

Afterwards, our Lord again, according to Paul, was seen of "all the Apostles." This was apparently an appointed meeting; the same which Luke speaks of in Jerusalem, immediately before the ascension. It was, of course, the Lord's last interview with his Apostles.

[§ 172. The correct reading in Luke 24 : 50, is εως πρὸς Βηθαίαν, which the R. V. paraphrases: "until *they were* over against Bethany." The evidence for πρὸς is S B C D Z, 1, 33, which is deemed decisive by recent critical editors. The transcribers substituted εἰς, which is more usual. Thus textual criticism has relieved us of an apparent contradiction between Luke's statement here and in Acts 1 : 12. The place of the Ascension was on the Mount of Olives (Acts 1 : 12), over against Bethany (Luke 24 : 50). Dr. Robinson, in his Notes, argues at some length to prove that Luke "uses the terms Bethany and Mount of Olives interchangeably, and almost as synonymous." The received reading seemed to demand this; but the correct text renders unnecessary all such attempts at reconciliation. The traditional site of the ascension is, however, too far from Bethany to meet the requirements of Luke's statement.



Needless difficulties have been raised respecting the Gospel accounts of our Lord's stay on earth after the Resurrection. It has even been asserted that Luke in his Gospel places the Ascension immediately after the Resurrection. But this writer, more frequently than any of the other Evangelists, sums up events, and then proceeds to give further details. His words in Acts assume the correctness of the "former treatise." The closing section of Mark is obviously a summary, and cannot be proven to imply that there was no considerable interval between the Resurrection and the Ascension. Matthew does not mention the latter; and John's account implies a period of some length.]

[§ 173. John 20 : 30, 31 may properly be placed here, although their position in the Gospel does not constitute a deviation from the chronological order. Tischendorf rejects 21 : 25, and hence it is, with great reluctance, omitted from the Greek text of the Harmony. Other recent critical editors retain it (see critical notes). In fact, it is disputed whether in  $\aleph$  it was added by the first corrector (so Tischendorf) or written by the original scribe. Over against this possible omission and a hint or two in some scholia, we may adduce the testimony of all extant manuscripts and versions, together with notices in many Fathers, among them Origen, the most critical writer of early Christian times.]



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